

AN ANSWERE TO MASTER IOHN DE ALBINES,

NOTABLE DISCOVRSE AGAINST

heresies (as his frendes call his booke)

compiled by THOMAS SPARK pastor
of Blechley in the County of Buck.

And I heard a voice from heauen saying, Come out of her my people that yee be not partakers of her sinnes, and that yee receaue not of her plagues. Revelat. 18. vers. 4.

Put your selues in aray against Babylon rounde about, all yee that bende the bowe, shoote at her, spare no arrowes, for shee hath sinned against the Lord. Ierem. 50. vers. 14.



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to the Vniversitie. 1591.



TO THE RIGHT HONORABLE ARTHVRE LORD GREY OF WILTON,

Knight of the most honourable order of the Garter, his especial
good Lord and Patrone, Thomas Sparke Wisheth all good perseu-
rance in Christian courage and constancy in the profession and sur-
therance of Gods sincere truth, with all other ornaments of true nobility,
to Gods glorie, our comfort, and his owne heart: good
contentation nowe and euer.



Although (Right Honourable) when I had first perused this treatise of *Iohn de Albines*, I found it thorow out a most bitter inuestiue & a malicious declamation, written onely of purpose to deface & disgrace amongst the simple, both our religion, & the ministers, & professors thereof: yet finding withal as I did, & as anie indifferent man that reads it shal, that neither for matter nor manner of writing, there is any newe thing of any importance in it, which hath not beene, before euer this discourse of his sawe the light, oftē & that far more substantially vrged by some other of that side, & therefore which hath not also heretofore been as oftē fully & effectually answered by some or other of ours: I not only iudged this to be the reason, when it hauing now been amōgst vs in english these 16. or 17. yeares, none hitherto had vouchsafed it any further

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particular answere, but also (though vrged as
your Honour knoweth to frame vnto it a speciall
& direct answere) I could yet hardly be brought
to thinke it necessary (so basely I esteemed of it)
to aford it any other answere, then either a fewe
marginal notes that whē I first red it I bestowed v-
pō it, or frō point to point, as it were in a table to
haue shewed the reader, where and by whom he
might read the same thing long ago, & often ob-
iected on the one side, & answered by the other,
which might haue bene in one sheet of paper ve-
ry well dispatched. Howbeit in the end calling to
minde what your Lordship tolde me, concerning
the opinion that our poore seduced cuntrimen
seeme secretly to haue amōgst theselues of it, as
you learned by one of their owne speeches had
thereof vnto your selfe in acquainting you first
with the booke, and marking how not onely by
publishing it in english, but also by entitling it
both in the forhead, & ouer euery leafe a notable
discourse against heresies, they themselues haue
plainely shewed that they haue it in no base ac-
count, & finding it also since to be the iudgement
of a certaine learned man of auncient and long
experience euen of our owne side, now this last
yeare published in print, that the hauing of this
very booke so long in secret amongst them vn-
answe-

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answered, hath bene one great cause of the apostasy of so many yong mē as of late yeares in this our cuntry haue reuolted from the truth to popery: at the last I resolved with my selfe, (though I knew that whē I had done what I could herein, that I should be found to haue said litle or nothing not said & writtē aswel before by some one or other of our side) that yet your Lordships request made vnto me to answer it, as fully and directly as I coulde, when you first shewed me the booke & how you came by it, was & is such, as that (both of duty to your selfe particularly for sundry causes, & to the church of Christ generally, for that by this means many may see together an answer to that, which otherwise in great part either they might chance neuer to hit of in any other wryter of ours, or else be driuen to search more, & those further then it was likely they would or could) I was bound to satisfy in as good sort as any way conueniently I could. Hauing therefore encouragement by these reasons to take it in hand, & hauing now by Gods grace finished it in maner as you see, I present the same vnto your Honour as an vndoubted token of my dutifull affection towards you, beseeching you not onely to take the paynes as your leasure serueth you to peruse it ouer your selfe, but also desyring you

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to bee vnto it such a patrone, as that it coming abroade thus by your prouocation, it may haue your best protection and countenance, to passe vp and downe openly and boldly, both in the veiw of frendes and foes vnto it. There was prefixed before *Jhon de Albines* book, vvhich your honour deliuered me, a long preface to the reader, made as it should seeme, by the publissher thereof in english, and there was annexed vnto it in the later ende an offer of a catholicke (as hee is there termed) to a learned protestant, consisting of two and twenty demaunds and six signes of false prophets, heretiques, and schismatiques: the preface I haue answered, and the answer thereunto I haue placed next vnto my aunswere vnto *Albines* booke it selfe: somewhat also I haue annexed (that answer of mine to his booke finished) in the latter ende, to shewe the vanitie and childishnesse of those things, which the author hath vttered in the application of those six signes to vs: but to that which hee hath written concerning those two and twenty demaunds I haue said nothing. And indeed, because otherwise the booke was growen farre greater then I imagined at the first it woulde, I haue not at all inserted that offer nor anie part thereof. The reason of my not meddling

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ling at all with those two and twenty demaunds, and not troubling this my booke at all with anie part of that offer, is, that Doctor *Fulke* long agoe hath aunswered those demaundes, and that also nowe of late Master *Crowley* hath at large aunswered, both them and that which is added concerning those signes. Doctor *Fulkes* aunswere thereunto maie bee had vnder the title of an aunswere of a Christian protestant, to the proude Challenge of a popish Catholicke, and it is prefixed commonly before his booke written in confutation of *Allens* of Purgatorie. Indeede concerning the six signes hee saith nothing, not because of any greater matter in them then in the rest, but because at the first they were not published with the other: The demaunds though hee haue aunswered shortly according to his manner, yet so sharpely and effectually hee hath doone it, that, if the Challerger were a man of his worde, hee continued not long after a popish Catholicke. Master *Crowleys* aunswere to the whole offer worde for worde, as it was annexed to *John de Albines* booke, is extant vnder the tytle of a deliberate aunswere to a rash offer &c. and it vvas printed by *Iohn Charlewoode* in London 1588. They both haue vvith their aun-

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swere set downe the words of the offerer. The trauels of these two men haue eased both me & this booke of mine of medling any further then I haue sayed with that Challenger: and the rather because since hee had his first aunswere, we neuer yet heard that hee had either skill or will to replie. I might well ynough, considering the largenesse and sufficiency of Master *Crowleys* answere thereunto, haue omitted that vvhich I further haue sayed to aunswere his six signes not touched by Doctor *Fulke*, but that vvhath I haue vvritten thereabout vvas vvritten before I sawe Master *Crowleys* answere, and that I thought it not amisse to let it stande, that so betvvixt vs thre the vvhole thus might bee tvvyse aunswered. Though it were Master *Crowley* (vvho as I noted before) in the first leafe of his booke making aunswere to this offer, that gaue that iudgement that *Iohn de Albines* booke had beene the cause of so much apostasy of late here amongst vs, yet he, as he there shows, would not bestowe tyme in aunswering of it, because supposing by the title it was vvritten by a Frenchman, & therefore either in french or latine, he thought that either *Beza* or some other french protestant had done it already sufficiently. This when I redde first, it caused me to be the flacker
both

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both in finishing and publishing this answere of mine. Yet in the ende forasmuch as this was now amongst vs in English, and therefore in his opinion had hurt so much and so many English persons, and I could neuer learne of any certainty, that in any other language it had beene directly answered by any: I thought it needefull and the best way (whether any such answere in any other tongue had beene made vnto it elsewhere or not) to preuent as much as maie bee anie further such danger amongst vs by it, to accompany such poyson with his fit counterpoyson, that is, such an English popish discourse with an English christian answere. And the rather because howsoeuer by the title there is shew that the author was a Frenchman, yet indeede I can hardly be perswaded that he was so. For his publisher in English taking leasure as he hath to trouble his reader with a long tedious and friuolous preface, hath not therein so much as secretly once insinuated vnto vs, in what language the author wrote it, yea he hath not once mentioned any translation of it, either by himselfe or any other, the consideration whereof together with sundry phrases and matters contained in the booke, makes me rather thinke that some of our owne fugitiues, English Iesuits, or seminary priests in-

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dedde haue made it, then any such Archdeacon
 of Tolosa in France, as is pretended. But howso-
 euer it be in this respect, it is not much materiall,
 and therefore I haue not beene herein curious,
 for these my reasons notwithstanding in all this
 my answere vnto him, I frame my speech as to the
 author whose name it beares. And howsoeuer I
 may doubt of his person and cuntrey, of this I am
 certaine whosoever he were, French or English,
 the sonne of that bondwoman, *Ismael*, was neuer
 cunninger in persecuting the son of the freewo-
 man, *Isaac*, with scoffes & mocks, then the author
 thereof was by the same meanes, to doe what
 might be done, to vex and grieve vs. Whosoever
 he was, the right popish vaine & spirit of writing
 he had. For in so short a peece of worke (I am per-
 swaded by that you haue viewed him ouer toge-
 ther with this answer of mine) your Lordship will
 be of opiniō, that neuer any of that factiō wēt be-
 yond him, in shameful begging alwaies the things
 most in questiō, in subtle slipping frō the matters
 vndertakē to proue, into other more easy for him
 & not in question, in false quoting & abusing the
 testimonies which he alleadges, or in barrennes
 of matter or methode, in such copy of swelling,
 bragging, and triumphing words. Sure I am for
 my owne part, though I know these be the com-
mon

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mon ornaments of popish writers, that I neuer redde any whose book cōsisted so wholly of these as this of his. But to leaue him as hee is, who. soeuer he was, and to returne vnto your Lordship, once againe I dedicate and offer this my poore labour, vnto your honourable view & protection, which I doe not because the truth of god, which I haue therein taught and defended, standeth neede of the patronage of man. For god the author thereof can and will defende and protect that, though al the great mē in the world should band themselues against it, but for diuers and sundry other reasons iustly me mouing thereunto. One is (which I haue touched already) that of right the dedication hereof appertayneth to you, because I had neuer taken it in hand, but by your Lordships motion & perswasion. Another is, that you since my comming to the place where I am, for these eleuen years last past, haue alwaies been, & yet are, a most louing & fatherly patrone to my ministry, mee, and mine: by which right, though that former reason had not beene, your honour may worthily chalenge, not onely in this, but also in all other, such poore fruites of mine, growing from me thus nourished and cherished vnder your Lordshippes patronage, greater interest then this which I offer you nowe
herein:

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herein: But if neither of these two reasons had been, yet you being the man you are, that is by the grace & goodnesse of God as far as you are knowen, (which is very farre) amongst the godly and truly religious, a man by birth honourable, for martiall prowesse more, and for giftes of sounde learning, religion, and vertue most of of all to be honoured and esteemed, even that would haue drawen me, though otherwise I had been a meare stranger vnto you, by this means to haue sought to haue testified my duetifull and hartie good affection towards you. For pietie ioyned with Christian nobilitie hath been the aunciēt cause, why the godly learned in auncient times haue dedicated their works to such, as they haue iudged truly qualified therewith, doubtlesse therby both the better to encourage them, to whom they dedicated their labours to proceede and goe on in the good course they had begun, and thereby to prouoke others to imitate their good exāple, that the like honourable opinion may by such also bee conceaued of them, & likewise when occasion should serue to their comfort testified publickely of them in the church of God. What else mooued *Ambrose* to dedicate his bookes of fayth and the spirite to *Gratian* the Emperour? What else caused

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caused *Lactantius* to dedicate his diuine institu-
 tions to *Constantine*, or what else enduced the holy
 Euangelist *S. Luke*, to dedicate his historie of the
 Actes of the Apostles to noble *Theophilus*? It was
 doubtlesse great honour vnto these men in their
 times in the churches of Christ, that thus *Am-
 brose*, *Lactantius*, and *Luke* testified their good li-
 king of them. Wherefore though I be no body in
 cōparison of those, & therefore hereby vnable to
 honour you as those did them, yet being but as I
 am, giue me leaue (my good Lord) as farre as the
 credite of my poore testimony will stretch, to
 testifie that way my good will according to their
 example towards you. And thus presuming of
 your fauourable acceptation of this my offer, I
 cease from any further troubling you at this
 time, beseeching (as alwaies I pray and will for
 you) the Lord of heauen and earth in these busie,
 dangerous, and sinnefull daies, so inwardly to
 encourage and strengthē your noble heart, and
 the heart also of your right vertuous Ladie and
 duetifull wife, as that you both, and all yours,
 may be so adorned, decked, and beautified with
 all necessarie and comfortable giftes and gra-
 ces of knowledge, faith, zeale, and sinceritie in
 Gods holie religion, and with all true vertues
 both of bodie and minde readie alwaies to bee
 shewed

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shewed in your life and conuersation, that you may all goe on and finish your daies most constantly and comfortably, in all true Honour and happines from generation to generatiō, to gods glory, the churches needfull example, & to your owne eternall saluation. Amen.

Your Honours alwaies

at commaundment most ready:

THOMAS SPARKE.

The preface to the Reader.



Plutarch a noble Philosopher, and a diligent Histori-
an, writeth in the life of Demetrius a king of Mace-
donie, that whē an olde womā came to him, beseeching
him to heare her speake, and he made aunswere that he
had no leasure, the woman locking vpon him, saide to
him againe with a loude voice: why, haue you no leasure
to rule as a king should? Which wordes so pearced the kinges heart, and so
greatly preuailed in him, that he forthwith gaue her audience, and from
that daie, none came to him for any matter, but gently, and with all di-
ligence he did heare them, and discusse their causes. Boysterously were
these wordes spoken of a subiect, and not with that reuerence that was
meete to be giuen to a king. Notwithstanding, as Cicero witnesseth in
the second of his Tusculanes: Tristis res est dolor, sine dubio, aspera,
amara, inimica naturæ, ad patiendum tolerandumq; difficilis.
Sorowe is a grienous thing, without doubt sharpe, bitter, and an enemy to
nature, harde to suffer and forbear. Sorowe (as I suppose) constrayned
the seely woman to speake as shee did, & veras exprimere voces, and
to utter the truth. On the other side consider, not onely the gentle na-
ture of this noble Prince, but also his great wisdom, in considering
nothing to be more seemely for a gouernour, then to heare mens causes
indifferently, and to see all wronges redressed. Nihil (saith the same
Plutarch) tam egregium tamq; proprium Regis esse videtur,
quàm iusticiæ opus, Nothing is so excellent and so properly pertay-
ning to him that is a magistrate, as iustice. I haue redde that the
Tribunes, which were officers chosen for the defence of the Commons
of Rome, had their gates or dores neuer shutte, neither by day, nor
by night, in token that thither might bee the recourse of all them that
had neede of succour. So ought euery gouernour, whether hee bee
spirituall or temporall, to bee a succour, and as it were a castle and
a fortresse to them that bee vnder his tuition. Dion Cassius in his
bookes that he wrote de principe, amongst other precepts, willet chief-
ly and aboue all things, that whosoener be the head of the people, be a dili-
gent worshipper and follower of God: next, that hee bee louing to his sub-
iects, if he will haue them to be faithfull to him, and loue him as subiectes
should their Prince. For it is not of likelyhood, saide Dion, neither doth
nature permit, but that he that loueth, should be loued, whē we see dogges

This preface for
the most part of
it might a prote-
stant write a-
gainst the popish
church, he: elies,
and prelates.

to fawne, and horses to neye to them, of whom they be cherished. Againe, he would haue such rulers to call themselues shepherdes and feeders of men, rather then otherwise. So Homer calleth a king *pastorem populi*, a shepherde & a feeder of the people. And Plato in his Dialogue called *Minos*, writeth, that *Minos* & *Radamāthus*, which gaue lawes to the men of *Crete*, were the true shepherdes of men, which was not spoken of so noble a Philosopher without a iust cause: for nothing doth more nourish, mainteine & vpholde a common wealth then law, which, as *Tullie* in *secundo de natura deorum* sayeth, *est recti præceptio, prauiq; depulsio*, a commaunder of that which is good and honest, & an expulser of all that is nought and vn honest. Now, as a shepherdes care is to see his sheepe fedde in wholsome pastures, & to be kept safe from wolues & al other beastes that would wery & destroy them: & if any in the flocke be infected with any outwarde scabbe, or inwarde maladie, to remedie it betime: or if the contagion admit no helpe, but is incurable, to haue such a one away from the flocke, that he hurt none of them that be whole: Euen so must he that will be a shepheard of men, study for the good ordering and quietnes of the multitude, ouer whom he hath charge, and that al enormities that might disturbe a common wealth, whether it be spiritual or ciuill be expelled, and that all faultes be redressed with due correction, vsing lenitie and severity, after as hope or dispaire of amendment shall appeare. Neither hath the name of a shepheard lacked his preheminence at any time. That good *Abel*, ad cuius munera Deus respexit, to whose gifts and sacrifice God had respect, was a shepheard: *Abraham*, in whose seede God promised that all nations should be blessed, was a shepheard: so was *Isaac* his sonne, and *Iacob* his nephewe, & his sonnes also. *Moyse* that noble captaine, and deliuerer of God his people, was a shepheard in the lande of *Madian*. *Dauid*, of whom ^b *S. Stephen* sayd, that God gaue this testimony: *Inueni Dauid filium Iesse, virum secundum cor meum, qui faciet omnes voluntates meas: I haue found Dauid the sonne of Iesse, a man after mine owne heart and minde, which shal doe all my will.* ^c *Act 13.* This noble king *Dauid* was a shepheard. These I suppose al mightie God woulde haue to be ensamples to all them that be in authoritie, for as *Paul* sayth: *Quæcunq; scripta sunt, ad nostram eruditionem scripta sunt*, Al thinges that are written, are written for our instruction, that as they fedde that seely innocent cattell, so should all Magistrates that professe his sons name, learne to gouerne the people in the obedience of his doctrine, that they might be innocētes manibus, & puro corde: nec iurantes in dolo proximo suo, Innocents of their hands, and

^b Here is Stephen named for Paul. *Act. 13.*

^c There is no mention of Stephen.

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and of a pure heart, which vse no deceit towards their neighbours, but in all their doings shewe themselves to be, veras oues pascuæ Christi, the true sheepe of the pasture of Iesus Christ, who sayeth: Bonus pastor animam suam dat pro ouibus suis, A good shepheard giueth his life for his sheepe. Few words, but full of pith: And neuer could moe things be spoken more compendiously. For what will he refuse to doe? what labour, what trauaile, what paine will he forsake, which for that performance of that hee goeth about, will not spare his owne life? If a good shepheard setteth so great store by his sheepe, if he loue them so tenderlie, that he will rather loose his life then to see them in anie daunger, what will hee not doe els for them? Howe can it be otherwise, but that hee will see his flocke fedde in whelsome pastures? howe can it be thought, that hee will not tary with them to keepe them from wolues, from dogges that fall to biting of them, and from other like rauerous beastes? Who would imagine him, to be so negligent, that hee will not in the euening bring them home to the cote or folde? Will hee not, trowe you, if any be strayed, goe seeke him out, and bring him againe to his fellowes? If anie be sicke, will hee not see him holpen with all diligence? See therefore vwhat a great matter our Sauour did comprehend and folde up, as it were, and knit together in a bundell, all that can be desired in a good herdesman. O that gouernours whom god hath put in authoritie, per quem reges regnant, by whome kinges doe raigne, who had Peter, if hee loued him, to feede his sheepe, who hath also constitute vnder him feeders vpon the earth, some spirituall, some temporall, O, I say, that they would diligently looke vpon these wordes: A good shepheard giueth his life for the sheepe, and seriously ponder in their minde what a charge is hid in this short sentence, how many things, princeps pastorum, the prince of shepheards, as Peter calleth him, doth require of them whom hee hath made herdsmen vnder him, whose dutie is to be good pastours and faithfull feeders like to their master. O that they would call to their minde, that they must at length depart hence, and come where it shall be said to euery one of them: Redde rationem villicationis tuæ, Giue accompt of thy baylwicke, Come forth and shew how thou hast fedde my flocke that I committed to thy handes: Thou Bishop, how hast thou visited thy diocesse, what Parsons, what Vicares hast thou admitted? Thou Archdeacon, how often hast thou visited and seene euery curate to do his duty? how hast thou redressed al enormities & slaunders within thy iurisdiction? Thou parson, thou vicar, thou curate, how hast thou fed thy flocke with good ensamples of charity & vertuous lining, with keeping of hospitality to thy power,

^aThis being true as it is, thereupon it followeth, that your popish Priests and prelates, who neither haue skill nor will to performe this duty, are no true shepheards.

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By preaching a holſome doctrine, in reuerently miniſtring my Sacraments? Thou king, how haſt thou ruled thy Realme? What lawes haſt thou made for the ſetting forth of my glory, for the extirpation of heresies, for maintenance of equity, for puniſhment of wrong, for promiſion, that things may be ſolde at a competent price, that covetous men make no dearth to their condemnation, when I giue plenty? Thou Lord, how haſt thou governed vnder thy prince? Thou man of worſhip, how haſt thou endeoured to haue quietnes kept, and the princes lawes to be obeyed? Thou Juſtice, how haſt thou miniſtered right indifferently to all perſons? Thou Maior or head-officer in any Citty or Towne, how haſt thou kept thy ſelfe cleere from perjury? How haſt thou ſeene good order obſerved, and all idlenes and diſſolute maners to be baniſhed? Finally, thou, whatſoener officer or Magiſtrate thou be, how haſt thou regarded the common wealth, & preferred it afore thy priuate lucre or commodity? O that theſe things were conſidered: for as ſure as God liueth, theſe accõpts will be call vpon ſtraightly. None ſhall eſcape, Cui multum datur (as S. Gregory ſaith) multum ab eo queretur, He that hath much giuen him, ſhall make a great accompt thereof, and much ſhall be of him required: And at that day percaſe he ſhall recke himſelfe moſt fortunate and happie, that had leaſt in this worlde, and leaſt to doe. And he peradventure moſt unfortunate, that hath moſt to doe in this worlde, unleſſe hee order it well, unleſſe hee order it righteouſly, juſtly, and ordinate.

¶ Theſe being as
indeede they
are the true pro-
perties of Chriſts
ſheepe, thereupõ
it muſt needes
followe, that he
hath but fewe
ſheepe in the
popiſh flocke.
¶ This and your
doctrine of me-
rits, ſatisfaction,
and other by
meanes beſides
Chriſt, to erue
your ſaluation
by cannot ſtand
together.

Now good Reader, thou haſt hearde, that Chriſt ſaith: Bonus paſtor animã ſuã dat pro ouibus ſuis. And to put thee out of doubt who is this good ſhepherde, he ſaith: Ego ſum paſtor bonus, & cognoſco oues meas, & cognoſcunt me meæ. I am the good ſhepherd, which will giue my life for my ſheepe, by my death to purchaſe them life, that as I will riſe, and die no more, ſo ſhall they after their bodily death ariſe at the laſt daie, neuer to die any more, but to liue alwaies with my father and me. I knowe my ſheepe, not alonely that they be mine, but I ſo know them for mine, that I will be their ſuccour in their tribulations, I will ſtrengthen them in their perſecutions, I will receaue them into my ioy and glory, I know them, and they know me. This is then required of their ſheepe, that they knowe their ſhepherde. Three properties muſt be in euery man or woman that ſhall haue this worthy name to be called a ſheepe of Chriſt. ¶ The firſt propertie is, that our Sauour ſaith, that his ſheepe doe know him. This knowledge haue Chriſts ſheepe of him, that by his godhead he is their father, by his manhoode he is their brother, & by his benefites he is their louing Lord & maſter. They know it is he, & none other, that hath made their peace

To the Reader.

with God his father: Ipse enim est pax nostra, for he is our peace (Ad Ephesios secundo) he hath gotten vs forgiveness of our sinnes, he hath deliuered vs out of the bondage of the deuil, he hath purchased heauen for vs, he is to vs Turris fortitudinis, the tower of our strength. The seconde propertie of Christes sheepe is, to heare their shepheards voice, and to giue no eare to the voice of any stranger. You wil aske me peraduenture, how you should heare him,^a which although he be verily and bodily heere with vs in the Sacrament of the Altar, yet in his humane forme he is ascended vp into heauen, and sitteth on the right hande of his father? Wherevnto I answer, that we must heare his voice sounding by the mouth of his Church, which is the very true spouse of Iesus Christ, Quā sanctificauit, mundans eam lauacro aquæ in verbo vitæ, whom hee hath sanctified and purified with the bath of water in the worde of life, vt exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam, to make it a glorious Church to himselfe without spot or wrinkle (Ad Ephesios. 5.)^e If we hear the church, we hear Christ: for as the holy Bishop & Martyr Irenæus writeth in the forty Chapter of his thirde booke, Vbi ecclesia, ibi & spiritus, & vbi spiritus dei, illic ecclesia & omnis gratia, spiritus autem veritas. where the Church is, there is the spirit of God, & where the spirit of God is, there is the Church & al grace, & the spirit is truth. Wherefore as the same goodly father writeth in the forty and three Chapter of his fourth booke, we be bounde to be obedient to the Prelates of the Church, his qui successionem habent ab Apostolis, to them that haue their succession from the Apostles. Reliquos verò (saith hee) qui abstant a^f principali successionem, & quocunq; loco colliguntur, suspectos habere quasi hæreticos oportet, As for all other that goe away from the^g principall succession, wee ought to suspect them as heretickes. These are Irenæus wordes in the place nowe alleadged. And Christ saith himselfe: Qui vos audit, me audit, Hee that heareth you, heareth mee. Wherefore, if wee will heare Christ, as his father hath commaunded vs, Ipsum audite, Heare him, Matth. 17. then must wee heare the Church. ^h The Church is our most holy Mother, whom we ought to haue in great reuerence, and to commit our selues wholly vnto her, to heare her, and like obedient children, to doe what she biddeth vs. What the Church holdeth in matters of religion, that must we holde: what the Church prescribeth, it is our duetie to followe: what the Church

^d This is more then euer all the sort of you can proue.

^e True: but there by straight is not ment yours, which along time hath bene an impudent harlot.

^f Thus you take for granted that your synagogue is this church of Christ, and that we haue departed from the church of Christ, both which are most false.

^g This principall succession is succession in truth which you are gone from long agoe.

^h Which is in truth that which your synagogue long ago hath done.

ⁱ These things are true of the true and pure church of Christ, listening to and

following the voice of her husband, and not otherwise, and therefore not of your synagogue.

To the Reader.

By preaching a holſome doctrine, in reuerently miniſtring my Sacraments? Thou king, how haſt thou ruled thy Realme? What lawes haſt thou made for the ſetting forth of my glory, for the extirpation of heresies, for maintenance of equity, for puniſhment of wrong, for promiſion, that things may be ſolde at a competent price, that covetous men make no dearth to their condemnation, when I giue plenty? Thou Lord, how haſt thou governed vnder thy prince? Thou man of worſhip, how haſt thou endeuoured to haue quietnes kept, and the princes lawes to be obeyed? Thou Juſtice, how haſt thou miniſtred right indifferently to all perſons? Thou Maior or head-officer in any City or Towne, how haſt thou kept thy ſelfe cleere from perjury? How haſt thou ſeene good order obſerved, and all idlenes and diſſolute maners to be baniſhed? Finally, thou, what ſoener officer or Magiſtrate thou be, how haſt thou regarded the common wealth, & preferred it afore thy priuate lucre or commodity? O that theſe things were conſidered: for as ſure as God liueth, theſe accõpts will he call vpon ſtraightly. None ſhall eſcape, Cui multum datur (as S. Gregory ſaith) multum ab eo queretur, He that hath much giuen him ſhall make a great accompt thereof, and much ſhall be of him required: And at that day percaſe he ſhall reckẽ himſelfe moſt fortunate and happie, that had leaſt in this worlde, and leaſt to doe. And he peraduenture moſt unfortunate, that hath moſt to doe in this world, unleſſe hee order it well, unleſſe hee order it righteouſly, juſtly, and ordinately.

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^b Theſe being as indeede they are the true properties of Chriſts ſheepe, thereupõ it muſt needes followe, that he hath but ſewe ſheepe in the popiſh ſlocke. ^c This and your doctrine of merits, ſatisfaction, and other by meanes beſides Chriſt, to erue your ſaluation by cannot ſtand together.

with

To the Reader.

with God his father: Ipse enim est pax nostra, for he is our peace (Ad Ephesios secundo) he hath gotten vs forgiveness of our sinnes, he hath deliuered vs out of the bondage of the deuil, he hath purchased heauen for vs, he is to vs Turris fortitudinis, the tower of our strength. The seconde proper tie of Christes sheepe is, to heare their shepheards voice, and to giue no eare to the voice of any stranger. You wil aske me peraduenture, how you should heare him, which although he be verily and bodily heere with vs in the Sacrament of the Altar, yet in his humane forme he is ascended vp into heauen, and sitteth on the right hande of his father? Wherevnto I answer, that we must heare his voice sounding by the mouth of his Church, which is the very true spouse of Iesus Christ, Quā sanctificauit, mundans eam lauacro aquæ in verbo vitæ, whom hee hath sanctified and purified with the bath of water in the worde of life, vt exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam, to make it a glorious Church to himselfe without spot or wrinkle (Ad Ephesios. 5.) If we hear the church, we hear Christ: for as the holy Bishop & Martyr Irenæus writeth in the forty Chapter of his thirde booke, Vbi ecclesia, ibi & spiritus, & vbi spiritus dei, illic ecclesia & omnis gratia, spiritus autem veritas. where the Church is, there is the spirit of God, & where the spirit of God is, there is the Church & al grace, & the spirit is truth. Wherefore as the same goodly father writeth in the forty and three Chapter of his fourth booke, we be bounde to be obedient to the Prelates of the Church, his qui successionem habent ab Apostolis, to them that haue their succession from the Apostles. Reliquos verò (saith hee) qui abstant a principali successionem, & quocunq; loco colliguntur, suspectos habere quasi hæreticos oportet, As for all other that goe away from the principall succession, wee ought to suspect them as heretickes. These are Irenæus wordes in the place now alleadged. And Christ saith himselfe: Qui vos audit, me audit, Hee that heareth you, heareth mee. Wherefore, if wee will heare Christ, as his father hath commaunded vs, Ipsum audite, Heare him, Matth. 17. then must wee heare the Church. The Church is our most holy Mother, whom we ought to haue in great reuerence, and to commit our selues wholly vnto her, to heare her, and like obedient children, to doe what she biddeth vs. What the Church holdeth in matters of religion, that must we holde: what the Church prescribeth, it is our duetie to followe: what the Church

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To the Reader.

forbiddeth, that are we bound, under paine of damnation to auoyde in any wise. S. Iohn in the fourth Chapter of his first Epistle biddeth vs beware, that wee beleue not euery spirite, but to trye the spirites, whether they be of God or not. Then, how can they be of God, which goe from the Church? S. Augustine in the exposition of this Epistle of S. Iohn, tracta-

Therefore is it, that we dare not beleue your Romish spirit, because we trying it by the scriptures, finde it contrary to the spirit that was author of them.

This you haue done, therefore by his rule how can you be in Christ.

You should haue exemplified in your owne doctors, and the had you said well.

tu primo, writeih thus: Qui ecclesiam relinquit, quomodo est in Christo, qui in membris Christi non est? Quomodo est in Christo, qui in corpore Christi non est? Hee that leaueth the Church, how is hee in Christ, that is not in the members of Christ? how is he in Christ, that is not in the body of Christ? By the which S. Augustine affirmeth, that the Church, which is the spouse of Christ, is also the mysticall body of Christ, & Christ is the heade of the Church. As many therefore, as be Christ his sheepe, they heare their shepheards voice in the Church. They wil not heare the voice of strangers, as of Luther, Oecolampadius, Zuinglius, Caluin, and like heretikes, which for all their gay wordes, and crying still, Christ and the Ghospel, may haue euery one of the, these verses of Persius in his fift Satyre worthily spoken to him.

Pelliculam veterem retines, & fronte politus

Astuta vapidus seruas sub pectore vulpem.

Thou keepest still thine olde hyde vppon thee, and bearing a faire face, thou wrappest a wyly foxe vnder thy vaporous brest. These bee they, of whome Saint Peter speaketh in the seconde Chapter of his seconde Epistle: Magistri mendaces, qui introducunt sectas perditionis, Lying masters, bringing in sectes of perdition, and denying the God that bought them. Howebeit, since it is so, as Paul sayeth, There wil be alwaies rauening wolues, non parcentes gregi, not sparing the flocke, And among our owne selues wil men arise, speaking peruerse things, And such is our fraile nature, that as the wittie Horace sayeth:

Decipimur specie recti,

We be soone deceined vnder the colour of truth. It behoueth vs to followe the counsel of our head & principal master Iesus Christ, which teacheth vs an excellent document of heauenly philosophy, saying: Attendite vobis à falsis Prophetis, take ye heede to your selues, & beware of false Prophets, which come vnto you, in vestimentis ouium, in sheepes cloathing, but inwardlie they are Lupi rapaces, Rauening wolues: We must, I saie, beware, that we be not deluded, and vnder colour of Euangelical veritie, bee made to receaue pernicious and damnable heresies, as alas the more pittie, hath miserably chaunced to our noble Realme of Englande, vnder colour of bringing vs to truth, leading vs awaie

euene your popes and doctors for these many yeares. A. 30.

And therefore the Romish strumpet holdes out her poylon in a golden Cup. Reu. 17.

And therefore we had neede to take heede of you.

This is true of Englad in respect of Qu. Maries daies, and so the truly we might & did say vnto you as you here now fallly say vnto vs.

from

To the Reader.

from the truth, to the vitter decay of all godlines, & setting up of counterfeit religion. ^a The weede hath nowe overgrown the corne, euill, hurtfull, and soulequelling weedes of heresie haue ouergrown, oppressed, pulled downe to the grounde, and vitterly choked the good corne of christian religion, and allecclesiasticall constitutions. ^b Al you therefore that haue been seduced, and taken weedes for wholsome flowers, beware least with the stench of such rotten weedes, yee infect your soule to euerlasting damnation. The infallible truth is dayly opened vnto you, ^c The falschoode is mightily conuincied, as shall plainely appeare in the discourse heare following. Stande no more in the defence of that, which you may easilie know and see with your eies, if ye will not be wilfully and obstinately blinde, to bee nothing but deceit: ^d What doe I call it, deceit? nay, I call it a most venomous poison to the soule, yea, and an hellish draught of endlesse death. ^e Playe not the parte of a mad man, of whome Horace writeth in the second booke of his Epistles, that he was angry with his friends, for that they had caused him to bee healed of his phrensie, and restored to his wittes againe: Bee not angrye, that you may (if you will) bee brought out of the foule miste, into the cleere ayre, from darkenesse to light, from an horrible phrensie to godly wisdom. Followe the wholsome counsell of Saint Paule in the fourth to the Ephesians, Vt non firmus amplius pueri, qui fluctuamus, & circumferamur quouis vento doctrinae, per versutiam hominum, per astutiam qua nos adoriuntur, vt imponant nobis, That we be no longer children, and fleete two and fro, caried hither and thither with euery blast of doctrine, by the wilnesse and craftinesse of men, wherewith they set vpon vs to deceiue vs. There haue beene a great manie ^f such spronge up in our Realme of late, which haue taught vs wronge Lessons: Emendemus ergo in melius, Let vs amend therefore. The thirde proprietie is, that the sheepe doe follow their Shepherde: This proprietie is of so great importance, that without it the other two cannot auail. It is not Inough to knowe Christ to be our refuge, our helpe and succour: ^g It is not Inough with that also to heare Christ speaking to vs in his Church, except we follow Christ & his Church, & shew our selues willingly to doe that which the Church commaundeth vs: We must fast, when the Church commaundeth vs, & as it biddeth vs: We must pray as the Church instructeth vs, We must do those good works that the Church teacheth vs to doe. In obeying the Church, wee obey God: if wee bee disobedient to the Church, wee disobey God. For as Chrysostome saith vpon the first Epistle to the Corinthians, vt corpus & caput vnus est homo, ita vnum est ecclesia & Christus,

^a Euen this is the state of your Church in deed.

^b Thus we say & that iustly to our people in respect of you.

^c It doth not at all appeare by the discourse that there is any falschoode at all in our Religion.

^d These titles do rightly fit the popish Religion.

^e This part your papists play now in England in being recusants of all sound & good meanes to reforme them.

^f Indeed so many such Iesuites and Seminaries you haue sent vs

^g This is true as long as the church retaineth the two former properties, which yours long ago hath lost.

To the Reader.

Holy Church
 hold you there,
 for so long you
 say nothing for
 your unholy and
 filthy Church.
 Let this rule be
 followed for the
 questions be-
 twist vs, & your
 church shall bee
 found in those
 pointes to haue
 set a brooch the
 things that those
 most auncient
 Churches neuer
 were acquaint-
 ed withall.
 If indeed they
 had left no scrip-
 tures then that
 had beene a
 good course but
 nowe seeing
 they haue, what
 their tradition
 was, is best ler-
 ned by them.
 But the better
 to hide your fol-
 ly in citing these
 wordes, you sub-
 tily translate
 scriptures no-
 thing written of
 that matter.
 Here againe
 the question is
 begged, for you
 take for granted
 that your pre-
 lates are lawfull-
 ly called and
 ours not, both
 which we deny.
 Of the same
 minde are we, &
 therefore Chri-
 stian men are
 not to listen to
 your prelates.

Thus, As the body and the heade is but one man, so is Christ and his
 Church one thing. Doe therefore as the wise man biddeth thee, Audi
 disciplinam patris tui, & ne dimittas legem matris tue, Hearc the
 discipline of thy father, and forsake not the lawe of thy mother: I meane,
 thy mother the holy church, whom as many as forsake, they forsake God
 also. For as holy Cyprian writeth de simplicitate prelatorum: Habe-
 re non potest Deum patrem, qui ecclesiam non habet matrem,
 He cannot haue God to be his father, that knoweth not the church for his
 mother. Yee may see here evidently, that this holy man would haue vs to
 be obedient vnto, and diligently to keepe, the ordinances of our fathers,
 and not to institute every day new fashions, as men most vnconstant, and
 full of new fangles. The Lacedemonians are praised, that they suffered no
 strange ware to be brought into their city, whereby the citizens might
 be effeminated and corrupted in their maners, and for the same cause
 they extoll greatly Licurgus, which made the same law. Now, if the La-
 cedemonians were so serious obseruers of their olde times and customes,
 what a shame shall this be to vs christian men (which were not taught of
 Licurgus, but of Christ himselfe) daily to alter and change, not content
 with those rites and ceremonies that were ord. yned of auncient time out
 of memory? Irenæus teacheth in his third booke against the heresies of
 Valentine, and such other, whose wordes taken out of his fourth Chap-
 ter of the saide booke, I will briefly rehearse: Si quæ de aliqua modica
 questione disceptatio esset, nonne oporteret in antiquissimas re-
 currere ecclesias, in quibus Apostoli conuersati sunt, & ab eis de
 præsentî questione, sumere quod certum & reliquidum est? If
 any controuersie should be of any question, were it neuer so little, must it
 not be meete to haue our recourse vnto the most auncient churches, in the
 which the Apostles were conuersant, & of the to receaue the plaine cer-
 taintie thereof? It followeth, Quid autem si neque Apostoli quidem
 Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditio-
 nis, quâ tradiderunt his quibus committerent ecclesias? But what if the
 Apostles left nothing writen of that matter, must we not follow the tradi-
 tion of the, to whose gouernance they committed the churches? Here haue you
 the minde of Irenæus, who was neere vnto Christ his time: for as S.^t Hie-
 rone testifieth in an Epistle to one Theodora, he was Disciple to Pa-
 pias, who was S. Iohn the Euangelists scholler. Hee would haue men to
 be taught of Christ, of his Apostles and their successours, and not of e-
 uerie one, which rashly and without lawfull authority taketh vpon him to
 be a teacher. Christian men should be obedient to christian ordinances,
 and

To the Reader.

and followe that doctrine that is allowed by them, that are lawfullie called, and haue the censure of doctrine committed to them. Such were the Apostles, called and put in authoritie by Christ. Such were they, to whom these againe gaue the charge ouer any faithfull congregation. Such are all they which haue so from time to time bene lawfullie called by them, that haue power to put others in authoritie, and so succeeded in due order, else, Quomodo prædicabunt nisi mittantur, How shall they preach, except they bee sent, as it is written in the tenth to the Romanes, and sent by them which haue authoritie to sende. Did not Saint Paul for that purpose leaue Titus in Crete? Did hee not also giue Timothee charge to laye handes too quickly on no man? To these that bee thus lawfullie ordeyned and called to haue cure and charge of soules, yee are bounde to giue an eare: by these yee must bee ruled in matters of Religion, and as obedient children to their spirituall fathers. And this biddeth Saint Hierome, writing to Nepotian: *Eslo subiectus pontifici tuo, & quasi animæ parentem suscipe, Bee subiect to thy Bishop, and reuerence him as thy soules father.* The same lesson teacheth Chrysostome in an Homilie, *De recipiendo Seueriano, where hee beginneth thus: Sicuti capiti corpus coherere necessarium est, ita ecclesiam sacerdoti, & principi populum, As it is of necessitie, that the bodie cleaue to the heade, so it is likewise of necessitie, that the congregation cleaue to their Priest and spirituall ruler, and the people to their Prince.* And within a fewe wordes after, hee alladgeth for the confirmation of this matter, the Apostle writing thus to the Hebrewes, in the thirteenth Chapter: *Obedite præpositis vestris, obtemperate eis, quia ipsi peruigilant pro vobis, quasi pro animabus vestris rationem reddituri, Obey them that haue the ouersight of you, and doe as they woulde haue you, for they watch for your sakes, as they which shall giue accomptes for your soules.* This obedience doeth our Sauour require of all men, saying: *Qui vos audit, me audit, Hee that heareth you, heareth mee.* This obedience to Christes Church hath continued thoroughout all Christendome time out of minde. And if the authoritie of the learned and holie fathers ought to beare sway and preuaile, as of right it ought to doe indeede: *Arrogantium enim hominum est, maiorum suorum auctoritatem aspernari, & se illis ingenio vel sapientia anteponeere: For it is the manner and property of proud arrogant persons to contemne the authority of their elders, & to prefer themselues before the in*

^a But such haue not bene your Romish teachers these many hundred years. Witnesse your owne writers who shewe how vnlawfully many of them came by their places.

^o True and necessarie as long as the pallour is such as Paul wilde Titus to ordeine: but this helpeth yours little.

^p This rule is not general without exception. For Christ hath saide take heede of false Prophets &c.

To the Reader.

^a This is but a
vaine brag that
you haue these
three, as shall
appeare I hope
sufficiently in the
answer to Al-
bines treatise. For
you haue not one
of them in such
sort, as that
thereupon you
may conclude
as you doe.

^b These are but
shamelesse beg-
gings of the
things in questi-
on, and onely
your bare and
therefore vaine
words, for none
of them you shal
euer proue true.

^c What then is
the president of
our next & last
fathers, yea
though for some
hundred or more
yeares such as
we may not vary
from? The vane-
ty of this argu-
ment see cap. 38.
of my answer.

^d You must
proue the order
godly and lauda-
ble or else your
assertion is false.
^e This complaint
hath most iust
& apparant
ground especial-
ly amongst men
of your owne fa-
ction, though it
cannot be deni-
ed but that eu-
ery where there
is so lamentable
cause thereof,
but yet this pre-
iudiceth our re-
ligion which
condemnes all
impiety, no more
then you would haue it to doe yours. ^f This is false amongst vs, if by catholique you vnderstande, as

mit or learning. If the consent of all christian Regions should be regar-
ded, probabilia (saith Aristotle in the first Chapter of the first booke
of his Topickes) quæ videntur omnibus vel plurimis, Those things are
probable, which all men, or at the least, the most part doe iudge to be so. If
the long continuance of time must be of importance, In his enim (as wit-
nesseth S. Hilarie upon the hundred and eighteene psalme) tanquàm in
cœlo verbum dei permanet, in quibus hoc verbum non offendi-
tur, In them doth the word of God abide, among whom that worde is not
offended. ^a If these three, I saie, The authority of the learned Fathers,
The common consent of Christian Regions, The long continuance of time,
may be a sufficient testimonie for the verity, we haue the true Gospell, &
the true sence of it: ^b Our Religion is the very Christian Religion, The
order of Ceremonies that the Catholike Church doth vse, is the right or-
der, Our fasting and praying is according to the Scriptures, Our Church
is the true and lawfull spouse of Christ, from the which as many as sepe-
rate them selues, they are no sheepe of Christes folde, they are reprobate
persons, they are the children of Belial, they are impes of hell. You knowe
what order your fathers kept, howe they liued, and howe they beleened: You
are not ignorant, how you haue beene brought vp, instructed and trained
in the lawes of Christ. Whosoever goeth about to infringe or breake any
part of that ^a godly order, of that auncient custome and laudable vsage, he
is an hereticke, an enemy to God, a murtherer to mans soule, a disturber
of the common wealthe, a subuerter of all honest discipline, and therefore
most unworthy to liue among men.

I haue heard, read and seene many things. yet can I not reade, heare,
or see any world more contaminate and prone to al kinde of vices then this
our age is. And howbeit afore our daies, there haue beene in all times and
ages, men and women very vitious and monstrous in their liuing, yet then
vertue was vertue, and vice was vice: But now in our corrupt time, wee
haue lost the true names and vse of all things, and vertue with vs is ta-
ken for vice, and contrarily, vice is counted for vertue. They that bee
studious of modesty, obseruers of temperancie, and louers of sobrietie,
they be now a daies called Pinch-pennies, and such that hunger droppeth
out of their noses. ^e If any be vertuous, & followers of the Catholike, which
is the true Religion, they be called Pharisees & papists: The discreete man
he is called an hypocrite, and the small talker a foole and an ignorant per-
son. On the other side, they that leade their liues in all kinde of riot, they
be called handsome men, men of the right making, and such as can tel how
you should, sounde and true religion. ^f This is false amongst vs, if by catholique you vnderstande, as

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to keepe honest mens companie. Againe, the stateſier that one goeth, the higher that he looketh, and the ſtouter and malapertlier that he ſpeaketh, the more is he praiſed among the worldlings for a wiſe man, who will not ſuffer himſelfe to be ouertroden and made a laughing ſtocke to euery raſcally. With ſuch vaine glorious praiſes be ſuch proude Thraſoes extolled and magnified of the more part, and no ſmall number are giuen to flatterie, and enhaufing of Clawbackes, that neuer could that ſaying of Terence be better veriſied then it is now: *Obſequium amicos, veritas odium parit*, To holde vp mens yea and their naye, in holding with the hare, and running with the hounde, getteth a man frendes, but he that will laye flattery aſide, & tell the plaine truth, ſhal get nothing but harred. Thus in theſe daies vice is extolled, & vertue conſerned: Ill rule is made of, and good rule neglected.

O heart diſſembled, which under colour to be iuſt & true, canſt cloke unto vs hipocriſie for deuotion, ambition for gentleneſſe, conetouſnes for cōpetencie, cruelty for zeale, holde babling without learning for eloquēce, flouriſhing Rhetoricke without fruit or reaſon, folly for grauity, wilines without wit, and fleſhly wanton libertie, for liberty of the Goſpell. This is nothing els but the devils drifte, alway couering his poiſon under ſome taſte of ſuger: Fallit enim vitium ſpecie virtutis & vmbra: For the ſumme & ende of all their falſe doctrine, is nothing els but malice with murder, to the ouerthrowe of Chriſtes Religion, and the true miniſters thereof. This is their ſheepes clothing for an vnhappy reformation: Nain impia ſub dulci melle venena latent, Under ſweete honny is deadly venome hid. O blinde ignorance and ignorant blindnes! O cruell and damnable miſchiefe comming from the bottomeles pit of hel! O intollerable furiousnes and heresie more deteſtable then it maye any longer be ſuffered! The greate diſpleaſure, the extreame vengeance, the cruell plagues of God hangē ouer our heades, if this horrible heresie be not ſhortly remoued from mens mindes. O good god, how long wilt thou ſuffer this intollerable abomination? It ſhameth me, it abhorreth me to thinke, that theſe ſhameles beaſtes are not aſhamed to ſpeake of the moſt bleſſed Sacramentes of Chriſtes Church: who is able to expreſſe either by tongue or penne their wicked abomination? whye haue we a pleaſure to forſake the true underſtanding of Gods moſt ſacred worde, and become followers and bondſlaues of the devils counterfaite and deceitfull expoſitions, & carnall reaſons ſet out by his miniſters, who in Religion are ſo deuſided, that now they dreame one thing, and now another: this day they like, to morowe they miſlike, & one is againſt another of them, even in the higheſt myſterie of Chriſt his religion.

^s This inuētiue ſpeech we may iuſtly vie of you and your ſide.

^h Theſe wordes iuſtly we maye breake out into, in reſpect of the infinite blaſphemies and abominations held and maintained by your ſide in this point.

ⁱ This obiection of the diuerſitie of opinions, ſee answered at large Cap. 4.

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* Therein there
is no prooffe that
he helde any one
heresy.

! This is vntrue.

■ Which that
you papists be is
most certain;
the contrariety
of your doctrine
with the auncient
catholicke
Church confide-
red, which I haue
noted cap. 17. &
29 of my answer.
■ This is false.
○ These words
remaining we
iustly say to,
and of you.

*Religion. And no meruaile, for the deuill is their chiefe head, whom they
serue, and he is full of lies, variaunce, diuision, and discorde: & under him
their Schoolemasters were, Hus, Luther, Zuinglius, Oecolampadius,
Bucer, Melancthon, and the Archheretike Caluin, whose heresies
are confuted in the Discourse hereafter ensuing. These with the rest of
that rable did neuer agree one with another, in their doings there is no v-
nity, no certainty at all: and therefore such masters, such schollers come of
them. And this diuision, this vnconstancie of doctrine, was a manifest to-
ken, that they were not the children of our true mother the Catholike
Church, nor ministers of Christ, but the children of the deuill, and mini-
sters of Antichrist, yea, very Antichrists. For whosoever (saith S. Au-
gustine) is gone from the vnitie of the Catholike Church, hee is become
an Antichrist? These Antichrists haue borne a great stroke now too long
time in our Realme of England, in whom is no constancy, no steadfastnesse of
religion and doctrine: These are they that haue damnably deceiued you,
and haue with their damnable preachings intised you from Church to
Church, from an heauenly Church to a malignant Church: from a louing
mother, to a flattering harlot: from the condition of grace, to the state of
perdition: from truth to falshood, from faithfull beleeuing to carnall rea-
soning, from sauing Christ to deceauing Antichrist. But (good Reader)
beware, be not deceaued, & be not ashamed to arise, that hast so shamefully
fallen, be not ashamed to come home to your mother the Church, for shee
is not ashamed to receiue you: Let not folly lose the thing that grace hath
so preciouslie offered and purchased: Let not wilfulnesse and blindnesse put
out so great light as is now shewed vnto thee, but embrace most humbly
the doctrine of our mother the catholike church, so shall you sit in the
lappe of so tender a mother, which will cherish you into life euerlasting:
Choose the best, whiles choise lieth in lot.*

What were you ashamed of your preface that you put not
your name to it? Indeepe it is so fonde and friuo-
lous, that you might well enough be
ashamed to father it.

An answer to the preface set before *Iohn de Albines* booke entitled, *A notable discourse against heretickes. &c.*



Efore I take in hande to say any thing to *Iohn de Albine*, or his booke, I must craue of thee (gentle reader) whosoever thou art, these two things, that thou wouldest first giue me leaue to answer the long, tedious, and bragging preface, prefixed before his booke by the publisher thereof, and that then also thou thy selfe, wouldest vouchsafe before thou goest any further, either to the considering what *Albine* hath objected, or I answered, to take the paines to reade ouer this my answer to the saide preface. And though it seeme vnto thee of an extraordinary length, & so somewhat discourages thee, yet the length of his considered likewise, I pray thee beare with me, and vouchsafe the reading of it thorow, before thou proceedest any further. His preface thou seest is long, but indeede so vaine and fruitolous it is, that though it seemeth the authour thereof was some bolde and impudent Iesuite, or fugitiue of our owne country, yet such care he had of his credit, that for feare of losse thereof, he hath not thought good to put his name vnto it. The vanity and weakenesse thereof, may euen sufficiently appeare by those marginall notes, that I haue affixed vnto it, so that if I troubled thee with no further answer vnto it, I hope it neither could nor should much moue thee, or any other to thinke any thing the better of their Church and religion, then thou didst before: yet because, neither he, nor any of his faction, for want of a further particular aunswere vnto it, shall take occasion to persuade themselves, or other, that there is further weight and matter in it then indeede there is, I will vouchsafe some more paines about it. First therefore this I would haue thee (Christian Reader) for the comendation of the authors great skill to obserue, that almost all of it, is spent in prouing those things which are needles, because, we teach, graunt, & defende the to be truthe, as fully and more fully then he or any of his side. For prooffe whereof, consider, that whereas the whole preface, consists in the copie and edition that I had of his in print to aunswere, of twenty two leaues, hee spends the first eight pages in prouing that Kinges, Princes, and rulers both ciuill and ecclesiasticall, must carefullie administer iustice according to their callings, and so bee as good shepherdes to them, of whome they haue charge,

which

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which who doubteth of, or who euer denyed amongst vs? yea we teaching as we do, that Emperours, Kings, and Queenes, in their kingdomes, are carefully to looke to the keeping of both tables amongst their people, and that they are next vnder God the supreme gouernours of their people, as wel in causes ecclesiastical, in commaunding for the good of the church and religion of Christ, as in causes ciuill, in commaunding for the common weale and the good estate thereof, and they denying ciuil Magistrates any such authority in causes of the church, doe not we far more fully then they teach them, how and when they may be as good shepherds to their people? Then by occasion of this former needlesse discourse, hauing alleadged that *Iohn 10.* to proue that a good shepheard giueth his life for his sheepe, and that Christ is that good shepheard that knowes his sheepe, and is knowne of them, marke how in as many mo pages he inferreth, that it is necessary that the sheepe know their shepheard, that they heare his voice, and geue no eare to the voice of a stranger, and lastly, that they follow and obey their shepheard: which are things also (truly taught and vnderstoode) which we most gladly teach & embrace, and for lacke of which properties of Christes sheepe wee constantly hold & aduouch that the Romish flocke these manie yeares, hath rather beene a flocke of goates, then of Christes true sheepe. For if they knowe, as they should, that the name of the shepheard Christ were the only name whereby commeth saluation *Act. 4.* and that in him all things are prepared already. *Math. 22.* they would not set vp to themselves so many names of persons and things besides him, nor hold that so many things besides those that are already prepared in him, are left to themselves and others to that ende to prepare, as they doe. And if they did so heare his voice, and refuse to heare the voice of strangers (as Christes sheepe ought) there neither would nor could be, so many strange doctrines, yea contrary doctrines to the voice of Christ set downe in the Canonical scriptures, receaued & maintained amongst them, as ear I haue done with *Albini* I shall shew there are. Likewise such followers & obeiers of the voice of Christ are they, & haue they beene for these 4. or 500. yeares speaking vnto them in his word writtē, by the mouth of his true church & aūcient sound pastours thereof, as that none euer, in a number of most weighty and materiall matters, more directly contraried
his

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his voice then they. Whither I haue iust ground and prooffe for my thus saying, I referre thee to that which I haue written in confutation of *Albines* discourse, cap. 4. 17. 29. & 36. And yet such is the folly of this nameles pface wryter, that hauing thus noted these, to be the properties of Christs true sheepe, as though by and by without any further prooffe at all, it ought of necessity to bee granted, that he and his side had all these properties, and that we of our side had neuer a one of them all, but were notoriously branded with the contrary markes, he triumpheth and insulteth ouer vs, spending all the rest of his pface in railing vpon vs, and in perswading his reader to forsake vs, and to ioyne with him & his. So that all the rest of his pface is builded, vpon a most shamefull and impudent begging of all these points; that they know Christ aright, heare his voice & no other, obey him and follow him most orderly: and also of these (that his begging of that former may seeme the more reasonable) that their doctrine is sound, hauing countenance of al auncient & holy fathers, of the cōsent of al Christiā Regions, & prescription of time, that their prelates are al prelates lawfully called, hauing right succession, & euery thing that they should haue, to credit them withal, & therefore that they are such, as Christ hath commaunded, to be obeyed as himselfe, and lastly, that their church is the holie Catholike church, the obedient spouse of Christ, and mother of all the faithfull, and that therefore it is damnation to depart frō her, or to refuse to obey any of her lawes and ordinances, & that with vs, all things are quite contrary. All these things his reader must graunt him & suppose to be true, for he hath nothing at all to proue any one of these, besides swelling words of vanity, and lofty arrogant bragging that these things are so. And therefore al these things, being the things in question betwixt vs, and such, as we all, most constantly and iustly haue alwaies denied, (as our writings of these points heretofore, & now this answer of mine in sundry places thereof, make manifest to any indifferēt reader) thereupon it must needes follow, that whatsoeuer he hath alleadged, either out of scripture or doctōr to perswade his reader to obey their church, their prelates, their ordinances & traditions, is shamefully abused. For compare the times when, & the persons whereof those things were written, their doctrine and doings with these, and you shall finde, (witnes the scriptures theselues
and

and all sound antiquity) as much differēce betwixt their church, prelates, doctrine and ordinances, and them of whom those places are to be truly vnderstoode, as there is betwixt light and darkenesse, the pure Church of Christ, and the impure Synagogue of Antichrist. And also, all his exhortation vpon these grounds, to ioine with them, and all his bitter inuectiues against vs, for refusing so to doe, is as a building in the aire without all foundation. And therefore is thus easilye pulde downe, and laide vnderfoote, as a thing more meete to bee trampled vpon, as a thing of nothing, then by any to bee at all regarded. And yet as foule a fault as this is in him, it is common to him with all wryters of his side, and most notoriously with this *Iohnde Albme*, before whose booke, hee hath set this his preface. It may bee, seeing his author, whom hee ment to publish, and of whom he had such an opinion, that hee accounted him a notable discourser against heresies, to haue such a grace and dexterity, in stuffing out his booke almost with nothing else, but with this beggerly begging the maine questions alwaies, that he thought his preface should not be suteable, and fit to be set before such a learned discourse, vnlesse it were garnished & bewtified with the same popish grace. And if this were his reason (then which I am sure hee hath no better) hee is to bee borne withall, for what reason is there to the contrary, but that according to the rules of decency, the preface and the booke whereunto it is a preface shall be conformable one to the other.

And yet though this be the very methode and matter (good Reader) of all this his long tedious preface, which I thus briefly haue laide open before thee, the poore silly man the author thereof, seemeth to haue conceived such a liking of his owne doings therein, especially towards the latter end thereof, that gloriously and triumphantly hee breaketh out into wonderful complaints, amplifications, and exclamations against vs. Alas poore man that hee was, thought hee to meete with no reader, but that would graunt him all these thinges at the first asking? Or thought hee that hee had so cunningly and artificially knit those things together, that no man could espy the childish losenes of them? From his first general farre fet and yet vnneccessary discourse of the duety of all officers,

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ficers, hee so suddenly falleth into the next, of the properties of Christes sheepe, that it was great maruaile that the man tooke no great harme by it. But hauing recovered himselfe a litte, speaking belike before his wittes were well come to him, hee neuer can hit after of any thing to the purpose. For not onely all his matter and woordes, besides a fewe naked assertions of his of the trueth of certaine points of his religion, and fallshoode of ours, skipping in heere and there, there is nothing, but, the circumstances of application altered, one of vs might far more aptly and truely haue written against them. But as those things sufficiently conuince the man and his preface of grosse folly and vanitie, so if we consider, but howe he hath wilfully sought to abuse his reader, in cyting the ancient father *Irenaus*, and others, to perswade his reader by his authoritie, to obey their prelates and traditions, we shall as plainely finde in the man palpable impiety. For page second, he cyteth his fourth booke and forty three chapter, to proue vnto vs now, that wee must obey their Church, now speaking vnto vs by their prelates, because then *Irenaus* tolde the heretiques a thousand and foure hundred yeares agoe and more (whom indeede the pastours of the Church that then was, continued soundly in the purity of the Apostolique doctrine) that they were to obey the pastours of the Church that had succession from the Apostles. Which any mā may see, bindeth not, nor teacheth vs to do the like to theirs, vnlesse they could proue theirs to be such, as there *Irenaus* speaketh of. Likewise what soeuer else in this preface of his to like purpose he hath alleadged out of *Irenaus*, *Augustine*, *Chrysostome*, *Cyprian*, *Hierome*, or the scriptures theselues, is abused, for that which they spake of that pure & true Church of Christ, and her faithfull ministers, that he would drawe his reader to think to be spoken, euen of the Church of Rome as it is now, and hath beene of late yeares, and of her prelates, which are in nothing almost, like either the Church or ministers that they speake of. But this is not all his fault in alleadging this testimonie of *Irenaus*, thus to confounde the prelates and Church with the true pastours of Christ and his pure Church, a thousande fower hundreth yeares agoe, whereunto theirs are no more like then darkness is to light, but that also wilfully (the easilier belike to beguyle the simple reader) hee concealeth that, that
imme-

mediatly followeth the former words. Which is this: *Qui sicut ostendimus cum episcopatus in successione charisma veritatis certum, secundum placitum patris acceperunt*, that is, which (as we haue shewed) with the succession of their Bishoppricke, according to the will and pleasure of God, haue receaued the certaine gifte of trueth, and so hee hauing skipt ouer those wordes, which hee thought, as it should seeme, in his conscience, would and might be denied, not to fit their prelates, he goeth on with that that followed these wordes, saying, *Reliquos vero qui abstant à principali successione, & quocunque loco colliguntur, suspectos habere tanquam hereticos oportet*, which is in English, but the rest which goe from the principall succession, in what place soeuer they be gathered together, wee ought to suspect as heretiques. Wherein evidently it appeareth, he left out the former words (standing in the author in the midst betwixt the former part of the sentence, and the latter here alleadged by him) to make the reader beleeue that Irenæus minde was, to teach men simply to obey such prelates, without exception, as haue ordinarie, outward, and locall succession downe from the Apostles, and that that kinde of succession in place and office, is the principall succession that he speaketh of, which who so hath not, ought by and by to bee suspected of heresy. But indeede take al his words together and marke them, (especially those which craftily he had gelded the sentencc of, in his quoting of them) and it is most cleare, that *Irenæus* here teacheth obedience onely to such Bishops, as succeede the Apostles, in the certaine gift of trueth, that by principall succession, he ment nothing else but succession to the Apostles, in that gift of trueth, and that therefore he would haue vs, to suspect all those to be heretiques, that lack succession vnto them in that, howsoeuer and wheresoeuer they succeede them else. Which is the very cause, why according to this rule we think no better of their popish bishops & priests, then we do (what successio soeuer otherwise they bragge of) for that, sure we are, that long ago they are gone from this principal succession in trueth. This he knew euery one would perceiue, if he had faithfully cyted Irenæus wordes as they lye, and therefore hee thought best, to shew how he could followe the example of that olde fox Satan, who for his purpose in like māner, mangled the 91. Psalme, Math. 4. It seemeth also that these words *quocunque loco colliguntur*,

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in what place soeuer they be gathered together, (though here cite them in latine) he would faine haue smothered, for trāslating the rest he omits these, doubtles because without any exceptio, yea euen of Rome it selfe, thereby *Irenaus* would teach, that they ought to be suspected to be heretiques, that will not obey those pastours that succeed the Apostles in the gift of truth. Which indeede the Bishops of Rome, hauing had so little care to doe this great while, if this rule of *Irenaus* may bee followed, they cannot possibly escape this suspition. The credit therefore of the waying more with the writer of this preface then his owne, he thought it was better thus to leese his owne, by thus shamefully abusing his reader in prouing this testimony after the popish manner, then once to hazard the credit of his holy fathers the popes, by right, faithfull, and honest dealing therewith. Howbeit, this kinde of dealing of his, may giue iust occasion to all that are wise euer hereafter, to looke better to the fingers of all such fellowes, then vpon their bare word to trust them any more in their quoting or citing of the fathers. But lest we should thinke that this was but a slippe of his by chance, & that hee was not his craftes-master in this kinde of dealing, he hath plaide vs the very like trick againe with this same father pa. 18. & where he alleadgeth the fourth chapter of the said *Irenaus* third booke, to iustify their traditions not warranted by the written word. For in the beginning of the saide chapter not fūe lines before the wordes cited by him, hee speaking of the scriptures written by the Apostles & Euāgelists, he saith, that they into that rich treasury most fully haue brought all things that belōg to truth, so that euery one that will, may frō thence take the drink of life. And that which he speaketh in the words alleaged by him of following of tradition, it is spoken on-ly by way of supposition, to shew what course had bene best for the Church, whē any questiō should haue arisen, if they had not left vs scriptures. For his words are these: if the Apostles had not left vs scriptures, must we not haue followed the order of tradition, which they gaue to them to whom they committed churches? In which case (which is not our case now, seeing they haue left vs scripture) we grant we should haue beene, in the deciding of all controuersies that could haue arisen, ouerruled by that which they deliuered by word of mouth to such, and therefore that being the case, no better or readier way for the ending

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of controuersies, should there haue been, then to haue recourse to the most ancient Churches wherein they were conuersant, and so by their tradition, to haue learned the certainty therein. But thus, by way of supposition, *Irenaeus* speaking of their tradition, in the case supposed by him, certaine it is, that by their tradition, he vnderstandeth that sound form of doctrine, which they deliuered by their preaching, & teaching, which they would & should haue been the same (forasmuch as they spoke & wrot by one spirit) that now they haue left vs in writing. And therefore euē then the Romish Church, should haue been as far to seeke, as she is now, for hauing any warrant from thence, for those things that she holdeth, either contrary, or besides the word written. And that by tradition, he meaneth here no other thing, it is euident, for in the first chapter of that booke he saith plainly: *Quod tum praconiauerunt, postea, per Dei voluntatem nobis tradiderunt in scripturis, columnam & fundamentum fidei futurum*, that is, that which first they preached, after by the will of god, they deliuered vnto vs in the scriptures, to be the pillar and ground of faith. And in the third chapter of that booke (hauing before spoken of the Apostolicke tradition) he after sheweth what he meant thereby, namely this, that god the maker of heauen and earth &c, as he is described in the olde testament, the Apostles haue taught to be the father of our Lord Iesus Christ, contrary to the phantasticall franticke dreame of *Valentinian*, so plainly shewing, that they that would, euē by the scriptures themselves, might learne what the Apostolick tradition was. Now what is this, for the authorising, the vnwritten traditions of the Romish church, which are not oīly al beside the scriptures, but whereof the most are contrary thereūto? But this, gentle reader, is the right trick of all the crue of these Romanists, thus by the ambiguity of words out of the fathers, to seek to colour their absurd opinions, & so er thou be aware, to deceaue thee, if thou take not heede. As for example, to perswade a mā to like of their beggerly vnwritten traditions, whatsoeuer any father speaketh of tradition, though it be neuer so plaine in the author himselfe, that thereby he meaneth nothing lesse, then such traditions as theirs, yet that must be confidently brought in, as fit, & most pregnant, for their purpose. Likewise whatsoeuer any father hath said of any sacramētall change of the outward elements, for that therein their name, vse, & estimation are changed, though the same father in a thousand other places shew, that his iudgement is, that there is no

change at all there in substance, yet that must be quoted as a flat place for Popish trāsubstantiation. And euen so, if they find in a father speaking of the Eucharist, any mention of a sacrifice, as though there were no kind of sacrifice, but that which they dream to be there, that must be vrged as a strong place, to proue their blasphemous sacrifice for the quick & the dead. And this iugling with the fathers, and cosening of their poore simple readers, vie they in al their cōtrouersies. But at this time, thou must pardō this preface writer this fault, because herein, he doth but study to be like him, before whose book he hath set this his preface. For chapter the fifth, he himselfe most grossly committeth this same fault, in the deteccion whereof, I haue more at large discovered this lewde dealing of theirs. In the meane time, let vs not forget that *Irenaeus* hath taught vs, what that church is, who those pastours be, & what those traditiōs are, that we must obey & be ruled by, namely, onely that Church that hath the scriptures for the pillar & ground of her faith, *lib. 13. cap. 1.* those pastours that succeede the Apostles in truth of doctrine, *lib. 4. cap. 43.* & those traditiōs which haue good warrant from the scriptures themselues, *lib. 3. cap. 3.* whereof it must needes follow, that all the places & reasons quoted by him, either out of the scriptures or fathers, to binde vs to yeeld obedience to their churches ordinances, their prelates cōmandements, & to the points warranted onely by their traditions, their Church hauing another foundation of her faith then the worde written, namely alwaies their popes will as it hath, & the commādemēt of their prelates, & traditions, being not only beside, but also often most grossly contrary to that word of God writtē (as I shal shew in sundry places, er I haue done with *Albine*) in *Irenaeus* iudgemēt, ar but so many abusings and corruptings of their holy & good meanings. And yet thus, hauing to no purpose bestowed a great deale of idle paines, as one that had said inough to proue that the authority of all the learned fathers, the cōmon consēt of all Christiā regions, & prescriptiō of time, were al ful & fast of his side, he lustily braggeth *p. 22.* that if their be any weight in any, or al these together, that his side hath the true gossell, & the true sence thereof. That their Religion is the very Christian Religion, their order of ceremonies the right order, and that their fasting and praying, is according to the scriptures, and that therefore their church is the lawfull and true spouse of Christ, from which, who so seperates himselfe, is in state of dam-

nation. This thus only said, thereupō by and by, as though there were no remedy, but that we must needs grant all this to be true, he taketh occasion to triumph, and to frame a bitter inuective, against our Religion and liues: so concluding his wordy preface, with an exhortation to his Reader to forsake vs & our Religiō, & to ioine againe with thē in theirs. All which because it is nothing, but the vaine & malicious wordes of a foolish aduersary, without prooffe or shadowe of prooffe (which therefore I am sure the wise Reader will make noreckoning of,) I might very well let passe with this onely answer, that whatsoeuer he hath here said braggingly, either in the commendation of his Religion & Church, or to the disgrace of ours, is vtterly false, and that I haue plentifully proued it so to be, in sundry places of this my answer. Howbeit seing this is not only his brag, but the brag also a nūber of times, of *Iohn de Albine* in the booke following, & indeed, is in effect, the only thing, by taking whereof granted, most subtilly they, & all their fellowes, seeke to beguile their simple readers, it shal not be amisse, because here first we meete with it, least otherwise the Reader should be too ready, to suffer his hart to be forestald with this false principle, to the preiudice of the truth, somewhat to say to make both the vanity & falshood hereof to appeare to euery one. First therefore it is worthy the marking, that the mā, though (as hee plainly sheweth, hee had here a full purpose, at least in wordes, to giue as great countenance as he could to his cause) that yet, he seekes to giue it credit, but by the testimonie of fathers, consent of Christian regions, and prescription of time, in the meane time, omitting that which is to be preferd before all these, namely the testimony of the vndoubted word of God, reuealed & set downe in the scriptures: wherein he hath dealt but as the nature of his cause requires, which hath no countenance from thence, and as the fashion of other of his companiōs in this case is. For hereupō it is, that there is nothing more cōmon in their discourses then to labour by all meanes they can, the disgrace of the written word of god, and to establish the credite of a word vnwritten, which they count to be the traditions or ordinary practise of the Church of Rome. To this ende they bestowe so much paines as they doe, at least to make shewe of prooffe, that the scriptures are so darke and obscure, so insufficiēt for the direction of the Church in all matters, and of so vveake

autho-

authority of themselves without the authority and testimonie of the Church to countenance them, that without the foresaid vnwritten word, no man could either fully or certainly, be settled and established in the truth. So that herein this is their drift, that they indeed being without all sounde warrant out of the canonicall scriptures, for those things which wee count erroneous in the, they yet may make their followers beleue, that they haue as good ground as need be for them, in that they can proue the, by the tradition of the Church, which they call the word of god vnwritten, and which they hold to be not onely æqual, vnto the other that is written, but also far more full and certaine for the determining the trueth of all controuersies. And therefore *Soto contra Brentium*, *Canisius cap. 5.* of his Catechisme, and *Lindan lib. 5. cap. 10.* of his panoplie are not ashamed to confesse, (reckening almost all the pointes in controuersie betwixt them and vs) that they haue their ground and warrant from tradition, not written in the scriptures. And hereupon it is, that there is nothing more common with any of them, then when wee presse them, with this, that the opinions for the which we strue with them haue no warrat in the scripture, yea that the scriptures rightly vnderstoode are flatte against them therein, to flye to tradition, which is the cause that this fellowe him selfe was so busie before to abuse *Irenaus*, for the countenance of that onely foundation of their Religion. For this cause we may & doe say of them, & that iustly, by their owne confessiō, as *Tertullian* saide of the hereticks in his time, they cannot stand, if they be driven once to determine al their controuersies by the scriptures, *de Resurrectione Carnis cap. 3.* Now as for vs (Christian reader) for all this lewde bragge of his, we appeale to these scriptures of god, and onely wee allowe of them, as of a most perfect touchstone whereby to trye, in all matters of Religion, the pure golde from the counterfeit, crauing no further liking nor allowance in any thing, then by them wee are able soundly to proue, and confirme that which we say and teach. And the ancient holy fathers, and so the Christian regions in al ancient prescription of time, which are the things that he here brags of, as it appeares in all sound monuments of antiquity, euer since these scriptures were written, for the determining of controuersies in their times, haue alwaies taken this course to cōfute & confound

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all aduerfaries to the truth. As for their owne authority, or the authority of any other before them, no further credit they craue, then as they are found to agree with thefe fcriptures, otherwife the more that haue contēted & the longer they held, the worfe. This I haue made manifeft by plentifull testimony of the ancient fathers theſelues *cap. 3. 5. 23*. And therfore whiles he ſends vs thus to the fathers, Chriſtian regions conſent, & preſcription of time, he ſends vs but about the buſh, for when we come to the, they will ſend vs backe againe to the ſcriptures. But whiles they take this courſe in ſeeking rather countenance for their cauſe any where elſe, then at, or by the canonically ſcriptures, in the juſt iudgement of god, they plainly bewray themſelues to euery ſimple mā, to haue but a bad cauſe, that they ſo ſhun the light, and reſuſe the moſt certaine, & moſt indifferent triall of it, which queſtionles is by theſe ſcriptures, whoſe neither authority nor indifferēcy, without blaſphemy, may once be called in queſtion. Indeed I read, that whē they were preſſed with the authority of theſe ſcriptures, the *Marcionites* pretended for the defence of their hereſy, their paraclet or cōforters viſiōs, & inſtrūtiōs: & that likewise the *Mōtaniſts* did fly to their prophecy: the *Valētinians* to their dreams of their *Æons*: the *Manichees* to their fundamētal Epistle: the *Ienes* to their *Talmud*: & the *Turks* to their *Alcaron*: & belike leſt theſe ſhould be found vnlike theſe their predeceſſors, they will thus fly from the vndoubted authority of god, ſpeaking in the ſcriptures, to the vncertaine and variable authority of man.

Yet if this were true that he ſaith, that they haue the auncient holy fathers, the common conſent of all Chriſtian regions, & preſcriptiō of time of their ſide, it were ſōewhat, & ſome likelihood it were, that things were with the, as he ſaith, I muſt needs cōfeſſe, but indeed & truth, they haue neither al nor any of theſe, in that ſort to ſpeake for the, as he would make his Reader belecue. For firſt, there is plaine contrariety betwixt their doctrine, & the doctrine of the auncient holy fathers, in a number of moſt weighty points, as I haue ſhewed at large *ca. 17. & 29.* likewise in that both ther, & alſo *c. 39. & 40.* in that I ſhew, that they hold many things directly contrary to the ancient generall councils, I plentifully proue, that they are deſtitute, of the commō conſent of Chriſtiā regions. And as for the laſt, though it were grānted the, that they may truly pretend long continuāce of time, yet ſeing it is true, that

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Tertullian de velandis virginibus hath said, *Quodcumq; aduersus veritatem sapit, heresis est, etiam verus consuetudo*: that is, what soeuer fauoreth against the truth, is heresy, though it be an old custome: & seing also it is certaine, that *Cyprian ad Pompeiu* saith, custome must not let truth to preuaile, for custome without truth, is but oldnes of error, that could do the litle good, we being alwaies able as we be, to proue by the scriptures soundly interpreted, & by al sound antiquity, that they are gone long agoe from the truth. But indeed though popery be too ancient, & so hath had some continuance of time, yet it is but a yongling, in respect of that which they pretend. And this I haue also proued *cap. 17.* & in sundry other places of my answer following. Yea that more is, & which will goe nearer then I haue proued, that indeed we for our Religion & Church, haue not only prescription of some long time, but also of all times & ages euē from the beginning. *c. 4. 9. & 17.* And yet this point of antiquity, & prescription of time, is a thing that they so confidently stand vpon, that in the offer annexed to *Iohn de Albines* book, that proud chalēger offreth to recāt, if we can shew where, & when, in what yeare of the lord, & vnder what Emperor, & by whom, popery came in, & by whom of our side it was gain said: which though I haue, I hope, sufficiently shewed in the chapters last before quoted, yet because the answer fully to this point, & the remouing of this obiection, wil both blūt the edge of this his brag, & greatly crack the credit of popery, I wil voutsafe somewhat more here, to set down to the confutation of it.

Hereunto therefore, whereas the foresaid offerer, and others of that side, so stand vpon the antiquity of their Church and Religion, that they would seeme we must needs grant, that they are even as auncient, as they pretend, vnles we can shew when, where, & by whom, a sodaine change from our Religion to theirs was made, & that some of our side the presently espied it, & withstood it, vnreasonable it is that they demaunde. For popery being not one, or two particular heresies, nor such a masse or heape of heresies, whose property is to burst in all at once of the sodaine, shewing it selfe with open and bare face at the first, but as it is tearmed, *2. Thess. 2.* a mystery of iniquity, and therefore a false Religion, creeping in cunningly by litle & litle, as it were, by stealing steps, & that hiddē as much as might bee, vnder the shew & colour of holines through hypocrisy *1. Tim. 4. & Reu. 13. v. 11.* no maruaile though it were not only verie hard, but euē impossible, in

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every respect to satisfie this demaunde. And yet for al this, were popery neuer a whit the more to be liked. For as we see by experience, that oftentimes there is far more daunger in those diseases, that steale vppon a man by little and little, and therefore are not resisted at the first, then in those that are apparant and violent when they begin, and therefore then are they more carefully withstood and looked vnto: euen so oftentimes also, it fallies out in errors and heresies, that they of al other in the end proue the most dangerous, whose beginnings haue beene most close and secret, and whose growing to their perfection hath not been of the sodaine, but in long tract of time. Indeepe those diseases that come vpon the sodaine and are violent, & in their fuines at the first, men at the first may espy and complaine of, but so it is not, nor cannot be alwaies in the other. We see also, that though it be an easy matter to name the father of a lawfully begotten childe, yet no man commonly can tell who is the father of the base sonne of a common woman. But to make it yet more cleare, that popery may be naught (as it is) & yet this his demaunde be vnreasonable, we are to cal to mind, that Christ our fauour, who knew best how such most dangerous cankers and diseases, would grow and come vp in his church, hath taught vs *Matth. 13.* that it will not alwaies be knowen & espied, no not of his owne household seruants, when and by whom first the tares are sowed in his field, where he had before onely sowed good seede. And there he shewes vs, that notwithstanding, that it shall be sufficient to proue them tares, in that afterwards whē they are come vp, they differ as they doe from the good seed. Though therefore it were so, that we could not tel when, & by whō, popery was first sowed in Gods field, yet in that now it being growen vp therein, as it is, it being compared with gods good seede taken out of the garner or barne of his holy written word, it differeth from it as it doth, that ought to be sufficient prooffe vnto vs, that it is but tares, & of the deuils sowing by his deuilish seedsmē, whensoever they did it. Doubtles the creeping of it in, not all at once, but by little and litle, & that with such soft & sly paces, the shew of holines & deuotion that it hath stolen in vnder, the trouble that the holy ancient fathers had in their times otherwise, in confuting grosse heresies that shewed themselues such at the first, and the small suspicion (if they had marked the beginnings hereof, that were in
their

their times) that they could haue had, that euer they would haue
grown to this that they are now, haue beene so many great and
speciall causes, why the first beginnings thereof haue beene no
more noted & resisted then they haue beene. Againe this I must
needs further say, that it may yet very wel be, that the beginning
& proceeding also thereof, haue beene both better obserued &
withstood by the anciēt fathers in the primatiue church, the ap-
peareth now vnto vs in their bookes & monuments: for in these
parts of the world in these last 4 or 500 yeares they so raigning &
tyrānizing as they did, they hauing their books in their keeping,
their care and diligence being as it was, by al meanes possible to
maintaine their own credit, very likely is it, that as they met with
any thing to that end, they haue found the means to suppress &
raie it out of their writings. Infinite proofes and examples there
be (they know wel inough) to enduce any mā to think, that loue
of their owne cause, & hatred of the truth, would easily prouoke
them in this case to be thus bold with their labours. For in all sto-
ries since their kingdome grew to the ful, not onely from time to
time, it is noted, that if God raised vp any (as he did alwaies some
as I haue shewed *cap. 4.*) to speake & write against their corrupti-
ons, they tooke straight such order, that if not both the men and
their bookes, yet at least their bookes should be burned and con-
sumed. And they that haue had, when the times were far better,
three popes one after an other, so bolde & impudent thorowe
an ambitious desire then of primacy, to forge a false & counter-
faite canon of the counel of Nice, and to vrge it in the opē face
of an other great & famous counsell of Carthage, when notori-
ously their forgery was espied, & therefore they plainly tolde of
it by epistles writtē vnto the by that counel of purpose, no mar-
uel, though when they had attained their ful desire of an vniuer-
sal supremacy, they durst do and did whatsoeuer they thought
good, to let as few monuments of antiquity remaine any way to
their discredit, as might be. Hēce I am fully perswaded that in great
part it cometh that we finde so litle as we do, to bewray their be-
ginning & proceeding, and the withstanding thereof in the wri-
tings of anciēt fathers & Croniclars. And yet though we found in
the far lesse then we do, I say againe, that thence ariseth no rea-
son to iustifie the popish church or religion: for is there any rea-
son that a ship that is drowned by leaking, a mā that is dead by a

consumptiō, & a cōmō weale that is growen frō a moderate and wel ordered gouernment, to an absolute tyranny, should be said to be safe, in health, aliue, & in good state, because we cannot tell whē, & where, the ship began first to leake, the mā began first to fall into his consumption, and when the common weale began first to grow out of order? Likely enough also is it, that the great credit that the ancient bishops of Rome were in, for their piety and godlinesse, and the lofty estate of their successours afterwarde, so dazeled on the one side, the eyes of the godly in ancient time, that they were not curious, in resisting the doings of their successours: and so bridled on the other side, the tongues of the worldly minded of these latter dayes, that they durst not write that which they saw: all which reasons layd together make it euident, that it ought to be no wonder, nor yet any argument, any whit at all to credit popery, though this offerers demaunde could not be satisfied. Howbeit, this onely I haue written, to shew the vnreasonablenesse of this demaunde, for indeede, Gods name be praysed for it, how vnreasonable focuer it be otherwyse, vvee are able sufficiently to aunswere it. For *Paul* hath tolde vs, that this mystery of iniquity was vworking in his dayes *2. Thes. 2. vers. 7.* And so indeed it vvas, in that cū then, first their were false Apostles, that laboured to corrupt the article of free and full saluation, through the onely meanes and merytes of Christ Iesus, teaching that it vvas necessary to saluation, for them that beleueed in Christ also to bee circumcysed, as it appeares, *Actes 15.* and *Gal. 5.* and after that there vvere such, as hereupon grew a step further, namely, to vrge the necessity of the obseruing of humane traditions, as, *Touch not, tast not, handle not*, so making a shew of humbleness of minde, in worshipping of Angels, and of voluntary religion, in not sparing their bodies, in obseruing hereof: against all vvhich, *Saint Paul* standes foorth in the places before quoted, & also in the second of the *Colossians*. This damnable error also vvas considered of, and confuted in that famous Apostolike councell, *Actes. 15.* And amongst others, *Saint Iohn* also sharply rebuketh and condemneth the teachers, of this Antichristian doctrine, calling them very Antichrists, and such as vvere gone out from them, that so it

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might appeare, that they were neuer of them, *Epist. 1. Cap. 2. vers. 18. 19.* And therefore as I shew *Cap. 17.* the church of Christ and the teachers therein vniuersally, for six hūdred years after Christ and more, taught directly against ioming any person or thing vvith Christ in the office of iustifying and satisfying: though now there is nothing more vsuall in the Romish church that nowe is, then to teach other merites and satisfactions in these respects to be trusted vnto besides Christs. The next Capitall poynt of Antichristianity is the nowe challenged supremacy of the Romane prelate, and as for that, we can shew, both the beginning and proceeding thereof from time to time, and who alwaies set themselues against it. The first ambitious clyming that way, we may note in the mother of *Zebedeus* children, and her two sonnes, who comming vnto Christ, require this of him, that the one may sit at his right hād, & the other at his left in his kingdome, and that vvas spied to bee a fowle fault in them by Christ, and therefore by him they are checked and vvithstood *Matth. 20.* After we read of one *Diotrephes*, that so loued the preheminēce that he would not receive *Iohn*, and such as hee was, but in his third epistle *vers. 9.* he shewes he spied him, and that he did vtterly dislike that arrogant & ambitious humor of his, yet by these warnings your bishops of Rome, would not take heede, but for al this, would take so much vpon them ouer their brethren, but when either they, or others haue done so, it appeares in ancient Cronicles, and in the writings of the ancient fathers, that they had alwayes some that did spie it, and set themselues against it. For when *Victor* bishop of Rome, about the yeare of Christ, two hundred, somewhat popelike, so farre exceeded his bounds, that he tooke vpon him to excommunicate the bishops of the East, for that they would not conformethemselues to the fashion of the church of Rome, in the keeping of Easter, not onely *Polycrates*, and sundry other bishops there vvithstoode him therein, but here in the west, *Irenaeus* bishop then of Lions (though he were of *Victors* minde for the obseruing of Easter) yet in his ovvne name, and in the name of his brethren, wrote to *Victor*, & in that his letter rebukes him, for his so far proceeding, as you may reade in *Euseb. lib. 5. cap. 22. and 23.* And after this in
Cyprians

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Cyprians time about the yeare 255. when *Cornelius* Bishop of Rome vnaduisedly, & cōtrary to the good policy of the church, and after him *Stephanus*, tooke vpon them so to admitte of fugitiues out of Africke at Rome, that not only they receaued them into their communion, but tooke vpon them to labour their restitution, they being before for their iust demerits excommunicated, and deposed in Africke: *Cyprian* wrote vnto them both to *Cornelius* in his first booke of Epistles, Epistle 3. and to *Stephanus* in his second booke, and first Epistle, wherein earnestly he reproveth them for so intermedling in his iurisdiction, & the iurisdiction of other his colleagues in Africke, shewing thē that they ought not so to do, for they in Africk had as full Bishoply authority as they at Rome, and therefore were both able and the fittest, to heare and determine such cases as fell out amongst themselves. But seeing for all this the Bishops of Rome still were too busy, in meddling further then they should, after this in the counsell of Nice canon 6. their authority and the Patriarches of Alexandria are made equall about the yeare 320. And yet the better to stay and keepe the Bishops of Rome within their due limits after this, in most counsels for 300. yeares after something still was done to bridle them. For certaine it is that as it appeares dist. 99. the thirde counsell of Carthage helde about the yeare 435. cap. 26. forbade the ambitious and proud tytles of Prince, of Priests, High-priests & such like, euen to the Bishops of the first see. And *Concilio Milenitano*, about the yeare 420. & in another of Africke held betwixt these two, as some write, about the yeare 428. cap. 92. appeales vnto them frō the Bishops & counsels of Africke were forbidden. And the great generall counsell of Calcedon held about the yeare 453. when the Bishop of Romes legates had done what they could to the contrary *Act. 15. 16.* & canon 28. gaue the Patriarch of Cōstantinople equal priuiledges with the Bishop of Rome. And long after this, the first generall counsell, being the third (as it is noted in the second tome of the counsels) held at Constantinople in the time of *Pope Agatho*, about the yeare of the Lord 681. renewing a decree before there cōsented vnto, in a counsell consisting of 100. Bishops *cap. 5.* and remembering likewise the foresaide 28. canon of the counsell of Calcedon, whereas some write there were 630. Bishops, *cap. 36.* ratifieth and enacteth the same. And if we go no further then to the

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Henry, not only to excommunicate him, but also to depose him, with, *Lego & relego Romanorum regum & Imperatorum gesta &c.* I read and read againe the acts of the Romane kings and Emperours, and yet before this, I finde none of them of the Romane Bishop excommunicated, or depriued of his kingdome. But if we read *Sigebert, Abbas Urspergensis, H. Mutinus*, and others, we shall finde, that the same Bishop, for this his Antichristian pride, and other faultes that hee had, vvas not onely wonderfully vvithstoode and oppugned by that Emperour, but by counells also then held at *Brixia, Mentz, and Wormes*, sharply rebuked, condemned, and desposed. And though hee hauing thus begunne to encroch vpon the Emperour, many of his successours folloved him in his very steps, yet we read also in Cronicles that *Henrie* the fift, *Fredericke* the first, and *Fredericke* the second Emperours, *Philip* the faire, and *Carolus Caluus* of Fraunce, *Henry* the first and second, *Richard* the second, and king *Iohn* of England, with sundry other Emperours and kings, did notably and openly resist them therein, and that they had alwayes many learned fathers and Bishops to take their partes. But to leaue this matter, and to go on to others: because the author of this preface, and brag that I now am in aunswering, in his brag maketh speciall mention, as you haue heard of their order of ceremonies, and manner of praying, and fasting, boasting that for these, they haue the holy fathers, the consent of all christian nations, and prescription of long continuance, yea for the two last the very scriptures: let vs first see if wee can finde out the originall, and vvithall the iust reproofe and condemnation of these. First for their ceremonies, none that hath but redde *Platina*, or any other story of the liues of their popes, but he hath red when, how, and by whom they were deuised, for there is few of them, for many hundred yeares together, that thought, as it should seeme by the vvriters of their liues, that they had worthily fate in that place, vnles they had deuised some newe rite and ceremony more then was before. But if one goe no further then to *Polidor de inventoribus rerum*, there shall hee finde when, and by whom they had their originall, whereby also it shal appeare, that for many of the they are off late deuising, they cannot pretend either the testimony of ancient fathers, or prescriptiō of any long
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time, & for very few of them, whatsoeuer he bragges, can they truly alleadge consent of all Christian regions, for as they haue most of them beene deuised here in these parts of the worlde by bilhops of Rome, so few of them in comparison haue beene, or yet be receaued in the other parts of Christianity, that were vnder the other Patriarches of Constantinople, Alexandria, & Antioch: yea euen here in these parts, all their rites & ceremonies were neuer yet vniuersally receaued of euery cuntry alike, nor yet of euery part of any one cuntry. But they being in number so many, in nature a number of them so childish and foolish, & yet hauing beene vrged as they haue, to be vsed with such opinion and holines, S. Pauls reprehension of those that were in his time so busy with the Colossians, in vrging the to keepe their ordinances, the keeping whereof lay in, *touch not, tast not, handle not, Coloss. 2.* is both a bewraying, when such like ceremonies as these that he brags of first began, and also a iust and a full condemnation of them. Read also S. Augustines 119 epistle *ad Iannarium*, and you shall finde there, how earnestly he hath enueied against the multiplying, and bringing in, & so vrging of such vnecessary rites and ceremonies: shewing how few the simplicity of the gospel is contented withal. And yet as it is wel known, he liued 1000 years ago, and that since his time there are 1000. new rites & ceremonies deuised in the Romish church, that he neuer had heard of, & yet the he complained that there were so many, and they so seruilely were vrged, that the Iewes state was in that respect far more tolerable, what would he haue said then, if he had liued in these daies, and had seene the curious, infinite, and foolish rites and ceremonies, but of one popish priest formally doing his masse?

Indeed fasting is a thing, and so is prayer, that hath countenance of scriptures, fathers, Christian regions, and of all ages and times, but so hath not either the popish fasting or praying. For their fasting is tyed superstitiously to set daies, and also lyeth especially in abstinence from one meat, rather then from an other, their end therein being not onely to chastise the body, that it may be brought the more readily & seruently to obey the holy direction of the spirit, as the word of God teacheth onely it should, but euen thereby to satisfie, either for some sin past, or to earne or deserue somewhat at the hands of God. Such fasting

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Is this was that of the hypocritical pharisees, wherof Christ warns his disciples, *Mat. 6. 16.* & the first fathers, & teachers hereof, are those spirits of error, that *S. Paul* speaks of *1. Tim. 4.* and so you may there see both, who first in the church of Christ, found out & practised your kind of fasting, & who by & by spied it, & condemned it for hypocritical, & the doctrine of devils. But if you would haue vs to search further, we tel you, that after Christ & his Apostles times, *Eusebius* reports in his 5 booke & 16 chapter out of *Apolonius*, that *Montanus* the heretique, prescribed lawes of fasting, & he is the first that we read of, that tyed fasting by law, to prescribe daies & times, which is there reckoned vp by that *Apolonius*, as one of his heretical deuises. This *Montanus* was about the yeare of the Lord 145. And it appears in *Augustines* 2. booke & 13. cha. of the manners of the church, & of the *Manichees*, that it was the fashiō thē of those heretiques, to thinke vpon their fasting daies, that they fasted excellētly, though otherwise they had neuer so daintyre. for they abstained from flesh & wine, for the which *Augustine* doth deride thē. And cōsequently herein *Apolonius* & *Augustine*, haue shewed their dislike of that popish fasting. If yet it should be replied, as it is, by some of their side, that their fasting is not altogether like the condemned abstinence of these ancient heretiques, & others, for that they abstained frō flesh vpon an opinion, that flesh was an impurer creature then fish; how will they thē excuse *Durand. li. 6. ca. de ieiunijs*, who giueth this as a reason of their abstinence vpon fasting daies, rather from flesh, then from fish, because al flesh was accursed in the daies of *Noe* & not all fish?

Now touching their māner of praying, for al his brag, neither fathers, consent of all Christian regions, prescription of any long continuāce of time, nor scriptures giue it any credit or cōtēpāce at al. For first, whereas now they pray al in Latine, a toug not vnderstood of most that heare, & vse their prayers, it is a kinde of praying flatly condemned, because it is without edification to such, by *Chrysostome* & *Ambrose*, vpō the 14. of the first to the *Corinthians*. *Augustine* also de *Genesi ad literā*, li. 12. Cap. 8. iomes with them herein, aduouching that no mā is edified by hearing that, which he vnderstands not. And the descriptions of al the auncient lyurgies in the Church shew, that alwaies they were vsed in such a tongue, as the people vnderstood aswell as the minister,

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there

there is such mentiō of intercourse of speech one to the other, as any man may see, that perused the descriptions thereof: yea writers, both old & new do plainly testify, that the ancient & long continued vse of the church hath bene, to haue her publicke liturgy in the known & vulgar tongue of the people. For *Origē cōtra Celsū lib. 8.* writeth, that the Grecians name God in greeke, & the Romans in the latin tongue, and euery one in their natue and mother tongue, pray & sing Psalmes vnto God. And *Hierom to Eustochium* describing the solemne funeral of *Paſſa*, & elſewhere to *Marcella*, testiſieth, that though to Bethleē there was cōcourse of very many ſeuerall nations, yet euery one there praised god & praied vnto him in their owne lāguage. Inſomuch that eue *Lyra* vpō the 14 of the firſt to the *Corinthians* cōfeſſes, that in the primitive church, al was done in the vulgar tongue. And no lōger ago then *Innocēt* the thirds time, in the Laterā coucel held in his time 1215. c. 9. order is takē, that where in one cuntrey there be people of diuers lāguages, there the Biſhops ſhould prouide them miniſters, to celebrate thē diuine ſeruice, & to miniſter thē the ſacraments, according to the diuerſities of their rites & lāguages. Yet further that thou maiſt ſee, Chriſtian reader, in this point, that the mā bluſheth at nothing, vnderſtād, that by the cōfeſſion of their own frend *Eckius* in his cōmō places, the South Indiās haue their liturgy in their mother tongue: & by the cōfeſſiō of another, one *Sigismūd* writing of the *Moscouites*, that they likewise haue theirs. And *Petrus Bellonius*, writing of the *Armenians*, testiſies the like of thē: yea *Aeneas Silvius* who after was a Pope, in his hiſtory of the *Bohemias* c. 13. plainly ſhewes, that a Pope was admoniſhed by a voice from heauen, to grāt *Cyri*, that conuerted *Ruſſia* & *Moravia*, to ſay diuine ſeruice amōgſt thē in the *Sclauon* tongue which was their vulgar tongue. How haue they thē, as he bragges, theſe things conſidered, either the ancient holy fathers, conſent of al regions, or ſuch preſcription of time, as he pretēds, for this maner of praying of theirs, in a tongue not vnderſtoode of moſt? And who can read the 14 of the firſt to the *Corinthians*, vnleſſe he bee diſpoſed wilfully to be blinde, but he muſt needes there ſee, that this maner of praying is directly there condemned? *Chryſoſtome*, *Ambroſe*, *Hagmo*, *Lyra*, and ſo expoſitours, both ancient and new, take it, howſoeuer our late *Reue*, in their notes, would ſame vnto the place from any ſuch meaning. And in this reſpect

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respect, suppose otherwise their prayers vvere faultles, who
seeth not, that they giue God occasion againe to renue his
olde complaint *Esay. 29. This people drawe neare vnto mee with
their lippes, but their hart is farre from mee*: of most peo-
ple, vvhich through their tyranny onely pray thus. But
in this poynt onely there is not vanity and falshoode in his
bragge; for otherwise if vve consider vvell their manner of
praying, vve shall finde both grosse vntrueth in his speech, and
horrible faultes in their prayers. For how can it bee true, that
consent of fathers, and the rest that he bragges of, doe coun-
tenaunce that set forme of church-seruice, that now they
are in possession of? seing neither the ancient fathers, nor
yet one quarter of Christendome, vvas euer acquainted with
it? There owne authours, and namely *Polydor de inuentoribus
rerum. lib. 5. cap. 10.*, doe shew howv it came in, and vvas de-
uyfed piece after piece. In the one thousand two hundred
yeares after Christ, it vvas not grovven cyther to that full
forme or credit that it is at novv. For the forme of masse novv
vsed, commonly called Saint *Gregories* masse, with much adoe
got to be first in these westerne partes receiued in Pope *Adrians*
time, 790 yeares after Christ, witnes *Durand Naclere*, and *Iaco-
bus de voragine*: and yet euen then, and long after, *Millayn* con-
tinued the vse of a forme of liturgy receiued from *Ambrose. Bene-
dict* the 3, that succeeded next *Ioan* the harlot, about the yeare
857 first inuented & brought in the dirge, as most authors write,
though *Gregory* the 3 had done s^o what about it before. The first
allowance of the sequences in the masse is attributed to *Nicolas*
the first, that succeeded this *Benedict*. In *Alexander* the 2 time, *Al-
laniab* was first suspēded out of the church in i^{et} time, which was
about 1000 yeare after Christ. Our ordinary here in England, *se-
cundum usum Sarum*, began 1076 yeares after Christ, and that, as
our stories shew, by occasion of a bloody quarrel betwixt the Ab-
bot of *Glassebury* & his monkes. The 7 cantonical houres came
in first by *Viban* the second, in the yeare one thousand & ninety.
But *Gregory* the ninth, that monstrous enemy of *Fredricke* the
second, first brought in that blasphemous canticle *Salve regina*,
one thousand two hundred yeare & more after Christ. And howso-
euer these patches, in the ende grevve in these partes to bee
couved together, yet the other partes of the vworld vnder the

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the yeare foure hundred and thirty) wherein first they admonish him to admit no more such appeales, or fugitiues, but to send them backe againe alwaies to their owne prouinces and Metropolitans, and the rather, say they, because such order was taken by the Nicene councell. And after therein they pleade the equity of that ordinance, because the holy ghost is aswell in one prouince, as in an other, and there the cause is alwayes like best to bee handled, where it doeth arise, because of the neighnesse of the vvitnesses. Wherefore hauing tolde him, that they finde no such thing in the truer copies of the Nicene councell, as *Faustinus* sent by him alleadged, they flatly forbid him the sending of his agents or legates any more, vpon any such occasion amongst them. It shoulde seeme for all this, that so incident to that see, vvas this ambitious humor, that in pope *Symachus* time, about the yeare fiue hundred, many bishops euen in these parts, did accuse him to *Theodoricus*, king of the *Gothes*, because hee tooke vpon him to bee *αὐτόνομος*, that is, one vvho vvoulde haue his vvill to be a law, which is now professed, to bee the popes prerogatiue and not to bee controled. Dist. 40. *Si papa*. In *Gregorie* his time, in the raigne of *Mauritius* the Emperour, the bishop of Constantinople lustely chalenged the title of vniuersall bishop, but then *Pelagius* bishop of Rome in the yeare fiue hundred eighty three (as it appears in the ninty nine destination of your law in *Gratian*) and Gregory also his successor condemned that, for an vnlawfull and Antichristian name in him, or in any other bishop, the bishops of Rome themselues not excepted, lib. 4. epist. 32. 38. 39. And vvhereas (this notwithstanding) *Boniface* the next but one to *Gregory* (though with somewhat a doe) obtained of that murderer and traitor *Phocas*, (who hauing cruelly slaine *Mauritius*, succeded him in the Empire) this Antichristian title, first to be called vniuersal bishop, or head of the church, vvitnessse *Sabellus*, *Marianus Scotus*, *Martinus Polonus*, and others, yet as *Platina* vvitnesseth in *vita Doni*, the church of Rauēna in Italy complained thereof, and vntill pope *Donus* time (which vvas seuenty yeares after) it coulde not bee brought to tolerate and like of it. *Otho Frisingensis* lib. 6. Cap. 35. an ancient historiographer, speaking of *Gregory* the seuenth commonly called *Hildebrand*, and his proceedings against the Emperour *Henry*,

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Henry, not only to excommunicate him, but also to depose him, faith, *Lego & relego Romanorum regum & Imperatorum gesta &c.* I read and read againe the acts of the Romane kings and Emperours, and yet before this, I finde none of them of the Romane Bishop excommunicated, or depriued of his kingdome. But if we read *Sigebert, Abbas Urspergensis, H. Mutius*, and others, we shall finde, that the same Bishop, for this his Antichristian pride, and other faultes that hee had, vvas not onely wonderfully vvithstode and oppugned by that Emperour, but by counsels also then held at *Brixia, Mentz, and Wormes*, sharply rebuked, condemned, and desposed. And though hee hauing thus begunne to encroch vpon the Emperour, many of his successours folloved him in his very steps, yet we read also in Cronicles that *Henrie the fiste, Fredericke the first, and Fredericke the second* Emperours, *Philip the faire*, and *Carolus Caluus* of Fraunce, *Henry the first and second, Richard the second*, and king *Iohn* of England, with sundry other Emperours and kings, did notably and openly resist them therein, and that they had alvvayes many learned fathers and Bishops to take their partes. But to leaue this matter, and to go on to others: because the author of this preface, and brag that Inovv am in aunswering, in his brag maketh speciall mention, as you haue heard of their order of ceremonies, and manner of praying, and fasting, boasting that for these, they haue the holy fathers, the consent of all christian nations, and prescription of long continuance, yea for the tvvo last the very scriptures: let vs first see if wee can finde out the originall, and vvithall the iust reproofe and condemnation of these. First for their ceremonies, none that hath but redde *Platina*, or any other story of the liues of their popes, but he hath red when, how, and by whom they were deuised, for there is few of them, for many hundred yeares together, that thought, as it should seeme by the vvriters of their liues, that they had worthily sate in that place, vnles they had deuised some newe rite and ceremony more then was before. But if one goe no further then to *Polidor de inventoribus rerum*, there shall hee finde when, and by whom they had their originall, whereby also it shal appeare, that for many of the they are off so late deuising, they cannot pretend either the testimony of ancient fathers, or prescriptiō of any long
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time, & for very few of them, whatsoeuer he bragges, can they truly alleadge consent of all Christian regions, for as they haue most of them beene deuised here in these parts of the worlde by bishops of Rome, so few of them in comparison haue beene, or yet be receaued in the other parts of Christianity, that were vnder the other Patriarches of Constantinople, Alexandria, & Antioch: yea euen here in these parts, all their rites & ceremonies were neuer yet vniuersally receaued of euery cuntry alike, no nor yet of euery part of any one cuntry. But they being in number so many, in nature a number of them so childish and foolish, & yet hauing beene vrged as they haue, to be vsed with such opinion and holines, S. Pauls reprehension of those that were in his time so busy with the Colossians, in vrging the to keepe their ordinances, the keeping whereof lay in, *touch not, tast not, handle not*, Coloss. 2. is both a bewraying, when such like ceremonies as these that he brags of first began, and also a iust and a full condemnation of them. Read also S. *Augustines* 119 epistle *ad Iannarium*, and you shall finde there, how earnestly he hath enueied against the multiplying, and bringing in, & so vrging of such vnecessary rites and ceremonies: shewing how few the simplicity of the gospel is contented withal. And yet as it is wel known, he liued 1000 years ago, and that since his time there are 1000. new rites & ceremonies deuised in the Romish church, that he neuer had heard of, & yet the he complained that there were so many, and they so seruilely were vrged, that the Iewes state was in that respect far more tolerable, what would he haue said then, if he had liued in these daies, and had seene the curious, infinite, and foolish rites and ceremonies, but of one popish priest formally doing his masse?

Indeed fasting is a thing, and so is prayer, that hath countenance of scriptures, fathers, Christian regions, and of all ages and times, but so hath not either the popish fasting or praying. For their fasting is tyed superstitiously to set daies, and also lyeth especially in abstinence from one meat, rather then from an other, their end therein being not onely to chastise the body, that it may be brought the more readily & seruently to obey the holy direction of the spirit, as the word of God teacheth onely it should, but euen thereby to satisfie, either for some sin past, or to earne or deserue somewhat at the hands of God. Such fasting

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as this was that of the hypocritical pharisees, wherof Christ warns his disciples, *Mat. 6. 16.* & the first fathers, & teachers hereof, are those spirits of error, that *S. Paul* speaks of *1. Tim. 4.* and so you may there see both, who first in the church of Christ, found out & practised your kind of fasting, & who, by & by spied it, & condemned it for hypocritical, & the doctrine of devils. But if you would haue vs to search further, we tel you, that after Christ & his Apostles times, *Eusebius* reports in his 5 booke & 16 chapter out of *Apolonius*, that *Montanus* the heretique, prescribed lawes of fasting, & he is the first that we read of, that tyed fasting by law, to prescribe daies & times, which is there reckoned vp by that *Apolonius*, as one of his heretical deuises. This *Montanus* was about the yeare of the Lord 145. And it appears in *Augustines* 2. booke & 13. cha. of the manners of the church, & of the *Manichees*, that it was the fashio the of those heretiques, to thinke vpon their fasting daies, that they fasted excellently, though otherwise they had neuer so dainty. For they abstained from flesh & wine, for the which *Augustine* doth deride the. And consequently herein *Apolonius* & *Augustine*, haue shewed their dislike of that popish fasting. If yet it should be replied, as it is, by some of their side, that their fasting is not altogether like the condemned abstinence of these ancient heretiques, & others, for that they abstained from flesh vpon an opinion, that flesh was an impurer creature then fish; how will they the excuse *Durand. li. 6. ca. de ieiunijs*, who giueth this as a reason of their abstinence vpon fasting daies, rather from flesh, then from fish, because al flesh was accursed in the daies of *Noe* & not all fish?

Now touching their manner of praying, for al his brag, neither fathers, consent of all Christian regions, prescription of any long continuance of time, nor scriptures giue it any credit or countenance at al. For first, whereas now they pray al in Latine, a tongue not vnderstood of most that heare, & vse their prayers, it is a kinde of praying flatly condemned, because it is without edification to such, by *Chrysostome* & *Ambrose*, vpon the 14. of the first to the *Corinthians*. *Augustine* also de *Genesi ad literam*, li. 12. Cap. 8. iomes with them herein, aduouching that no man is edified by hearing that, which he vnderstands not. And the descriptions of al the ancient lyurgies in the Church shew, that alwaies they were vsed in such a tongue, as the people vnderstood aswell as the minister,

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there

there is such mentiō of intercourse of speech one to the other, as any man may see, that perused the descriptions thereof: yea writers, both old & new do plainly testify, that the ancient & long continued vse of the church hath bene, to haue her publicke liturgy in the knowen & vulgar tongue of the people. For *Origē cōtra Celsū lib. 8.* writeth, that the Grecians name God in greeke, & the Romans in the latin tongue, and euery one in their natue and mother tongue, pray & sing Psalmes vnto God. And *Hierom* to *Eustochium* describing the solemne funeral of *Pacla*, & elsewhere to *Marcella*, testifieth, that though to Bethleē there was cōcourse of very many seuerall nations, yet euery one there praised god & praied vnto him in their owne lāguage. Infomuch that eue *Lyra* vpō the 14 of the first to the *Corinthians* cōfesses, that in the primitive church, al was done in the vulgar tongue. And no lōger ago then *Innocēt* the thirds time, in the Laterā councel held in his time 1215. c. 9. order is takē, that where in one cuntrey there be people of diuers lāguages, there the Bishops should prouide them ministers, to celebrate thē diuine seruice, & to minister thē the sacraments, according to the diuersities of their rites & lāguages. Yet further that thou maist see, Christian reader, in this point, that the mā bluiheth at nothing, vnderstād, that by the cōfession of their own frend *Eckius* in his cōmō places, the South Indiās haue their liturgy in their mother tongue: & by the cōfessiō of another, one *Sigismūd* writing of the *Moscouites*, that they likewise haue theirs. And *Petrus Bellonius*, writing of the *Armenians*, testifies the like of thē: yea *Aeneas Silvius* who after was a Pope, in his history of the *Bohemiās* c. 13. plainly shewes, that a Pope was admonished by a voice from heauen, to grāt *Cyrl*, that conuerted *Russia* & *Moravia*, to say diuine seruice amōgst thē in the *Slauon* tongue which was their vulgar tongue. How haue they thē, as he bragges, these things considered, either the ancient holy fathers, consent of all regions, or such prescription of time, as he pretēds, for this maner of praying of theirs, in a tongue not vnderstoode of most? And who can read the 14 of the first to the *Corinthians*, vnlesse he bee disposed wilfully to be blinde, but he must needes there see, that this maner of praying is directly there condemned? *Chrysostome*, *Ambrose*, *Haymo*, *Lyra*, and so expositours, both ancient and new, take it, howsoeuer our late *Rhemists*, in their notes, would faine vrest the place from any such meaning. And in this respect

respect, suppose otherwise their prayers vvere faultles, who
 seeth not, that they giue God occasion againe to renue his
 olde complaint *Esay. 29. This people drawe neare vnto mee with
 their lippes, but their hart is farre from mee*: of most peo-
 ple, vvhich through their tyranny onely pray thus. But
 in this poynt onely there is not vanity and falshood in his
 bragge; for otherwise if vve consider vvell their manner of
 praying, vve shall finde both grosse vntrueth in his speech, and
 horrible faultes in their prayers. For how can it bee true, that
 consent of fathers, and the rest that he bragges of, doe coun-
 tenaunce that set forme of church-seruice, that now they
 are in possession of? seing neither the ancient fathers, nor
 yet one quarter of Christendome, vvas euer acquainted with
 it? There owne authours, and namely *Polydor de inuentoribus
 rerum. lib. 5. cap. 10*, doeth shew howv it came in, and vvas de-
 uysed piece after piece. In the one thousand two hundred
 yeares after Christ, it vvas not grovven eyther to that full
 forme or credit that it is at novv. For the forme of masse novv
 vsed, commonly called Saint *Gregories* masse, with much adoe
 got to be first in these westerne partes receiued in Pope *Adrians*
 time, 790 yeares after Christ, witnes *Durand Naucleere*, and *Iaco-
 bus de voragine*: and yet euen then, and long after, *Millayn* con-
 tinued the vse of a forme of liturgy receiued from *Ambrose. Bene-
 dict* the 3, that succeeded next *Ioan* the harlot, about the yeare
 857 first inuented & brought in the dirge, as most authors write,
 though *Gregory* the 3 had done sōwhat about it before. The first
 allowance of the sequences in the masse is attributed to *Nicolas*
 the first, that succeeded this *Benedict*. In *Alexander* the 2 time, *Al-
 lilaiah* was first suspēded out of the church in 11ēt time, which was
 about 1000 yeare after Christ. Our ordinary here in England, *se-
 cundum usum Sarum*, began 1076 yeares after Christ, and that, as
 our stories shew, by occasion of a bloody quarel betwixt the Ab-
 bot of Glassebury & his monkes. The 7 cantonical houres came
 in first by *Vrban* the second, in the yeare one thousand & ninety.
 But *Gregory* the ninth, that monstrous enemy of *Fredoricke* the
 second, first brought in that blasphemous canticle *Salve regina*,
 one thousand two hundred yeare & more after Christ. And howfo-
 ever these patches, in the ende grevve in these partes to bee
 sowed together, yet the other partes of the vworld vnder the

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other patriarches, were litle or not at all troubled with thē. And howsoever he shame not to aduouch, that now their manner of praying is according to the scriptures, *Gregory. l. 7. Epist. 63.* writes, that, *Mos Apostolorū fuit*, it was the maner of the Apostles, to consecrate onely with the Lords praier, which simplicity, who so compares, with their stagelike dealing thereabout now, he can neuer be perswaded, that two fashiōs so differing, should both haue cōtenāce of scriptures. But to make it yet more euident, that of al other things he might worst haue made this brag, of their manner of praying, there are two great & notorious faults more therein: their praying for the dead to helpe thē out, or to ease thē in the paines of purgatory, & their praying, as they do, to *Saintes & Angels*. For in these two points, they are not onely destitute of the testimony of the holy aūcient fathers, consent of al Christian regions, prescription of so long time as he makes shew of, and the scriptures, but rather al these are indeed herein against them. For purgatory it selfe, & consequently praier made to releue soules there, is but a very late deuise, & neuer yet receiued of halfe of Christendome. For in *William Rufus* time, king here of England, there being a councell held at *Baron*, there the Greek church, in this point plainly discented from the Latin, and neuer from that day to this, could be brought herein, to be of their minde, whereby any mā may gather, that it is a point, which the Latine church hath deuised, since the greek church broke of cōmuniō frō her, & that neuer yet, had either consent of al christian nations, or such prescriptiō of time, to cōutenāce it, as he talkes of. And as for the scriptures, let thē be perused thorow, & there shal not be fōūd in them that bee of the canon, either example of prayer, or sacrifice for the dead, yea rather plainely hee shal finde them, alwaies vrging the time of this present life, to bee the onely time, to doe good in, and to seeke the Lorde for our comfort euer after. And as for the other point, concerning their prayers to *Saints* departed and *Angels*, it is such a thing, for the vvhich, in all the scripture they can finde neyther precept, promise, nor example, to leade them to vse it, but to teach them to abhor it, there they shall, or at least may learne, that inuocation, is a speciall diuine poynt of seruice, of such spirituall and high nature, as that God challengeth it onely to himselfe, & that therefore neuer any holy man, mentioned

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in the scriptures durst euer vse it to any other. Indeede a man shall easily finde that ere *Epiphanius* time, Sathan had taught the heretiques called *Caians*, to worship Angels with inuocation of them, and that likewise ere his time in Africke there were, that offred to *Mary* the virgin, and that in inuocating her, and other saints were verie busy, & pretended great piety & deuotion; but withal he shal finde, that he bitterly condemnes al that did so for heretiques, vnder the name either of *Caians*, *Antidicomarianites*, or *Collyridians*, *Heret.* 38, 78. &c. & that in as bitter manner as may be, vsing the same speeches & reasons against them, that we doe now vsually in these daies against these. Now where, they would shift of the absurdity, & blasphemy of robbing God, & his sonne Christ, of their due honour herein, in saying first, that their praying to the souls of *Saints* departed, may aswel stand with their honour, as the requiring of our brethren aliue to pray for vs, & then in affirming, that they begge nothing at their hands, but stil they conclude their praiers vnto them, with this clause, by the merites of our Lord Iesus Christ, they cannot so escape or excuse themselves. For neither doe they only desire the *Saints* departed, to pray to God for them, as we doe our brethren here whiles they liue, neither do they alwaies remember so to conclude their praers vnto them. For in their office, which they call the seruice of the blessed *Marie*, there bee three prayers made vnto her, wherein, no lesse then eternall life is begged directly at her hands, & yet there this clause is quite forgottē. The like may be obserued, in many other praiers of theirs to them, as for example, in their praier to *S. Osmund* confessor, in one to *S. Anne*, and in another to *S. Katherine*. And if it were so, that they so shut vp al their praiers vnto them, what were that else, then to make Christ mediator betwixt vs & them? For can we in any words, more plainly acknowledge Christs effectual mediation betwixt vs and his father, then by requiring all things that wee begge of his father *per dominum nostrum Iesum Christum*, by our Lorde Iesus Christ? Then what is this else, but for their pleasures to put him from his old office, of being mediator betwixt God and man, to make him nowe mediatur betwixt men and women aliue, and the souls of other men & women dead? They say in their maner of praying, they neuer cause the *Saints* any more to incroch of his office of mediation, then wee doe when wee desire one another

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ether being aliue, to pray to god for vs, what say they then to that prayer of theirs in the name of *Thomas Becket*: *Tu per Thomam sanguine, quē pro te effudit, fac nos, Christe, scandere quō Thomas ascendit.* That is, O thou Christ, by the bloode of *Thomas*, which for thee hee shed, make vs ascend thither, whither *Thomas* is gone. They knowe this is, or was, in their portuiffe. But if this be not plaine enough, both to make it appeare that they pray otherwise to the Saints departed, then we doe to thē aliue: & that in their praying to thē, most blasphemously contrary to all holy ancient fathers iudgement, consent of al Christian nations, prescriptiō of al ages, and the holy scriptures themselues, marke (Christian Reader) these further presidents. In the masse of the annuntiation they sing thus to *Mary*, *Salve virgo virginum, mediatrix hominum*, all haile virgin of virgins, the mediatrix of men: and in the masse of the conception thus, *Tu spes certamiferorum, verē mater orphanorum, tu lenamen oppressorum, medicamen infirmorum, omnibus es omnia.* That is (speaking to the same *Mary*) Thou art the certaine hope of the miserable, truely the mother of orphans, the helpe of the oppressed, the medicine for the sicke, to all thou art all things. Infinite such examples there be, whereby it is most cleare, that nothing can bee begged of God himselfe which they beg not of the saints, & that no title cā be giuē to god but they haue giuē it to one Saint or other. Besids al this, we must cōsider that the children of God being aliue are commanded to pray one for another, & that by speech, letter, or messenger, they know how to acquaint one another with their minde: whereas in praying to their soules after their death, we haue neither cōmādemēt so to doe, neither can we indeede persuaue our selues, that whatsoeuer we say vnto thē, they heare and see our minds, vnles we thinke now after once they be in heauen, they are inuested in the very nature of God himselfe, & so are become aswell as he, searchers & seers of the harts & raines: which once to imagine because it is extreame blasphemy, therefore their is infinite difference, euen for these reasons betwixt desiring a Christian brother aliue to pray for vs, & the desiring of his soule departed but once to doe so much for vs. Againē if that were but all they doe in praying to the Saints departed, then howsoeuer (because of our frailty that slicketh by vs whiles we liue) it were necessary one of vs to require that at the hands of another, that so the bet-

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er we may performe the duety one to another, yet their is not the like reason, why we should so cal vpon them that are departed, though they could heare vs, for they being where they haue laide aside all frailty and forgetfulnesse of their dueties: it being supposed to be their dueties to pray for their brethren & sisters in Christ alue, we may be sure they will do it without our remēbring of them thus. But now no more of these two points here, for ca. thirty seuen, I haue spokē againe somewhat largely thereof, where I haue shewed both when and how these corruptions came in, and who resisted them also.

Wherefore to goe on with cōfutation of the obiection which I haue vndertaken to answere, concerning that point, when and by vyhom the Romish religion came in, and vvhō spyed it and confuted it: besides the pointes already touched, amongst many other wherein we differ from them, these are three principall, for the which I account both them & their religion Antichristian, their doctrine of trāsubstantiation, of images, and vowed single life, and yet in these they bragge of fathers, consent of Christian regions, and prescription of time, as in the former. To answere therefore both that demaunde concerning these pointes, also and to strip them withall of that visard of antiquity and vniuersallity, that herein along time they haue deceiued the simple people vvithall, vnderstande, welbeloued in the Lord vvho soeuer thou art, first for transubstantiation, the very archpillar of their Synagoge, that if they bee very busie to seeke out who first gaue inkling of such a matter, they shall finde indeede the originall thereof not to come from *Marke* the Euangelist, or anie of his fellowshippe, but from one *Marke* a notable Magitian, and filthie heretique of the broode of *Valentinian*, that liued, as it seemeth by the stories, in the raigne of *Antoninus Pius*, about one hundred and fiftene yeares after Christ. For *Epiphanius* in his thirty foure heresie noteth, and when hee hath done plentifully confirmeth, it out of the first booke of *Irenaeus* and his ninth chapter against the heresies of *Valētinian* & others, that this same heretique by his enchātment hauing first caused a cup of white wine to beare the colour of blood, made his followers beleue that by his inuocation over it, it was so trāsubstantiated into blood, that seing that he had giuē thāks ouer it & long praied, it might be thought of them that *gratiāque*

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est super vniuersa, sanguinem suum instillasse in illud poculum, that is, that grace that is aboue all things, had poured his blood into that cup, by which meanes, whē he had made them in admiration of him, desirous to drink thereof, he giues it them with great deuotion & solemnity of words, & so wonderfully bewitched many. Indeed this fellow may very wel be allowed, for the first aūcient fōuder of this point of doctrin, for there being not any one point of popery, wherein Antichrist, hath more manifestly shewed himselfe cōtrary to Christ, then in this, as in truth there is not, because for the establishing & vse of this, he is both spoiled of the true nature of a mā, & office of the only sufficiēt priest of the newtestament, to offer himselfe once for all for the redemption of his church, who can be fitter then this auncient enchaūter *Marcus*, to be the first author and patrone hereof? especially seing *Irenaeus* speaking of him in the eight chapter of the foresaid booke (as it should seeme, secretly directed by the spirit of prophesy) saith, thas he was *verè praeursor Antichristi*, that is, truely Antichrists fore-runner. Yet how notably foeuer this *Marcus* caused many simple persons in his time, to beleue his transubstātiation of wine, into the blood of Grace, yet he was so baited, detected, & confounded for his lewd and cosening dealing therein, and in other points by *Irenaeus*, *Epiphanius*, and others, that howsoeuer in the meane time, Antichrist his successour, was busie vnder *Leo* the 9. in a councell at *Vercellis*, and after in the councell of *Lateran* vnder *Nicholas* the 2. about the yeare of the lord 1060. in bringing *Berengarius* to recantatiō, to reuiue againe this doctrine of transubstantiation, yet as their own friends confesse, & namely, *Tonstall* in his booke of the sacrament of Christs body and blood, it could not, nor was not, decreed for a certaine and vniuerfall doctrine, before *Innocent* the thirde time, in another councell at *Lateran*, about the yeare of Christ 1215. before which cōncel, the Greeke Church had separated themselues from the Latine, and therefore it being a point of Doctrine, not receaued as Catholike, before that diuision, neuer since could it be receaued in the Greeke Church for any Catholike truth. How can it then haue countenance of all Christian Regions and times? *Bertram*, *Berengarius* & the *Waldenses*, in sundry places by writing & speaking, opposed themselues against it, as witnesseth *Bertrams* booke of the sacramēt, the condemnation of *Berengarius* opinion about it

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it at *Vercellis*, and the articles of the *Waldenses*. Yea a little before, and in this Pope *Innocents* time, a certaine people about *Iohn de Albines Tolossa* called *Albigenses*, and that in great & mighty multitudes (as the French Cronicles shew) denied reall presence of Christ vnder, or with the outward elements in this sacrament, in somuch, as great warres were raised to subdue them. But of this matter also I haue spoken so much chapter eleuenth & 17. that here I neede thereof say no more.

Now touching Images or Idols, and the worshipping thereof: I must needs confesse that for their dealing about them, they may very well pretend both antiquity and vniuersality. For it appeares in all stories, and in the scriptures themselues, that that way, not onely all other nations, but also euen the people of the Iewes themselues, haue beene alwaies wonderfully giuen to pollute and defile themselues, but withall it appeares, that god in his word writtē, against no abhominatiō hath cried out, either more often, or more vehemently, then against this. But amongst Christians, the first that we reade of, that worshipped the image of *Iesus*, or any other, was *Marcellina* a filthy companion of the phantasticall heretique *Carpocrates*, but both in *Epiphanius heresi* 27. and in *Augustine ad Quod vult deum*, we finde this, both noted & condemned amongst other detestable errors of the *Carpocrati-ans*. This *Carpocrates* liued in the beginning of the empire of *Antoninus Pius*, *Anicet* then being Bilhoppe of Rome, about the yeare of the lord 109. And in *Origen*s time who died, as *Spanhemensis* saith, in the yeare of Christ 261. hee in his seuenth book to *Celsus* noteth that then the Christians neither suffered images nor pillers to be worshipped. Likewise in *Arnobius, aduersus gentes*, who flourished about the 300. yeare after Christ, it appeares, that the gētils obiected that, as a matter of disgrace, against the Christiāns, that they neither had, nor worshipped any such. But so far of was it, that the christiāns thē thought it any disgrace vnto thē, that *Origē* in the place before quoted saith, that the Iewes & Christiāns hearing the law *Exo. 20.* not only refuse images of god, choosung rather to die, then to make or worship any such, adding this as a reaso, that god is inuisible & without body. And likewise *Clemens Alexandrinus* (who flourished 100. yeares before *Origen*) in his exhortation to the heathen, confesses willingly this their obiection to be true, that Christians had no images that might be dis-

cerned by sense, but onely by vnderstanding, because to vse that deceitfull art, saith he, was forbid the. Yea and that Christians and their temples might continue still free from them in *Constantines* time, in a council held in Spaine at *Elberis*, can 36. it was decreed thus, It hath pleased vs to determine that no pictures should be suffered in churches, least that which is worshipped or adored should be painted in walles. *Isid. tom. 1. cōci.* And therefore *Epiphanius* 55. yeares after this councill, about the yeare of Christ 390. as it appeares in his Epistle to *Iohn* of Ierusalem, finding in the entrance of the church at Anablatha in that *Iohns* dioces, the image of a man pictured on a cloth there hanging, puld it downe & tare it asunder, & writing to the foresaid *Iohn* about it (though as he confessed it seemed vnto him that it was made for the picture of *Iesus* or soe of the Saints) yet he cōdemneth it as contrary both to the scriptures and Christian Religion, & therefore perswades him not to suffer any such thing any more, for it became him to banish such superstition which was vnseemely for the Church of Christ. Yea *Lactantius lib. 2. cap. 19.* of his diuine institutions saith flatly, that their can be no Religion where there is an image, he liued & flourished in the yeare 320. And *S. Augustine* who liued after all these before named, for he died not before the yeare 430. *de consensu Euangelistarum lib. 1. cap. 2.* writeth that they euen deserue to erre which seeke Christ and his Apostles, not in bookes, but in painted wals. Yea *Gregory* the great (as they cal him) Bishop of Rome (though the painting of stories for an ornament of the church was thought tolerable) yet he, *lib. 7. Epist. 109. & lib. 9. Epist. 9. to Serenus*, flatly cōdemneth the adoring & worshipping of images. And whereas by occasiō of this tolerating of historicall painting of them, through the superstition & corruption of mans nature, within short time by litle & litle the worshipping of the grew to be too much vsed & liked of many, especially in these Westerne parts & of the Bishops of Rome themselves: by the yeare of Christ 700. the Emperour *Leo* the third in a councell held at Constantinople consisting of 330. Bishops, there with the consent of that councell decreed, that they should be quite removed out of churches & burnt, & seuerely he punishes those which notwithstanding would perseuere in the worshipping of them. And the same course tooke his successour *Constantine* by another great councell held their ratifying the former, & two Emperours more succeeding him, notwithstanding all this while the Bishops of Rome withstood the what they might & decreed as fast for the retaining &

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worshipping of the as they could, as it appeares in *Sigebert*, *Blöduus* & others. Howbeit though also in the time of *Irene* & the nonage of her sonne *Constantine* in the east, through the suggestiō of *The-rasius* Bishop of Constantinople, they got there a councill helde at Nicea consisting of three hūdreth & fifty Bishops, where to currie fauour againe with the Bishops of Rome (who vpon the former occasiō, as it appeares in *Sigebert* & others, had bene a shrewd traiterous meanes to cause these western parts to reuolt frō the empire) they decreed according to their humour for the honour of images. Yet Africk & Asia the greater, could neuer be brought to receiue those canōs there made, yea & that more is, though by that time the Pope had made *Charles* the great very much beholding to him in being the means to trāslate the empire of the west vnto him, so were those canōs in this point misliked & cōtradicted here in the western parts, that a cōcil in his time & by his meāns, as the Emperour being called at Francford, whereunto came many Bishops of Italy, Frāce, Germāy & other cūtries, yet there euē for this point was that cōcil of Nice reiectēd & cōdēned as a wicked councill, witnes both *Reginolib. 2. anno 794.* & also one *Hackmare* not lōg after those times Archbishop of Rhemes writing against another of his name the Bishop of Landune or Laudune as some call it, *ca. 20.* where he for further prooffe of this to be true writeth that the Bishops their assembled caused a booke of purpose to be writen & sent to Rome, cōteining at large a cōfutation of al the reasons vsed for images at Nicea, which in his yōug yeares he saw, & which the keeper of the Popes library *Augustine Stenckus* cōfesses to lie there writē in anciēt characters *de donatione Constantinilib. 2. cap. 59. nū. 60.* And *Roger Honodē* (who liued 400. years ago) in his cōtinuatiō of Bedes story in the year 792. shewing how *Charles* set the canōs of that cōcil of Nice hither, wherein (as he saith) it was decreed that images ought to bee adored, which the church of God vtterly detesteth, reports that one *Albinus* here wrote an epistle against that determinatiō, maruelously grounded vpon the scriptures, which he caried into France (as he saith) in the name of our Bishops, by occasion whereof, the rather it should seeme, shortly after *Charles* thought meete to call the foresaid cōcil at Francford. All these things notwithstanding, neuer were images, pillers and crosses more idolatrously decreed to be worshipped their, nor euē were idols more grossly adored of heretiques, or the very pagans and heathen, then they haue bene & yet be of superstitious Papists. For they crouch & kneele

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vnto them, present offerings before them, they run a pilgrimage vnto them, and teach that they are to be worshipped with that honour, that is due vnto them, whose images and monuments they be, though in an other manner, not for their owne sakes, but for theirs whose remembrances they be. But indeed if in worshipping of them, they did not principally respect the Images themselves, why should there not be as great deuotion, as many pilgrimages, & as great offerings, presented & yeelded to the image of Christ, *Mary*, or of any other: as well in one place as in an other? Well, howsoeuer they will do wickedly herein, and when they haue done, seeke to colour the matter, such in truth all the worlde sees, herein hath beene their dealing, that *Euthymius* in his panoply had neuer more cause to name the *Armenians*, *σαυεραδισταί*, that is, Idolaters to the crosse, for their grosse and superstitious worshipping of it, then we haue generally to count, and call, the Romanists flat idolaters for their behauiour towards it, and other images also. Thus then hoping by this, that I haue said, concerning this point, that not onely thou maiest see (good reader) when, and how, this point of popery first came in, but how, and by whom, it hath beene oppugned, but consequently also, that the Romish church is herein destitute both of scripture, fathers, consent of Christian regions, and al that she bragges of, let vs see if wee can shew the like, concerning the other point of forced single life vpon the clergy, which she holds to be so necessary, and holy an ordinance, as that by no meanes without deadly sin it may be transgressed.

Euen in this, as in the former, if we search the monumentes of antiquity well, we shal finde that they haue very auncient heretiques, to be their first fathers & leaders. For the *Tacianists* commonly cald *Encratites* of their abstinence from mariage, & certaine other thinges, who began about the yeare, one hundred forty two, were great condemners of mariage, as appeares in *Aug. ad Quodvult Deum*, & in *Epiphanius*, writing of them, *Herefi.* 46. After them spronge vp the *Manichees*, who in like manner were enemies to mariage, but not so vniuersally as the former, for they permitted it to others, and restraine onely their clergy from it, whō they calde their elect, as *August*: witnesseth of them *Epist.* 74. but indeed as many as would be perfect, & had in anie great reckoning amongst them, they were in any case to abstaine from

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mariage. And as we finde, that these and other heretiques, were the fore-runners of the Papists in this point, so we finde that *Augustine*, *Epiphanius*, and others, that wrote against them, condemned this for a doctrine of devils in them. But I know they will reply, that herein we do them wrong in that we resemble them to these, for these, they say, made this the reason and ground of their doing, that they held mariage it selfe, to be an vncleane and filthy estate of life, and therefore not fit for them, that would serue the Lord, to liue in. Which, they say, they doe not hold. Indeed, thus it is their fashion, when for any of their absurd errors, they are pressed with our obiections against them, then somewhat to avoide the extremity of the foile, to set a farre better state of the questiō, then otherwise, either their commō practise or doctrine will beare: but when they finde the chase ended, and themselves by such shifting in some sort, as they think, to haue escaped, then hauing recovered their breath againe, they fall to their olde flat grosnes in the point in their life and teaching. And euen so deale they in this. For their whole and generall practise, makes it most euident, in that they rather tolerate their Priests to haue concubines, to run to the stues, yea and to commit Sodomity, then to mary, that indeed they think mariage is more vncleane, and defiles their Priestthoode more then all these. And Dist. 82. *Gratian* cites a saying of Pope *Sirius*, wherein, in plainer termes he aduouches them that holdes, that ministers of the Gospell may mary, and beget children as the Priests of the olde testament did, to be followers of lusts, and therein teachers of vice. Frō which profound diuinity it came, that the same *Sirius* would persuaue, that therefore the ministers of the Gospell might not mary, because Saint *Paul* said, they that liue in the flesh cannot please god, as though to liue in the fleshe with *Paul*, and to liue in the state of mariage were all one: which if it had beene so, what meant S. *Paul* to teach 1. *Cor.* 7. that he that bestowed his daughter in mariage did well, that mariage is honourable *Heb.* 13. and that they that deny, in hypocrisy, the lawfulness thereof, are such, as haue therein giuen eare vnto doctrines of devils, and thereby shewe, that their consciences are burnt, as it were, with an hote iron, and that they are departed from the faith 1. *Tim.* 4. But they will say perhaps, they are now ashamed of this olde *Sirius*, & of his doctrine in this point. Doubtles if they be not, there is iust cause
why

why they should, but I haue two reasons why I thinke they are not: first, because he was Pope of Rome they know; then, because even of late one *Gregory Martin*, a great learned man (as they account him) writing against our English translations *Chap. 15. sect. 2.* writeth of this point euen now (as though that Popes spirit still directed him) flatly, that by marriage their Priesthood is prophaned, and made meere laicall and popular. Wherefore I see not, but that they are and may worthily still of vs herein be saied to be, the right schollers & successours of the former heretiques. Howbeit this I must needes further graunt them, that in perusing the writings of ancient fathers and Cronicles of times, I find euē amongst them, that otherwise yet seemed to be Christians and not heretiques, and that of very ancient time, and so from time to time, that haue beene fauorers and vrgers of single life in ministers. For I finde by that that *Clemens Alexandrinus* hath written of this matter in the 3. & 7. booke *Stromat*, who flourished within 200. yeares after *Christ*, that the some earnestly vrged single life, as a life most holy & fit for such. And I know that in the councell of Nice, in *Constantines* time, it was attēpted, that there should bee made a canon, to binde ministers vniuersally to liue single, without the vse or company of wiues: & that after that *Sirinius* before spoken of, about the yeare 390. after him *Gregory* the first *ann.* 600. or thereabout, & after that sundry other Popes, namely & especially about 1000. yeares after *Christ*, & after, were marueilous eger and busy, by their owne authority & decrees of councils summoned by their meanes, to establish & ratify this point. Whereupon (as in other cuntries of these westerne parts, to please them withal) here in England many Bishops, as namely *Lancfranke*, *Dūstane* & *Anselme*, Archbishops of *Cāterbury*, were marueilous forward in their times to further this deuice. By means whereof, many decrees past in sinodes and councils, and many great things were attēpted & done to this end. But yet then vnderstand withall (welbeloued) that *Clemens* in the places before quoted, confuted & withstood notably these hypocrits, both by exāples & reasons euē now vsed by vs against these their successors: that one *Paphnutius* in the coucell of Nice, though vnmarried himselfe, did so effectually withstand that attēpt, that it did not there passe: that *Sirinius* was by a Bishop of *Terragon* confuted & withstood: & that *Gregory* the first vpon the finding of 600. childrens heads, after the casting of certaine great ponds neare vnto the

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the abroad of many, inforced to that vow of single life, reuoked his determinatiō (as it appeareth in an epistle of one *Hulricke*, Bishop of Augusta, to Pope *Nicolas*) vpon this reaso, that it was better to let the marry, the to giue occasion of such murder. Further in *Hildebrands* time, who after he was Pope was called *Gregory* the seuēth, though we find that he of al that wēt before him, was herein most extreame and went furthest, yet notwithstanding we read in *Sigebert*, *H. Muti* & others, that he and his decrees in this point were openly & stoutly relisted, not onely at *Constance* & *Metz* in Germany, but also by the Bishops of France, and other cuntries both by open preaching & liuing with their wiues, doe what he could, and his successors for a great space. Hee was the first that bound Bishops & Archbishops vpon their oath to admit none into the ministry, vnlesse first they would vow a single life: & yet after he had done what he could, & *Pascalis* that succeeded him, & *Anselme* also their chaplein here, to cause that decree to take place: yet, as our Cronicles shew, *Gerhardus* Archbishop of Yorke, wrote to that *Anselme*, that those that came for orders to him would not vow single life. And howsoeuer they preuailed in other places before, *Polidor* saith, that the restraint of their mariages began here first to be attēpted *ann. 670. hist. Ang. l. 6. & de inuētorib⁹ rerū l. 5. & Fabiā p. 293.* writeth, that Bishops & Priests liued here 1000 years together with their wiues, no law being to the cōtrary. Yea *Auētinus l. 5. historia Biorū* saith, speaking of *Hildebrād*s time which was 40. years at least after this, that Priests had wiues & begat childrē as other men. And none of any learning are ignorant, that al these sturs about this matter notwithstanding, Christiā Bishops & ministers in al other quarters of the world, vnder the other Patriarches frō the beginning vnto this day, haue bene, are married & beget childrē also, after they are entred into the ministry. This al so is as wel known of the learned, that not onely particular learned men, & holy fathers, as I noted before, & others: but also sundry councels, where multitudes of such fathers haue met, haue written & decreed to withstād & contrāry the going forward of this Antichristiā ordināce. Yea they theselues are not ignorāt hereof, as it appears by sundry things set downe both in their text and glosse *dist. 81. 84.* & self where in their Canon-law. For in the 28. distinctiō, is noted a decree of the councell of *Gangra*, which was about 300. yeares after Christ, whereby he is by the authority of that councell anathematized, that shall for his marriage put
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difference betwixt a married ministers ministry, and another, and therefore abstaine from communicating with him, and there also is cited a canon fathered of the Apostles, whereby he is accused, that puts away his wife for Religion sake. And in the sixth generall councell held at Constantinople, these things are remembered with other, and therefore there it was decreed, *Tom. Conc. 2. cap. 13.* that he shall be deposed, that after that, should go about to debar Priests, or deacons, either of marriage, or of the vse of their wiues, yea after ordination: and there also, further it was enacted, that if they themselues being ordred, should vnder pretence of piety put away their wiues, that they shall therefore be excommunicate, and yet this was 680. yeares after Christ. Moreouer *Hierom* speaking of his time, saith, that then, *plurimi sacerdotes habebant matrimonia*, that is, most Priestes were married, *aduersus Iouinianum, libro. 1.* *Tertullian* himselfe was a married man, as it appeareth by his writing to his wife. To holde that ministers may not mary, *Ignatius ad Philadelphenses* saith, comes of the deuill: And *Dionysius Corinthiacus* writing to the *Gnosians* perswades their Bishop *Pinitus*, not to impose an vnneccessary, & too heauy a burden of single life, or chastity vpon the brethren, as we reade in *Euseb. lib. 4. cap. 22.* Lastly, *S. Bernard* (though he liued about the yeare 1120. which was a very corrupt time for this matter,) yet euen he, in his sixty sixth sermon vpon the Canticles, thus far concerning this point hath plainly written. Take from the church honourable matrimonie, & the bed vndefiled, saith he, and thou fillest it with concubine keepers, with incestuous persons, with such as haue vncleane issues of seede flowing from them, with wantons, with Sodomites, and all kind of vncleane persons. But when the bright euidence of these allegations, seeme to make them somewhat to hold downe their heads, yet I know they haue this shift for their last refuge, that they deny not, but that such as haue been married, or at that present, haue wiues, may enter into the ministry, but the they must be such, as voluntary will vow, and performe a single life, and so thence forth abstaine: inso much that they are so in loue with this shift, that they say, & write, as is to be seen in the Rhemish notes vpon the new testamēt, that *Pauls* canons, touching the being of such the husbands of one wife, are so to be vnderstood, & not so, as that the, or after once he is minister, he may continue the office of a husband.

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husband towards his wife, and confidently they dare and doe brag, that we neuer read of any other that married, or got children after they entred once into holy orders. Wherin first the practise of the Greeke Church, & all other Churches, but these in these parts of the world, directly crosses them. Againe let *Pauls* words in deliuering of his canons cōcerning the qualities that ministers ought to haue, bee well considered, and any man shall see, that it is absurd so to vnderstād him, that he requires that they should be so qualified only *de praterito* for the time past, & not rather especially for the time present and to come. Seeing they are so cōfident in this, that none married euer, or begot children after they were ministers, let them tell mee of whom *Peter* had his daughter *Petronella*, of whō their owne Cronicles speake so much, had he her not of a lawful wife? And if it be true, that we read, that in the persecutiō vnder *Domitian*, she was of such flourishing yeares, that then *Flaccus*, a noble Roman countie would haue had her to wife, the time betwixt that and *Peters* entring vpon his Apostleship, being at the least, fifty five yeares after Christ, by all likelihoode shee was got after hee was an Apostle. And well might it bee, for it being euident, that Christ had taught them, that vnlesse it were for fornication no man should forsake his wife *Matth. 19.* and therefore that *Paul* hath noted, that the brethren of the Lord and *Cephas*, did cary vp and downe in the execution of their Apostleshippes their wiues, being also conuerted as well as themselues, and therefore sisters *1. Cor. 7.* taking maintenance for themselues & then as they went, that sometime in that perigrinatiō of theirs, in the discharge of their office, this *Petronella* was borne. For it being euident by the Gospell of *Matth. 8.* that *Peter* had a wife, and by their owne stories, that shee was a liue a little before his death, & at Rome with him, & that he counted not his Apostleship fornicatiō, & that neither he would leaue his wiues cōpany & take other women with him, nor that she came to Rome rather in the cōpany of other men, thē of him her owne husband: too too grosse and absurd is it with them to thinke, that he & the rest of the Apostles that had wiues, forsooke their wiues quite and went vp and downe rather after the popish maner accompanied with other women. Their translating and peruerting the order of *Pauls* words, a woman, a sister, will not defend their interpretation, for he placeth his wordes thus, a sister,

a wife, where in the later place it is absurd, the Greek word being that which sometime standeth generally for a woman, sometime for such a woman as is also a wife; to take it in the former sence, for then therein there were a needlesse tautology, for there is no sister, but shee is a woman also. But to leaue *Peter* with his wife and daughter, what can they say to *Socrates*, who in his fift booke and twentieth one Chapter of his story, writeth that *omnes presbyteri illustres*, that is, all renowned ministers in the East and Bishops also, if they will, no law compelling them, may obtaine from their wiues, for not a few of them, whiles they are Bishops, beget childrē of their lawfull wiues. *Historia tripartita lib. 9. ca. 38*. Again the 10. canon of the *Ancyran* councill testifieth of many autheticall exāples of such as married after holy orders. Moreouer in the daies of *Iulian* the apostata wee reade, that *Basilus* a Priest of *Ancyra* and *Eusichius* a minister at the least of *Cesarea* of *Cappadocia*, which had lately taken to wife a gentlewoman, and was but then as a bridegrome, both ended their liues in martirdome, as writeth *Zozomene lib. 5. cap. 10.* and *Balsamon* long after, vpon the 10. canon of the coucell of *Ancyra*, mentioneth a decree of *Leo* the Emperour, whereby it was lawfull for the within two yeares after they were ordered to mary. And who can be perswaded, that we reading of so many famous Bishoppes that were married, as namely of *Demetrianus* of *Antioch*, of *Spiridon* in the councill of *Nice*, & of *Gregory Nazianzen* & others, and of infinite children of these Bishops & of others of the ministry, as we doe in all stories: that they got none of these children after their ministry, or that they left their wiues presently vpon their entring into their ministry, especially seeing the stories that tels vs they were married & names vs their childrē, mentioneth no such thing? Howsoeuer it were with these, it euidently appeares in his 70. and 127. epistles, that there was one *Synesius* an excellent learned mā, Bishop of *Ptolemais* who was not only a married mā, and had children, but that he begot children of his lawfull wife, being and continuing still in the execution of his office. And many more such examples might be remembred, but these are sufficient to shew the impudency of their confident assertiō, that there were neuer anie such: and this which I haue saied, I hope, also is fully sufficiēt to shew not onely the vanity of his brag that made this preface, that all is well with them and countenanced

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ced by fathers, consent of regions &c. but also to answer the demuande or obiection which I tooke vpon mee, vpon that occasion, to answer in this place, concerning the beginning and proceeding of popery, and how and by whom it was resisted. For euen, as I haue shewed, they lacke all the countenance they brag of, for those particular points that I haue here spoken of, & haue made it plaine, that both their beginning and proceeding hath beene noted and withstood: eue so is it an easy matter to deale with them, in all the rest of the points wherein they and wee differ, as ere thou hast redde this my answer to *Albine* thorow, I hope, I shall make vnto thee full demonstration. Wherefore thou maiest in the meane time hereby learne, to arme thy selfe against such proud brags, as notwithstanding thou hast hard the authour of this preface make. For I hope euen by this, whatsoeuer he hath saied to the contrary, thou most plainely seest, that neither scripture, fathers, consent of regions, nor continuance of time can proue, that they haue, as he brags, the true Gospell, and the true sence of it, the true Christiā Religiō, & the true Church & spouse of Christ, who haue in these maine & principall points beene controled and condemned, in all these as I haue shewed. Whatsoeuer therefore he infers or buildes vpon this false principle, or whatsoeuer after, vpon the bare supposing the same to be true, thou shalt reade *Iohn de Albine* railingly in his triumphant & arrogant maner to speake, in disgrace of vs, our Church, ministers or Religion: I hope, I say, thou wilt esteeme of it, as of vaine and foolish wordes, of proud and yet malicious aduersaries. Yet hauing thus answered in this sort his preface, somewhat the better to prepare thee to iudge of *Iohn de Albine*, and my answer vnto him: giue mee leaue now to say somewhat concerning his booke and his maner of dealing therein.

Wherefore to proceede, hauing perused and as throughly, as I could, considered of it (gentle Reader) I protest vnto thee vpon what occasion soeuer it hath got such credit amongst men of his owne consort, that it hath not onely of them beene thought worthy to be published in English, but also to be intituled, *A notable discourse against heresies*, I haue found it, and so shall any indifferent Reader of this my answer vnto it, not able at all to doe either good or harme, but

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onely to such as are verie simple, vnlearned and silly ignorant creatures. For the principall questions in hand, either alwaies he takes for graunted, and so neuer goes about to proue them: or subtilly & suddainly (seeming to haue vndertaken the prooffe of them) hee slippeth into another matter, and therewith goeth on lustely, as though he were busy about the point in controuersy, when as indeede he hath left that quite, and chosen to himselfe some other matter more easie for him to deale in, either not at all in controuersy, or howsoeuer, to small purpose for the prooffe of the thing intended. And yet thus hee seemeth vnto himselfe, and vnto his vnskillfull Reader, to haue wonne the cause and to carrie all before him, when indeede hee hath saied quite nothing to the purpose, and hath busied himselfe onely about that which was needelesse: which to the end that thou maiest the better obserue thy selfe in the rest of his booke, I will giue thee a tast of, in the beginning thereof. Vnderstand therefore, that whereas his generall and principall scope is, in his whole discourse, to disgrace our ministry, and the whole matter thereof, our Religion: that so hauing once perswaded his Reader, that we haue neither lawfull ministers, nor sound Religion, hee might consequently boldely pronounce vs to bee heretiques, and our whole Church schismaticall & hereticall. To effect this his purpose, because hee foresawe, that first it were necessarie that he should iustify their owne ministry and Religion, before hee should so call ours into question: first hee laboureth about that in the first eight Chapters, & then shrueth about the other in the rest. But marke now, I beseech thee, how he makes his entry into this so weighty and necessary a point. Whereas indeede out of the fift to the Hebrewes wee obiekt (as hee confesseth) that their calling to their Priestthoode & Prelacies cannot be of God, because their very offices themselues were neuer of Gods owne ordinance, but onelie of mans owne deuising: though to answer this obiection, euery man might see, and he himselfe saw (as it appeares by his owne words *ca. 1.*) that it was most necessary for him first to haue proued, that their offices were of Gods institution, and not of mans inuention onely, like a cunning Sophister, hee slippes from that, promising after in some other place to proue it, which yet though it stood

stoode him in this his discourse neuer so much vpon, he neuer so much as once remembreth or mentioneth againe. And therefore thus onely supposing and taking this for graūted, that their Priestthoode and Prelacies are of God (which he knowes we will neuer graunt them) hee takes vpon him to proue onely their comming thereunto to bee lawfull, which he proues as slenderly also. For to proue it, hee onely saith, that they come to them by the ordinary way, by right-succession of Bishops and pastours, continuing in one Catholicke faith, downe from Christ to this present time: thus childishly begging in one piece of one short sentence these foure great points (all which in this case are betwixt vs and them in question) namely, that their officers all of them, come to their roomes by the ordinary way, that they haue right succession, right Bishops and pastours, and sounde and Apostolicke doctrine. And yet though he knew well enough, that wee constantly deny all these, yet to proue that they come lawfully to their offices, hee onely nakedly and barely affirmeth them, as though he presumed, that he was and should be such a *Pythagoras*, in the conceit of all his Readers, that for him once to say it, were enough and enough againe. For by and by after that thus he had onely saied, hauing vsed neither prooffe nor colour of prooffe to backe his saying, hee slippeth into another matter, not yet called in question: Whither a visible, knowne, and alwaies a demonstrable, personall, and locall succession of Bishops & pastours, be necessary for the perpetuall continuāce of the Church, and preseruatiō of the truth therein? And thus hee windeth frō matter to matter, leauing alwaies that vnproued, which hee had most neede to haue proued, labouring & sweating continually about the prooffe of that, which though it were graūted him, yet he might wel enough loose his cause. As for example, hauing entred into the forelaide matter in maner before saied, in 3. or 4. whole Chapters following, he shewes how the truth is continued in the Church by succession of pastours, how profitable their ministry is, to bring men to, & to settle them in the truth, that the anciēt trodē way by Christs sheepe, downe from Christ to this day, that the ancient Catholicke faith, that the faith which in *Irenaeus* and *Augustines* time was helde and taught at Rome, & had vnto their times beene continued from Christ by succession of Bishoppes and pastours, is the waie and

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faith that a Catholicke man must liue and die in, whosoever
saith to the contrary. In which propositions, no maruaile though
he goe on roundly, for he hath winde and weather with him, &
none of vs gaine saies him; yea these things being rightly vn-
derstoode, wee constantly affirme and teach the same. But these
things being all graunted him, what is hee nearer his cause, see-
ing as yet all the sort of them neuer could, nor shall bee able to
proue, that their pastours succeed Christ, his Apostles, or the an-
cient holy Bishops & pastours, that were before *Irenaeus* & *Augu-
stines* time, in teaching the same doctrine that they taught? But
herein is his popish subtilty, that standing thus vpon these points,
he would haue his Reader graunt him all these: that their successio
of Priests & Bishops is that successio of pastours, so profitable for
the continuance of the trueth and Church: that their Romish Re-
ligion that now is, is that ancient way that Christs sheepe haue al-
waies trod, & so the ancient Catholicke Religiō which in *Irenaeus*
& *Augustines* time, they & the holy pastours & Bishops at Rome
and else where had, soundly succeeding one another from the
Apostles, continued in vnto that time; which are things whereof
not one, the Pope and all his confederates shall euer be able in-
deede to proue: and therefore it seemeth *Iohn de Albine* thought
it good policy, seeing these things could be got no otherwise, to
trie whether he could get them thus by flatte begging of them.
And it seemeth also, that hee presumed, that hee should come
onely to such liberall mens dores, that all these should be graun-
ted and giuen him, euen at the very first asking: for alwaies af-
ter he behaues himselfe in such sort, as that without all perad-
uenture he had them all graunted him. Onely a little in his
thirty seuēth Chapter, belike somewhat growing ashamed of his
shamelesse begging al the while before, he begins to make shew,
that if men should be so hard harted, as to deny him, that their
pastours, doctrine and Church are sound & Catholicke, that he
is able to proue them so to bee, whither such will or no. And
yet euen there, when all comes to all (though indeede hee
bragge, that he could and would, but for being too tedious to his
Reader, iustify the rest of their doctrine, by the testimony of a
number of doctours, holy confessours and martyrs) he onely by
mustering of a sort of dumbe doctours vpon the stage, makes
his poore Reader belecue, that in the places quoted by him, they
speake

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speake directly to iustify their ceremonies, their Auricular Confession, praier for the dead and to the dead, as though these were the principall matters in controuersy betwixt them and vs. But doubtles hee knew well enough, that no one of his Readers amongst an hundred, would and could turne the places, and so try whither the men he name, make there so for him or no. For otherwise, for shame he would not haue quoted them so negligently, falsely and corruptly, as when I come to that place, I shall shew thee hee hath. These things considered (Christian Reader) thou must bee very simple and haue before hand thy minde wholly forestalled with his false principles, or else hee shall winne with thee little credit to his cause, or disgrace to ours. Howbeit, seeing both his whole drift, and his publishers in his preface, was (as it euidently thereby appeares) vnder the odious names of heretiques and schismaticques, to disgrace vs and the trueth that wee professe (as though it were not once to be called in questiō, whither they and their crue, were the onely sound Catholickes and Christians in the world,) before I let thee proceede, & come to the view of his declamation made to that end, and of my answere thereunto: this vpon good and most cleare ground I protest vnto thee and assure thee, what brags soeuer he, or any other of his fellows make, of their popish and Romish Religion, that now is professed amongst them: besides all other things that can or may be saied against it, it is such a Religion, and their Church the vpholder thereof such a dame, as is the very nurse and baude of monstrous impietie, as is intolerably iniurious to the right of the good estates of all Christian Princes and their people; and as lastly (howsoeuer it may seeme to carry a shew of holinesse) it is not so, but indeede cunningly vnder the colour thereof, ay-meth at no marke more, then to aduaunce the pride, pompe, and gaine of her louers. The first is euident, in that their doctrine of their Popes supermacy is such, as that for money hee may pardon any sinne (as their practise teacheth) either committed, or to be committed: yea their verie Hedge-priestes by the authority of the power of absolution giuen vnto them, vpon penance done, how light soeuer, if it so seeme good vnto them, haue and doe take vpon them marueilously, that way to breede immunity and impunity, by their absolving

whom & ~~for~~ what they list. Their doctrine also of satisfaction for sinne, in that they allow sprinkling of holy water, going on pilgrimage, doing of this outward trifling thing, or that, which easily may be done of any carnal man, to be good satisfactory means to answer God withal for their sinnes: how can it be otherwise but the people measuring and iudging of sinne according therunto, must needs thinke sinne, that can be satisfied for so easily and lightly, to be but a sleight matter. Their doctrine also of eare shrift, is likewise a meanes to acquaint their single priestes, with all the lewd huswiues in their parishes, and so an acquainting of them, with the trickes & waies how, and the parties with whom, they may commit filthinesse. Yea their forced single life (as experience notoriously hath taught) hath infected earth and aire, with monstrous vncleannesse of the flesh, both inward and outward, naturall & vnnaturall, & with infinite murders of poore infantes, the better still to hide their iniquity. And while they teach that simple fornication is not so ill in their clergy, as to vse a lawfull wife, that the first inward motions to sinne or concupiscence not consented vnto, be no sinnes, that manie sinnes euen for their owne littlenes are veniall, & not worthy of damnation: they make men secure for these, and so the fitter & bolder to go on in the rest. Their doctrine and practise of dispensations, and pardons for money, for clergy and people almost for any thing, is, and must needs be, the roote and fountaine of wonderful many abominations. Their doctrine of sanctuaries, priuiledges, exemptiōs, and immunities of their clergy & others, are very great occasions of sinne and impiety. Lastly, the ambition, pride, tyranny, pompe, gluttony, wantonnes and insatiable couetousnes of their Popes, Cardinals and Prelats, makes al, whom they bewich with their religion, to thinke, that they are not to be blamed, if in these things they imitate then their holy fathers: & marueilously are they encouraged to continue and spend their daies in these, & in al other sinnes, whenas by their doctrine they are put in hope, if they die (beleeuing blindly as the church beleecues, providing of their goods, which they must needs leaue behind them, somewhat liberally, that masses, dirges & trentals may be saied and song for them, and that such other things done as thē their ghostly father shal appoint them) that in the end they shall doe well enough, how loosely and lewdly soeuer otherwise they

they liued before.

The second point also, is many waies cleare and apparent. For first by their doctrine of their Popes supremacy, where it is in the full force, Emperours, Kings & Queenes, are thereby made and made at their pleasure: they must not thinke scorne of most base seruice and subiection to them, their subiectes shall be bound to pay them tribute no longer, or to yeelde them any maner of other duety, further then they list: yea it shall be lawfull for them, to conspire against their naturall Princes, & by any meanes they can, to deuise to depriue thē both of their liues and kingdome, if so the Pope cōmaund them. Nay not onely vpon the Popes cōmandement and pardon, shall this of them bee counted lawfull and meritorious: but if any of his ovvne motion vndertake such a thing, of a deuout minde to his holines and religion, the incouragement and absolution of euery Masse-priest shall be sufficient, to iustifie the action, and to cause the party, that hath done it, to be canonized a Saint for his labour. Further for the establishing of this archpillar of popery, their Popes supremacy, Princes are depriued of the election of their Prelates, and they are by oath so obliged to the Pope, and so freed from the iurisdiction of their lawfull Prince, that they may and dare beard their Princes: and howsoeuer they wil take liberty to enioy great promotions vnder them, yet in effect they are no subiectes vnto them, but rather altogether stand at the deuotion of this foraine Potentate. Secondly, by the pretended right of this their supremacy, for the better maintenaunce of the swelling pompe thereof, to the great weakning of Christian states, they haue taken vpon thē, and yet doe, when they may be suffred, by their annates, Peeter-pence, Paul-fees, first-fruits, tenths, lones, oppressions, taxations, impositions, and infinite such other deuises, fauoring of nothing else, but of insatiable couetousnes, to cōuey away the treasure, riches, and wealth of euery cuntrey, from out of it to Rome. And by this their supremacy, they haue first weakned, after rent in two, & lastly brought in effect to nothing, the glorious Roman Empire, that so the better they might haue roome to grow vp in, and that for their sins in the iustice of God, Christendome might the more easily become a pray to the Turke. Thirdly, by the deuise of their Auricular Cōfession they haue, and may haue, most perfect intelligence of the secretes of

all states where they haue to doe, then which can any thing in these outward things bee more dangerous, to the safe and good estate of Princes? Fourthly, by the force of single life, they haue caused priuies, and ponds, & such other by corners to swallowe vp and destroy, in euery Christian kingdome where they ruled, as many infants, as might, being growen to be men, haue beene able, in the fiele, to defend there Prince and cuntrey against all the enemies thereof: vvhich vvhath a vveakening to Christian Princes and their kingdomes it hath beene, vvhoseeeth not? These things therefore considered, it is to bee marueiled, that any Christian state, can or will tolerate, either them, or their religion in it.

2. Theff. 2.

And as for the last point, that so their religion might fit the title appointed it by the Spirit of God, that is, that indeede it might proue it selfe to be, a very mistery of iniquity, euen throughout vnder the shevv of holinesse and deuotion, they alwayes haue hid, nourished, and maintained grosse iniquity, and haue aymed at nothing more, then at their owne pompe and aduantage. For their doctrines of free-vvill, of mans ablenesse to keepe and ouer keepe the law of God, of merits & satisfaction for our selues or others aliue or dead, of the mediation of Saints or Angels: and their doctrines, that the Pope cannot erre, that he hath such supremacy as they giue him, and that the scriptures haue their sence and authority from his allowance thereof, howsoeuer they paint these things with the goodly shewes of care to prouoke and incourage men to good works, and with deuotion to Saint *Peter* & the mother church: yet who is so simple or weake sighted, but that through these colours, hee may and doth discerne God & his sonne Christ blasphemously robbed of that which is their right, man to be occasioned to swell with a conceyt of his owne ability: and that the final marke, that all this tēds vnto, is, by the selling of other folkes ouerplus merits and satisfactions vnder, and in the names of pardons, to enrich the Pope and his Priests, and by the rest to set vp themselues in the very seat of Antichrist? They pretend the glory of Christ, and of *Peter*, and *Paul*, in the doctrine of the supremacy: but it is the feeding of their owne pompous & tyrānous ambition, that in trueth they seeke in it. In their swarmes of Monkerics & Frieries they pretend wilfull pouerty, and an vtter forsaking of the world,

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world, and yet all the world seeth, that to maintaine themselves therein in idlenes, belly-cheare, and al kinde of worldly and carnal pleasure, they had houses like Princes, and reuēnues & maintenaunces, like great Lordes of the worlde. They haue pretended, that they vvould haue Emperours and Kinges in no case to giue Bishopricks and benefices, to preuent Simony: whereas their practise hath made it cleare, that their Popes haue taken that into their owne hands, but to make the clergy more to stand at their deuotion, and lesse at their Princes, and that they & theirs might vse that occupation and trade of simony, as most proper vnto themselves. They pretende charity and compassion in their pardons and indulgences, deuotion and care to relieue soules by their masses, dirges, and trentals, and an intent to fray mē frō sinne by their doctrine of Purgatory: but euery mā seeth, that it is onely money, or money worth, that hereby they fish for. The vnyty of the church is pretended, when they seeke to establish most their owne tyrāny: the honour and glory of the church (they say) they seeke, when it is most plaine, that it is onely their ovvne glory and honour they care for. In the maintenaunce of their doctrine of transubstantiation, they vvould seeme marueilous deuout and religious in vrging of the letter, and in captiuing their ovvne senses and reason thereunto, whereas indeede that course they take, that for their Priestes may grovve to honour and vvealth, vvholes thereby the people are made belecue, that they can make and offer their redeemer, for the saluation of quicke and deade. Deuotion to the Saints they pretend in teaching, that they are to bee prayed vnto and vvorshipped, but therein their deuotion is like vnto *Demetrius* his for *Diana* of *Ephesus*: for if it were not for the gaynest they get by offerings vnto their shrynes, they vvould not bee so hoate therein. Their doctrine of penance caries a shevv of mortification, but it is but thereby to triumph ouer the people at their pleasures, and in the ende to make a gaine by changing their penance, or by making them to belecue, that they vvill relieue them by their prayers, pardons, and masses. To conclude, I dare bee bolde to say, that there is neuer a proper point of popery, but the practise and professon of it would quickly grow very cold, if that the maintenance thereof made not, either directly to ad-
uaunce

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uance their wordly credit with their followers, or their lucre and commodity. And therefore thou maiest see euen by this (whatsoeuer they bragge of their Church and Religion) that euen for these three reasons, they, both of euery wise state, & consequently also of thy selfe (Christian Reader) ought to be shunned and auoided. These things then, that I haue saied, well considered and remembred, I will now no longer detaine thee from taking a view of that, which (this notwithstanding) *Albine* hath writte, either in the defence of this his Religion, or to the disgrace of ours: requesting onely this at thy hands, that as thou goest, thou wouldest take the paines without partiality, to reade and confer that, which I haue writen to answere him withall, Chapter by Chapter with his booke. And thus hoping that thou wilt doe, I commend thee and thy study therein, to the direction and good protection of God, & my selfe vnto thy hartly praiers vnto him, in my behalfe.

Thine in the Lord,

THOMAS SPARKE

1

A Notable discourse, plainly and truely discus- sing, who be the right ministers of the Catholique Church: written against Calvin and his disciples, by one Master Iohn de Albine, called de Se- res, Archdeacon of Tolossa in France.

Duaci. per Iohannem Bellerum. 1575.

The first Chapter.



ALVIN your Patriarch doth lay to our charge a great and an outrageous boldnesse, saying (according to his opinion) that we haue introduced or taken in hand the ministry of Iesus Christ, without being called to it by him that did institute Aaron in the saied estate. And because that he himselfe can better then I expresse his cōplaint or accusation, I thinke it best to set forth his owne writings, which,

according to his disciples opinions, are of great force & vertue. His words, as you may read, are these. Seeing that the Papists heare S. Paul say, that no person ought to take vpon him, or vsurpe the name and the honour of Priesthood, but he that is called to it as Aaron was. *In his booke of Insti. cap. 18. Art. 8. Hebr. 5.* And that Iesus Christ tooke it not vpon himselfe, but did obey the vocation of his father, either they ought to shew, that God is the Author and institutour of their priesthood, or els they must confesse, that they are not called of God, seeing that of their owne boldenes they haue taken it in hande.

These are Caluins wordes, by the which the reader may gather, that Calvin doth enioyne vs to render him an account of our vocation. And although that it be so, that by the Ciuill law one ought to try the right of the possession, before he come to demaūde it, & the spoyle (as we are to him and his fellows, as touching our Temples and reuēnues in many places) ought to be restored againe before the suite proceede: Yet, releasing this that the law doeth alowe vs, we are content to answere to his demaūde: adding this request thereto, that both you that are his disciples, and he, doe make readie your papers to answere vs the like as touching yours. But before I proceede in mine answere (under correction of a man that thinkes to haue such good eyes) me seemeth, that his argument is but very simple,

L. Si quis ad se, ad leg. Jul. de iur. publ. &c.

*Sophistry in taking it as spoken of your manner of calling to your Priesthood, which he spoke of the Priesthood it telle.

Numb. 16.

2. Paral. 26.

b But that place you find not in this booke.

c This I deny, that you come to your calling in this sort, for neither is there right succession amongst your Bishops and Pastours, nor continuance in that truth: which yet you say only & neuer proue.

d That truth indeede hath alwaies continued, and shall by the meanes of faithfull teachers: but neither with you, nor by meanes of your teachers, is at all proued by these places.

Math. 5.

Ephes. 4.

e Peruse the place & you shall finde, that though Paul reckon vp there those ministeries which should fully be sufficient for the Church, yet he once mentioneth not your greatest Prelacies.

Howsoever therefore it may be as you hold they be,

necessary and most necessary for the pompe of your Church, that so the better she might answere her part, *Apoc. 17.* yet thereby we may see Christs Church shall & may grow to her perfection & yet neuer bee acquainted with them. f Indeede hee plainly there teacheth, that there shall bee alwaies to that end, teachers in the Church, but hee saith not, that they shall so succede one another either in person or place, as you would see me thereupon to build. For no such line of continuall, locall or personall succession, from his time to this day, can be produced.

to say, that if we cannot shew, that God is the authour of our Priesthood, that we should be constrained to confesse, that it is not of God, seeing that without being called, we take it upon vs. For, what reason is there, I pray you, in this? for although you were so, that of our owne private power and authority, without being called, wee should take it upon vs: it should not follow by that, that it is not of God. For by that reason one might say, that God was not the authour of the priesthood of Aaron, seeing that Dathan, Abiron, and Ozias tooke it upon them of their owne boldnes; the which is not true. And as touching this, that he saith, that our order of Priesthood is not of God, we will proue that false in some other place: but at this time, we must treat of our vocation, to answere him and his complices, how and by what vertue we exercise our ministry.

g We are called to this estate, according to the ordinary way: that is to say, by the right succession of Bishops and Pastours, and by the continuance of one Catholique faith, deriued from the Apostles to our daies, without the interruption of it vniuersally: h for in diuers places of the world it hath bene euer cleare and certaine, manifestly shining like the light set on the table, to give light to all those of the house, and not under the bushell, to be shadowed with darkenes. Saint Paul, i after that he had recited by order the Ecclesiasticall Hierarchie, I meane, of the Apostles, Prophets and Euangelists, he doeth declare at the last the cause why they were instituted, being for the edification of the mystical body of Christ, the which is the Catholique Church, vntill (saith he) that in the vniuersity of faith we go to meete him. He taketh his similitude of many that come from diuerse waies, and meete all in one way. k And thus hee meanes, that the spiritual edification of the Church, ordeined of Bishops, Pastours and Doctours, shall endure, vntill that the Gospell be preached through all nations. By the effect of the which Gospell, both French, Spanish, English, Greeke, Persian, Arabian, Latines, & Barbares, with many other nations which were too tedious to name, haue met together, hauing of great antiquity all one kinde of Catholique faith, by the Apostles and their successors for euer. As the sonne of God, before he suffered, did attaine & arrive to the perfection of his age: euen so, his mysticall body of the Church shall continue in this world, vntill it be perfect in his members, and that the number of the chosen be accomplished. And euen as a materiall building cannot be perfectly atchieued

with-

without continuance of workemen and masons: euen so the spirituall building of the Church cannot be atchieued, without the succession of Bishops and Pastours, preaching, or causing the word of God to be preached, which is the very spirituall building, the which hath beene euer common and visible in the Church, according to the prophetic of Esay.^b Sap. 61. who meaning to declare the care that God taketh as touching the preservation of his Church, hee did say, as it were representing the state of Hierusalem. I haue established and ordeyned watchmen vpon the walles, the which shall neuer holde their peace, neither day nor night. These watchmen are those, that haue annouced to vs our salvation: They are the trumpets of Iesus Christ, which neuer haue left their sounding in the true Church of God, from the Apostles time vnto this present day.

^s We see and heare of many great & goodly buildings in the ende perfit, in building whereof there haue beene many and sometimes long intermission.
^b Sap. 61. say you, wel hit: the place is in Esay 62.
ⁱ Put few such haue beene in your time of succession, these many yeares.

AN ANSWERE TO MASTER IOHN

de Albines discourse against heresies, called and accounted by his frendes, A notable discourse to that purpose; made by Thomas Sparke, Pastour of Bleckley in the countie of Buck. .1591.

Chapter first.



ALVIN we esteeme and account of, as of a rare & singular minister of Christ, & his writings (as they well deserue) wee thinke reuerently of; and you haue tried them to be of great force & power, to shake the very grounds and pillars of your Babilonical building: but our Patriarch we neither account nor cal him, though you in your third word take it, and therefore set

it downe for granted that we doe. It seemeth, you thinke scoorne, that hee should charge your Priesthoode not to bee of God, and so to cal you to an account of your vocatiō. Indeepe I canot blame you, that it grieueth you, y^e that should be called into question, seeing it is a thing you haue bragged on so long, & haue gained by (at the hands of the blind & ignozāt) both al y^e credit & wealth you haue, especially seeing

*Sophistry in taking it as spoken of your manner of calling to your Priesthood, which he spoke of the Priest-hood it selfe.

Numb. 16.
2. Paral. 26.

^b But that place you find not in this booke.

^c This I deny, that you come to your calling in this sort, for neither is there right succession amongst your Bishops and Pastours, nor continuance in that truth: which yet you say only & neuer proue.

^d That truth indeede hath alwaies continued, and shall by the meanes of faithfull teachers: but neither with you, nor by meanes of your teachers, is at all proued by these places.

Mth. 5.

Ephes. 4.

^e Peruse the place & you shall finde, that though Paul reckon vp there those ministeries which should fully be sufficient for the Church, yet he once mentioneth not your greatest Prelacies.

Howloeuert herfore it may be as you hold they be,

necessary and most necessary for the pompe of your Church, that so the better she might answer her pattern, *Apoc. 17.* yet thereby we may see Christs Church shall & may grow to her perfection & yet neuer bee acquainted with them. ^f Indeede hee plainly there teacheth, that there shall bee alwaies to that end, teachers in the Church, but hee saierh not, that they shall so succede one another either in person or place, as you would see me thereupon to build. For no such line of continuall, locall or personall succession, from his time to this day, can be produced.

to say, that if we cannot shew, that God is the authour of our Priesthoode, that we should be constrained to confesse, that it is not of God, seeing that without being called, we take it upon vs. For, what reason is there, I pray you, in this? for although u were so, that of our owne priuate power and authority, without being called, wee should take it upon vs: it should not follow by that, that it is not of God. For by that reason one might say, that God was not the authour of the priesthoode of Aaron, seeing that Dathan, Abiron, and Ozias tooke it upon them of their owne boldnes; the which is not true. And as touching this, that he sayeth, that our order of Priesthood is not of God, we will proue that false in some other place: but at this time, we must treat of our vocation, to answer him and his complices, how and by what vertue we exercise our ministry.

^a We are called to this estate, according to the ordinary way: that is to say, by the right succession of Bishops and Pastours, and by the continuance of one Catholique faith, deriued from the Apostles to our daies, without the interruption of it vniuersally: ^a for in diuers places of the world it hath bene euer cleare and certaine, manifestly shining like the light set on the table, to giue light to all those of the house, and not under the bushell, to be shadowed with darkenes. Saint Paul, ^e after that he had recited by order the Ecclesiasticall Hierarchie, I meane, of the Apostles, Prophets and Euangelists, he doeth declare at the last the cause why they were instituted, being for the edification of the mystical body of Christ, the which is the Catholique Church, vntill (saierh he) that in the vniuersity of faith we go to meete him. He taketh his similitude of many that come from diuerse wates, and meete all in one way. ^e And thus hee meanes, that the spiritual edification of the Church, ordeined of Bishops, Pastours and Doctours, shall endure, vntill that the Gospell be preached through all nations. By the effect of the which Gospell, both French, Spanish, English, Greeke, Persian, Arabian, Latines, & Barbares, with many other nations which were too tedious to name, haue met together, hauing of great antiquity all one kinde of Catholicke faith, by the Apostles and their successors for euer. As the sonne of God, before he suffered, did attaine & arrive to the perfection of his age: euen so, his mysticall body of the Church shall continue in this world, vntill it be perfect in his members, and that the number of the chosen be accomplished. And euen as a materiall building cannot be perfectly atchieued

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without continuance of workemen and masons: even so the spirituall building of the Church cannot be atchieued, without the succession of Bishops and Pastours, preaching, or causing the word of God to be preached, which is the very spirituall building, the which hath beene ever common and visible in the Church, according to the prophecie of Esay. ^hSap. 61. who meaning to declare the care that God taketh as touching the preservation of his Church, hee did say, as it were representing the state of Hierusalem. I haue established and ordeyned watchmen vpon the walles, the which shall neuer holde their peace, neither day nor night. These watchmen are those, that haue annouced to vs our salvation: They are the trumpets of Iesus Christ, which neuer haue left their sounding in the true Church of God, from the Apostles time vnto this present day.

SWWe see and heare of many great & goodly buildings in the ende perfit, in building whereof there haue beene many and sometimes long intermission. ^hSap. 1. say you, wel hit: the place is in Esay 62. But few such haue beene in your time of succession, these many yeares.

AN ANSWERE TO MASTER IOHN

de Albines discourse against heresies, called and accounted by his frendes, A notable discourse to that purpose; made by Thomas Sparke, Pastour of Blechley in the countie of Buck. .1591.

Chapter first.



CALVIN we esteeme and account of, as of a rare & singular minister of Christ, & his writings (as they well deserue) wee thinke reuerently of; and you haue tried them to be of great force & power, to shake the very grounds and pillars of your Babilonical building: but our Patriarch we neither account nor cal him, though you in your third word take it, and therefore see

it downe for granted that we doe. It seemeth, you thinke scozne, that hee should charge your Priesthoode not to bee of God, and so to cal you to an accout of your vocatiō. Indeepe I cannot blame you, that it grieueth you, y^e that should be called into question, seeing it is a thing you haue bragged on so long, & haue gained by (at the hands of the blind & ignozāt) both al y^e credit & wealth you haue, especially seeing

being also, that what words soever you use to countenance the matter, yet you shall neuer be able to iustifie it. Howbeit, as though not onely you were able to answer Calvin to the full in this point: but also as though there were either some great impiety, or vanity (at the least) in his words, you recite them twice, admonishing your Reader, that they are his words. Be it that they be so, what haue you saied either to argue the least folly in the, or to iustifie your vocation in such sort, as therein he proueth you must, or els it cannot be of God: first you woulde proue Calvin in these words to offer you wrong, in that out of the 5 to the Hebr. he gathereth, that vnlesse you can proue God to be the authour of your vocation, it cannot be of God: because the Ciuill law prescribeth, that one should proue his right of possession, before he demaunde it, and that he should restore the spoile, before the suit proceede. But who seeth not, that that which he alleadgeth out of the 5 to the Hebr. doth more iustifie his demaunde, that either you must shew, that god is the authour of your Priesthoode, or els confesse, that you are not called of God: then anie thing that you haue noted out of the Ciuill law, can proue, that he offereth you any wrong in calling for this at your hands. Because you are an Archdeacon, it should seeme, that you would faine that men should thinke (to the ende you may be iudged the fitter man to execute your office) that you haue some skill in the Ciuill lawe, in that you are thus ready, euen at the first to cite it. For to small force els it serueth, for neither is your axiome so general, but that it notwithstanding rightly vnderstoode, a man may lawfully and orderly proceede, and yet first demaunde his right to possession, and after timely enough proue his demaunde thereunto to be both honest and iust: neither doth Calvin or any of vs claime any right of possession of your massing Priesthoode, that you neede bid vs first proue our right thereunto. For we detest it as a thing Antichristian and vtterly unlawfull, and we holde that no sound Christian will euer plead for any right thereunto. And as for the spoile of your temples and reuenues, that you would haue vs to restore before the suite betwixt vs proceede: we say againe, that both law and reason telleth you, that before you should so peremptorily call for restitution, you should proue the wrong. Which, neither you, nor none of your side (though to bewray what grieueth you most, namely the parting away from your fat morsels, vnlesse your bare accusation were straight a conviction) haue yet once proued against vs, and therefore the action

may

may proceede well enough against you, for any thing, that your Ci-
uill law can helpe you. We are in possession (we graunt) of Churches
and reuennues, that heretofore you held in sundry places, but here-
in wee haue not wronged you at al, howsoeuer you count it a spoiling
of you. For first, through the mercy of God to his Church, & of his iu-
stice towards you (your sins being growen ripe) by the light of his
word, he made it appeare, that you were wrong withholders of these
things, in that they being founded, and giuen for the maintenance of
a holy Ministry, for y^e sound feeding of peoples soules, you vsed the
for the support of an Antichristian Ministry, to poison the soules of
men with his deuilish doctrine and blages: & therefore, God secondly
stirred by the hartes of Princes, and Christian magistrates, orderly
to dispossesse you thereof, & to giue them vnto such, as would vse the
better. Dea so far of is it, that either they or we can iustly be said here-
in to haue done you any wrong, or spoiled you, that wee are able to
proue, y^e you getting, and keeping them in your handes, for the cause
aforesaid, most sacrilegiously spoiled y^e true Church of her reuennues,
conuerting them to the maintenance of the seruice of Antichrist, to
the most dangerous robbing of the peoples soules, of the foode of life
due vnto them therefore, and for this cause you had wrong, that you
were let alone with the possession of them so long as you were.

Now, whereas before you will proceede to answer Caluins de-
m^ostr^o as a sharpe Logician, you say, his argument seemeth vnto you
very simple, to say, that if you cannot shew, that God is the authour of
your Priesthood, then you must confesse, that it is not of God, seeing
that without being called, you take it vpon you. In reciting thus his
words, you wilfully alter them, and frame his argument other wise,
then he made it. For he saied not (you your selfe being witnes in set-
ting downe his words before) seeing that without being called yee
take it vpon you, but seeing of their own boldnes (saith he, speaking of
you) they haue takē it in hand (hauiug therein relatiō to the Priest-
hood it selfe) which if you cannot proue (as you neuer shal) to be in-
stituted of God, it must needs follow, not only, that it is not of God,
but y^e you haue taken it in hand of your owne boldnes, as he saith, &
so by most necessary consequent, your calling cannot be of God. So y^e
he reasoneth not, frō your rūning into your priesthood of your liues
withont a calling (as by reciting his argumēt, altering his words
as I haue saied, you would seeme to vnderstand him) to proue your
Priesthood not to be of God: but frō the unlawfulness of your Priest-

hood it selfe. For he was not so simple (I warrant you) but he knew as wel as you, that many haue, doe and wil hereafter intrude themselves, vpon an office of Gods owne ordinace: and that, notwithstanding their lacke of lawful calling thereto, the office yet remaineth holy, lawful and good. And therefore, he most plainly labourerh, to proue your popish calling to your Priesthoode vnlawful, whatsoeuer you make of your ordinary calling thereto, because the Priesthoode it selfe is not of God, & therfore such a thing, as you haue taken in hand of your owne heads, what ordinary calling soeuer by man you haue thereto. And therefore, as plainly as may be, he tellerh you, by warrant of the 5. to the He, that either you must shew, that God is the author & institutor of your Priesthood, or els you must confesse, that it is not of God, but a thing takē in hand, or deuised of your own, boldnes. And this to haue beene his purpose and drift, vnles your eyes be very bad, and your wits yet worse, you could not chuse but perceiue. But this argument (belike) was too strong for you, & therefore (as in the like case, it is a common tricke with the men of your faction) you thought best to frame you another weake enough, and so fit for your strength; which whiles you haue labored to confute, you haue fought but wth your owne shadow, & slaine a childe of your owne begetting. Your examples therefore of Dathā, Abirā & Ozias, you may take hōe againe, & keepe thē in store, vntil you haue more neede of thē. In the meane time remēber, y^t though you haue answered your owne argument, yet Caluins stādeth in his full force stil against you. For though it follow not, you haue intruded your selues, therefore the office, wherupon you haue intruded, is not of God, because these, which you named, intruded themselves vpon the lawful Priesthoode of Aarō: yet I hope how simple soeuer (and worthily) this argument of your owne framing seemed vnto you, that you wil graūt, that ther is both strength & force in this, which is Caluins indeed: *your Priesthoode is selfe is but a bare ordinance, and deuise of man, and hath not God for the author thereof; therefore whatsoeuer your calling bee thereunto, it is unlawfull, and not of God.* If you would not haue this conclusion verified of your calling, it is not enough for you to saie, that you came to your Priesthood according to the ordinarie way: nay it is not enough, to proue it, which yet you go not about; for commonly not onelie for this, but for all thinges els of importance through your booke, your bolde assertion is your onelie prooffe. For if the office it selfe be not of God, but a plant, which the heauenly father hath not plant. b

planted, then howsoever you come vnto it, your calling cannot bee of God. A vaine thing therefore is it in you, here or any where els, to spend words and time to shew, how you attaine your Priesthood, hauing not anie where first proued, the Priesthood it selfe to be of God. That is the thing, that Calvin telleth you you must shew, or els you must confesse your calling is not of God, seing it is but to an office, of your owne boldnes deuised and taken in hand. And yet this being a thing, which (to iustifie your calling) it stood you vpon most, & in the best maner you could, to haue proued, yea without the profe wherof, all that euer you haue saied, or can say of neuer so ordinarie a coming thereunto, is merelie vaine & friuolous: yet you saie, you will not meddle with it here at this time, but you put it of to another place, not once finding time & place in this your discourse to speake a word of it againe. Wherein at the first entrance, in the eyes of the wise, you haue giuen your Priesthood a greater wound, then al that you haue saied, concerning the lawfulness of your vocation thereto, can euer heale vp againe. For this thing being the most pertinent, & material thing, that could be (your drift and purpose in this discourse considered) for you to haue laboured about, as about the soule of your cause, to giue al the rest life: how could you perswade your selfe, but that in thus shifting of this, though so thrust vpon you by your owne citing of Caluins words, but that euerie one would straight iudge, y you did it not, because you had no will to haue proued it, but because you feared, that your skil would not serue you substantially to doe it: And therefore in pollicy you thought it more wisdom, thus to passe it ouer, as though you could saie enough thereof if you list, then by entering into it, to lay open your weakenes to your friends, in so great a matter, at your first entrance into your booke.

Howsoever you haue thought it the safest waie in this place, to say nothing hereof, & for sauing your credit to make shew, as though you would say enough in some other: in y mean time, euē here, the nature of your popish Priesthood considered, I confidentlie aduouch, that neither you, nor all you togither, can euer proue indeede, that it is of God. For the Scripture teacheth vs, that Christ hath an euerlasting Priesthood, and that he executed that office here, and doth stil there, where he is, for his Church so perfectlie, that he hath this prerogative, that he needeth no successors to continue his office, as y Priests of Aaron had, nor anie other either to offer any new, or to iterate that sacrifice, which he offered himselfe for the saluation of

mā, he hath offered one so perfect, & so perfectly once for al: He. 7. 27, 24. & 10, 10. &c. which prerogatiues y^e massing Priesthoode rob both him of, first, in that they will bee his successours, in the office of Priesthoode: and thē, in that they take vpoⁿ thē, to offer him again in sacrifice to his father, for the sinnes (as tvcy say) both of the quick & de ad: & most blasphemously make thēselues, in their offering him a gaine to his father, mediatozs betwixt him and his father, praying him (as it appeareth in there masse-book) that he would fauourably looke vpoⁿ, and receiue those hoasts, which they there offer vnto him, for the soules of such and such. Ex missā pro defunctis, ex secretis. Wherefore, I dare be bolde to say, that so far of is it, that their Priesthoode is of Gods ordinaunce, that most certainly it is of Sathans owne deuising, and is most iniurious to the death and passion of Christ, and therefore Antichristian. Howbeit, seeing you haue left Caluins assertion, that it is not of God; standing without any refutation, and so are contented (vntil you better aduise your selfe, what to say against it, to let it stand still) in the meane season to render vs account, of your cōming vnto it, vpon condition, that we will make ready our papers, when you haue answered vs, to answer you, how we come by our Ministry: I am content to accept of this your condition, and so to heare first, what you can say, for the iustifying of your vocation, and after when and where you cal for it, to peeld you an account of ours. But then in the meane time I must put you in minde, and pray the gentle reader to marke it, that for any thing you haue saied yet, Caluins assertion against your office of Priesthoode it selfe, that it is not of God, standeth in full force.

You write, that you are called to this estate according to the ordinary way, that is (say you) by the right succession of Bishops & pastors, and by y^e cōtinuāce of one catholique faith, deriued from y^e Apostles to our daies, without y^e interruption of it vniuersally. This you say indreede, but what haue you either here, or els where in this your notable discourse (for so either you or your frends cal it) brought vs to proue this: you cite here Mat. 5. Eph. 4. & a place out of Esay, w^{ch} is there Cap. 62. 6. (though in your booke it be quoted Sap. 61.) but neither any of these, nor al these together do proue your saying to be tru. For taking the places in your own sēce, y^e things therby proued are only these, first, y^e tru Catholick faith hath alwaies so shined, y^e it hath giuē light at al times in one place or other to thē within the house, y^e is, y^e be w^{ch} in the true Catholick Church & to such as be neare thereunto

thereto and within the sight thereof: and that Christ wil haue continually euen vntill his second comming, and vntill his Church bee grown to her full perfection, his trueth continued in his Church, by faithfull Pastours and Ministers: and to this ende serueth also (in your opinion) your similitude taken from a materiall building, which cannot be perfected without continuance of workemen vntill it bee done: which yet carrieth with it a dissimilitude, euen in the thing wherein you resemble it vnto the Church. For we see by daily experience, that in material buildings, if they be great, there are often tymes great and many interruptions, and ceasings of the workemen, and yet in the ende the building well enough perfected. But bee it that these places proue these things, and that your vnapt similitude hath no vnfitness in it, what is all this to the purpose, doth it hereupon follow, that you come to your offices of Priests & Bishops as you haue saied: Because Christ hath alwaies & will to the ende preserve and continue the light of his trueth, by the faithful ministry of some in his church (which is a thing which we alwaies haue constantly & firmly beleued to be true, because he hath had, hath, and wil euer vnto the ende haue, a holy catholicke Church, against which the gates of hel neither hath at any time, doeth, nor euer shall, vniuersally preuaile) shall it hereupon follow, that therefore your Priests & Bishops are the mē, whom Christ hath alwaies and yet doth ble to this ende: or that amongst thē, there hath alwaies bene the right succession in one Catholicke faith: Their is none so simple, but he may easily see, that there is no necessary coherence betwixt this antecedent and consequent. For Christ might haue, and indeede hath had (as I shew after in my fourth chapter) by whō effectually from time to time, he hath both continued his Church, and his trueth therein, though your Bishops & Priests haue a long time shewed theselues his most deadly Antichristian enemies, in opposing theselues with main & might against both his Church & trueth. The matter you haue undertaken to shew vs is, by what right you exercise your ministry, or how you were called to that estate: for that, as a thing more easy, you rather haue chosen to doe, then to proue your office of Priesthood it selfe to be of God, though indeede this be the more material point, & which you should rather haue taken vpon you to proue: but that it seemeth, like a prudent man, you tendered more your owne credit, which you foresaw, was like to take a foile, if you should haue attempted to doe this, which by no colour or shew of

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house, y^e is, y^e be w^hin the true Catholick Church & to such as be neare
thereunto

thereto and within the sight thereof: and that Christ wil haue continually euen vntill his second comming, and vntill his Church bee growen to her full perfection, his trueth continued in his Church, by faythfull Pastours and Ministers: and to this ende serueth also (in your opinion) your similitude taken from a materiall building, which cannot be perfected without continuance of workemen vntill it bee done: which yet caryeth with it a dissimilitude, euen in the thing wherein you resemble it vnto the Church. For we see by daily experience, that in material buildings, if they be great, there are often tymes great and many interruptions, and ceasings of the workemen, and yet in the ende the building well enough perfected. But bee it that these places proue these things, and that your vnapt similitude hath no vnfitness in it, what is all this to the purpose, doth it hereupon follow, that you come to your offices of Priests & Bishops as you haue saied: Because Christ hath alwaies & will to the ende preserve and continue the light of his trueth, by the faithful ministry of some in his church (which is a thing which we alwaies haue constantly & firmly beleueed to be true, because he hath had, hath, and wil euer vnto the ende haue, a holy catholicke Church, against which the gates of hel neither hath at any time, doeth, nor euer shall, vniuersally preuaile) shall it hereupon follow, that therefore your Priests & Bishops are the me, whom Christ hath alwaies and yet doth vse to this ende: or that amongst the, there hath alwaies bene the right succession in one Catholicke faith: Their is none so simple, but he may easily see, that there is no necessary coherence betwixt this antecedent and consequent. For Christ might haue, and indeede hath had (as I shew after in my fourth chapter) by whome effectually from time to time, he hath both continued his Church, and his trueth therein, though your Bishops & Priests haue a long time shewed theselues his most deadly Antichristian enemies, in opposing theselues with main & might against both his Church & trueth. The matter you haue vnderaken to shew vs is, by what right you exercise your ministry, or how you were called to that estate: for that, as a thing more easy, you rather haue chosen to doe, then to proue your office of Priesthood it selfe to be of God, though indeede this be the more material point, & which you should rather haue taken vpon you to proue: but that it seemeth, like a prudent man, you tendered more your owne credit, which you foresaw, was like to take a foile, if you should haue attempted to doe this, which by no colour or shew of

sound reason you could, then the credit of your cause, w^{ch} you could not but foresee, must needs lye in the dust, this being left vnproued, whatsoeuer you should say concerning the other. But seeing whatsoeuer become of your cause, it hath pleased you, like a wise mā, to slip frō vnder this burdē, which was to heauy for you, & now y^e only thing y^e we must expect at your hāds at this time, is, to shew that your manner of cōming vnto them yet is honest, good and lawfull: I pray you, in good earnest, consider and weigh with mee a little, what you haue saied to proue this. Al you say, is (as I noted before) y^e you are called by y^e ordinary way thereto, that is, as you exposid your selfe, by the right successiō of Bishops & pastozs, & by the continuāce of one Catholick faith, deriued frō the Apostles to our daies, wthout interruptiō of it vniuersally: nothing at al you haue added, that so much as sauereth of any prooue of any one point of this your assertiō, & therfore seeing your word, is, noz ought to be of more credit wth vs, then the bare partial word of an aduersary in his own case, your frēds might haue thought themselves euen as much beholden to you, if you had as wel giuen ouer the taking in hand, to proue their manner of cōming to their offices to be of God, as you haue, to proue the offices theselues to be of his ordināce. If you had mēt or atleast could in earnest haue proued the thing you undertooke, you should haue first made it appeare, what is requisite by Gods ordināce in the lawfull outward calling of the ministers of his Church, & then haue shewed vs, y^e your Popes, Cardinals, Bishops & priests haue alwaies & doe still so cō by their office: but this was to haue dealt too plainly, and in following of this course, you knew wel enough, you should be enforced too too openly to betray the badnes of your cause. For who is there of any learning and reading, but he knoweth, that the ordinary way whereby these your officers haue come now these many 100 yeares to their roomes, is as farre differing from the ordinary waie appoynted by Christ for his ministers to come to their places by, as the east is from the west. You therfore, like a wilie and suble for, thought it no good policie, this way to seeke to iustifie your calling or manner of cōming to your prelacies, & yet rather then you would seeme to be able to say no more for your manner of comming therunto, then for the offices themselves you were disposed, you thought it good, thus brauely and bysggingly to set a face vpon it in these words, as though you could saie enough: and that makes your fault the greater. You haue no sooner vttered this your bare and bold assertion, which were some what, if you could thzeughlie proue it, but

you

you are quite slipt & gone into the prooffe of another matter, which though you proue, yet your assertion is neuer the more thereby strengthened and confirmed. For though we graunt you (which alwaies we do most willingly) that the Church of Christ hath alwaies had in her from her first natiuitie, and shall haue vnto the ende, successiuelly in all ages in one place or other, such as haue shewed the trueth faithfully vnto others, as haue shined as lights in their daies set vpon a candlestick, and as haue painefully laboured and shall still, to gather together the Saints, to bring them to vnitie and perfection in Christ: yet neither doeth it follow, that these haue bene so visible, apparent & glorious in the eyes of al men, & that they haue so orderly succeeded one another, and had their ordination one of another in one and selfesame place, and after one and selfesame maner, nor that hereupon it should follow, that this hauing bene in any sort that then by and by it must be granted, y^e yours haue entred the ordinarie way, that they are right Bishops and Pastors, haue had right succession alwaies one to an other, and haue also, which is the greatest thing of al, had w^out interruption alwaies the sound catholicke faith continued amongst them. For, in some sort, these might be in all ages and times, & that effectually to serue to these ends so far forth, as stood to Gods prouidence, & was according to the variable disposition therof, sufficient to continue his holy catholick Church, according to his good pleasure, & yet not in that visible, apparent & glorious maner, that you pretend: & some he might haue to enter into their callings to doe this the ordinary way, though your Bishops & Priests haue not so entred, be not right Bishops and Priests, and be such as are destitute of al right ecclesiastical successio, both in respect of persons, places, times, & trueth. And yet most euident it is to euery reader of anie iudgement, that al your prooffes in this Chapter, & in the rest that follow, proue onely, that God alwaies hath had, hath & will haue a Church, and therein alwaies some teachers of the trueth, and some learners and embraces of it. And this the Lord hath had, hath and euer will haue, though your ordinary waie of comming to your places, though your Bishops and Pastors, your personal and locall, visible and glorious succession, and your supposed Catholicke truth had neuer bene seene or heard of in the world. Yea far more apparently and gloriously should we haue seene the trueth hereof, if this ordinary waie of yours, these Bishops and Priests of yours, this succession and counterseyght trueth of yours, had not in the

iust iudgement of God, for the sinnes of the world beene the stop
 & let thereof. And yet you either were so simple your selfe, or else you
 thought you should onely meete with so simple a Reader, as would
 account the prouing of one of these, thus seuered and disioyned the
 one from the other, the iust and due confirmation of the other. But
 I cannot be perswaded, that such was your owne simplicity, as once
 to imagine, that the list of Mathew, Ephes. 4, Esaie. 62. or any other
 prooue that you vse to that ende, did serue at all to proue your en-
 traunce to haue bene as you saied: I am therefore flat of this minde,
 and so must euery man of any wit and discretion be (vnlesse you will
 giue vs leaue to thinke, that you had neither of both in thus reaso-
 ning) that this was your Romish and Popish cunning herein, fin-
 ding your selfe vnable to proue any of these foure points, that your
 entrance is by the ordinary waie, that your Bishops and Priests
 are right Bishops and Priests, that you haue had from the Apostles
 right succession, and that also now and alwaies you haue bene in
 possession of the Catholick trueth: you thought it good, confidently,
 as though their were no controuersie to be made with you about a-
 ny of these, to aduouch, that you had all these to iustifie your manner
 of comming to your offices. And so perswading your selfe that you
 should meete with such franke and liberall Readers, as would easi-
 ly, vpon this your bolde begging, graunt you all these foure for an
 almes, taking them for giue, as sure as though you had them alrea-
 dy in your beggers budget, euen for and at the very first asking, you
 goe on as you doe, supposing that your Reader is already wonne to
 this, to imagine that all and euery place of Scripture that speaks
 of right Bishops and pastours, and of their lawful calling & succee-
 ding one another fro age to age in the trueth, must needes be vnder-
 stood of yours. But with this conceit & phantasy of yours, how-
 soeuer you may preuaile with men of your owne humour and com-
 plexion, that haue their wits benumbed & blundered with the drun-
 ken & enchanted cup of the garish whoar of Babylon, whiles you
 take this course, you set your selfe but forth vpon a scaffold, to be
 laught at and derided, as one that hath neither sounde Religion,
 nor common reason left him, of those that are indeede wise, sober
 and godly.

Seeing therefore you haue saied so much and proued so little,
 well enough might I euen with the detection, in this sort, of your
 vanity, leaue you as sufficiently answered, for any thing you haue
 saied

ied concerning this point. But because I haue not taken in hand, onely so to answere you, as might be sufficient to take awaie the power and force from any thing you haue set downe in this our discourse, to winne any more to bee of your iudgement then we alreadie, but also so, as, by the grace of God, may bee likely to make your owne frendes ashamed of your dealing in their cause, I will both in this, & throughout your booke, for the further benefit of the Reader, take the paines to follow you from steppe to steppe (how crooked soeuer your pathes be) & so disclose & lay open before him, not onely the vanity of your proceeding, but also the vntueth and grosse impietie of your words and sayings.

Wherefore, whereas to iustify your manner of comming by your offices, you first saie you come thereunto by the ordinarie way, the Reader is to consider, that though the ambiguitie of your speech, you seeke wilfullie to abuse him. For you could not bee so simple, but you knewe and remembred wel enough, that as there is a lawfull ordinarie waie ordeined and allowed by God, and therefore accordingly practised in his Church, whereby his Church officers should enter into their callings (whereby if you could haue proued yours to haue come to theirs, you had indeede iustified their entrance thereupon) so haue there beene in tract of time, though the boldnes of men to alter Gods ordinance, and therein to preferre the way deuised by themselves, before that which the Lord himselfe had prescribed, many waies both inuented and practised, which though they haue by custome and long continuance of time growen to be too ordinarie, yet for all that, they haue beene and yet are too bad: by anie of which (though in respect of one or other of them you maie truelie saie yours haue entred by the ordinarie waie) yet you haue saied nothing to proue their manner of entrace to be holie, good, and of God. But to speake plainelie, and yet no more then I can proue out of your owne Cronicles, your verie Bishops of Rome, of whose lawfull and ordinarie calling you vse to brag most, and of whose lawfull entrance and calling (if they bee such heades of the Church as you pretend) the lawfull calling and authoritie of all other inferiour Church officers is deriued and depends, for manie hundred yeares, a number of them haue so got to their Prelacies, that vnlesse you account those in your sence to haue come to their places by the ordinarie waie, that in compassing of them haue broken all good order both of God and man, I wonder with what

face you durst thus indefinitely & generally say of all your Bishops and pastours, that they haue bene called to their estate by the ordinary way. For furious braules, monstrous and long contentions, force of armes, and cruell bloudshed, haue bene the ordinary waies, whereby a great multitude of them haue entered, as namely and for example, these: Symachus, Boniface the second, Pelagius the first, Boniface the third, Conō, Sergius the first, Zozimus, Paul the first, Constantine the second, Eugenius the first, Hadrian the second, Formosus, Leo, Benedict, Gelasius the second, Honorius the second, Innocent the second, Gregorie the tenth, Nicholas the third, Clement the fifth, Urban the sixth, and sundry others. Bribery also hath bene the ordinary way, whereby many of them haue climed into that chaire, as namely, Iohn 13. Boniface the 7. Gregory the sixth, Siluester the third, and most of late dates. Nicromancy, art magick, and plaine barganing with the deuill for it, haue bene ordinary waies also, whereby a shamefull sort of them haue compassed that place. For, from Syluester the second, vnto Gregory the seventh, including them, there being an eightene or nineteene Popes, your owne Cardinal Benno shewes, that the greater number of them so came to their roomes, and since wee reade, that Alexander the sixth got it the same way. It appeares also in the saied Benno, that the greater nūber of the Popes from Syluester the second, to Gregory the seventh, were poisoned, or at least by violent means dispatched by such, as for themselves & their friends, thought good so to make the waie readier thereto, for themselves or some others whom they fancied. And to the same ende, other authours write, that very many of them beside, haue in like maner from time to time since, bene suddenly vnpoped, that others the sooner might bee popt into their roomes. Vea Genebrard a late writer, and a great friend to the Roman Religion and Bishops, in his fourth booke and tenth age in his Cronology, by the plaine euidence of the truth, is enforced to confesse, that from the yeare 884. to the yeare 1048. that is, from Iohn the eighth to Leo the 9. 50. Popes all in a rowe successiue entered not by the doze, but by the posterne gate, whom he calleth Apostaticall monsters, and in whom hee graunts that lawfull Apostolike succession was disordered. And he that reades Luitprand lib. 3. cap. 12. & 13. shall finde testified by him, that the two famous harlottes Theodora the mother, & Marozia the daughter, were in their times the makers and marrers, and in effect the only setters by and dispatchers

thers againe of Popes at their pleasures. Whereupon it came to passe (as it there appeares) that Pope Christopher, hauing shooed out his predecessour Leo, by the ayde of his concubines, he was quickly shouldered out againe, by one Sergius, who got the place from him, as partly by much brawling and fighting, & especially by the helpe and support of his paramour Marozia.

Againe (as he shewes) hence was it, that Pope Laudo Iohn the eleuenths father by adultery, was by the meanes of Theodora his sonnes paramour deposed, that so shee might bring him nearer her, from Rauenna to Rome: whom againe her daughter Marozia, hauing found the meanes to smoothe, she, without consent either of people, or cleargy, set vp in his roome a bastard of hers, which she had by Pope Sergius. And though he were shortly after thrust out again, yet by the helpe of his olde frende Marozia, the matter was so handled, that both Leo the sixth, and Stephen the seuenth, his successors, by poison were quickly rid out of the way, and so hee (called Iohn the twelth) recovered his place againe. Likewise her sonne Albericus sonne Iohn the thirteenth, as he came of a filthy generation, so being a most filthy man himselfe, he had his preferment to that place by the like meanes. And in like sort we read, that Virba the second came to that roome, by the meanes of his loue Mathilda. Also craft and subtlety in supplanting and cosening their predecessours, hath aduanced many to the Papacy. For Vigilius got it by craftily accusing of Syluerius, so procuring his deposition, to make way for himselfe thereunto. By the same doze of craft and cosenage entered Stephen the second, Martin the second, Boniface the eight, and many others. And when these haue beene the ordinary waies, whereby such a rabble of these your most holy fathers, and highest Prelates haue come to their estates, is there any likelihoode to the contrary, but that their inferiours of all sorts, in their times learned of them to enter in like manner? For what reason is there, that a man should not be resolved, that downe from the head so corrupted, ran corruption ouer all the body, euen downe to the lowest Pedge-priest? And in very deed, euer since these haue beene the ordinary waies, whereby these your head Prelates haue compassed their places, all stories, to the euerlasting shame of your Synagog, do most vsually & notoriously shew, how that there was nothing more ordinarie, then for the next great Prelates vnder them (as Cardinallies, Bishoppes and Archbishoppes) to come to those their dignities, by the like meanes or by worse,

as namely for fauour bozne them for the sinne not to be named, for that they were the Popes bastards, or for some other such like dishonest cause. For Innocent the eighth Pope of that name, was first made Prelate of Sauo, then of Melphit, & then Secretary to Pope Sixtus, and Cardinall of Cicilia for his rare beauty, & not for any other good quality in him, and Iulius the third of very late daies promoted none sooner, then yong waton Ganymedes, especially one of that sort, a very lad called Innocētius, to be Cardinal, whom he had long filthily fantasied, & then still did. And to bee a Popes Bastard either in the first or second degree, hath of long time bene a ready way to such preferments. And therefore we read, that Iohn the eleuenth Pope Laudes Bastard, by the helpe of Theodora his paramour, not onely (as I haue saied) in the end became Pope, but before easily got first to be made Bishop of Bononia, and then Archbishop of Rauenna. Cesareus a bastarde of Alexander the sixt, for this was by him made Cardinall, & Paul the third stretched his fauour so far in this regard, that hee made one Alexander sonne to his bastarde sonne Petrus Aloysius, and one Ascanius sonne to his bastarde daughter Cōstātia, Cardinals. And the writers of his life doe him wrong, vnles he himselve before he was Pope, obteyned the Cardinals hat, & to be Bishop of Hostia, by deliuering his sister Iulia Farnesia to be concubine to Alexander the sixt. Sure I am, that our Cronicles are much troubled, and a very great part therof consists, in displaying the brawles, contentiōs, and dangerous consequents, that haue arisen (sometime to the shaking both of our Kings estate and kingdomes also) about the election here of the Archbishops of Canterbury. Yea in them it appeares, that few elections either of them, or of any other great bishops of this lande in these latter daies of the tollity and ruffe of the Roman Prelates and their Romish & Antichristian Hierarchy and religion, haue past here in England of late yeares, whiles your kingdōe stooode, but thereabout either there hath bene notozious brawles and cōtentions amōgst the electours, or els some other famous disorder and corruption, and likewise we may be sure it fel out in other places and countries. And as for your ordinary Priests, for the most part, al the world is witnes, so dolitic and ignozant they haue bene, that there was no ordinary way for them to enter, but that Balaam was the Bishop, Iudas the patrone, & they were affectioned as Simō Magus. In Boniface the nineths time, he had an Antipope called Benedict, but howsoeuer otherwile they

they ragged and rauced one against another, in this they both agreed,
 to make open sale and marchandize of all Church liuings, the
 sale began the fifth of Nouēber in the fifth year of Bonifaces reigne
 that would giue most speede best, yea his couetousnesse was so
 notorious herein, as that Theodoricus writing his life, confesseth
 not onely thus much, but further, that he had seene one benefice sold
 to many men in one weeke, yea the former sale reuoked, though vn-
 der seale, and the benefice solde to another, that offered more, the first
 being well chidden for going about to cosen the holy father for see-
 ing to get the benefice at an vnderualew: by meanes whereof & as
 he writeth for that this Pope was before a sturdie yonker but of
 20. yeares of age when he was chosen Pope, and one so ignozant,
 that he could neither write, sing, nor vnderstand so much latin, as to
 vnderstand the ordinary pleading of aduocates: dolts alwaies at his
 hands sped best. And yet this fellow was Pope aboue 200. yeares
 ago: whereby though it appeare, that to enter by this doze of Simo-
 ny, be a very ancient ordinary way, for Popish Priests and inferiour
 Prelates, to enter into their dignities by, yet this is not the ancien-
 test president they haue: for Urbanus the sixth Pope before this
 Gregory the ninth, hauing caused a Cardinall of his in one day, to
 depose, rack, torment and spoile all the Prelates of Cicilia, because
 they would not aide him, according to his minde, against his Ami-
 pope Clement. 7. was by this way easily entreated, within a very
 short time, to let into their roomes 32. new Bishops, Archbishops &
 Priests how ignozant he cared not, so that otherwise they would be
 of his faction and satisfy his humour, as the foresaid authour testi-
 feth. And Platina in the life of Siluester the third, 300. yeares before
 either of these, to note both the antiquity and dissent of this ordina-
 ry way, by occasion of Benedict the ninth his selling of his Papacy
 to Gregorie the sixth for 1500^l. (as some write) & many like tricks
 that he belike had obserued amongst them, through the notorious e-
 uidence of the thing, is enforced to write, that then euen the Papacy
 it selfe was come to that point, that hee that would goe beyond o-
 thers not in holines of life and learning, but in large giuing and
 ambition, he onely, the good being oppressed and reiected, should at-
 taine to that degree of dignity: which fashion I would to God some-
 times (saith hee) our times had not retained. And when hee hath
 said thus, he addeth, but this is but litle, we shall, vnles god preuent
 it, see hereafter sometimes far worse things. This man liued and
 flourished

flourished in the time of Paulus 2. who was Pope about 400. yeares
 after Syluester the third, & surely herein he was, al the world know
 eth, both a true repozter and prophet, and since it hath not bene
 better, but rather worse, euē from the head to the foote in that king
 dome of the Pope. His testimony cannot but presse them of that
 Religion and Synogog very much, because it is well known, that
 hee, both for his office and opinion, was very partiall of that side.
 Wherefore euen these things considered, euery man seeth, & though
 it were graited you, that your Bishops & Priests haue entred along
 time some ordinary & comō way, that yet thereby would arise a very
 slender iustificatiō, of their maner of comming to their offices. De
 in this case, somewhat further to pose you and to presse you, the re
 der is further to be aduertised, that beside the most ancient and ma
 pure ordinary way of entring of Church officers, vlsed and continued
 in the primatiue Church, vntil Constantines time at the least, there
 haue since, according to the varietie of times, and diuersitie of the
 states of the Church, bene sundry other things appointed & prescri
 bed, by the decrees of sinods & counsels, ordinarily to be obserued in
 the election & ordinatiō of such officers, which haue most ordinarily
 bene broken and neglected, in the entrāce vpon their offices, of ma
 of yours, now these many yeares. For prooofe whereof, I refer the re
 der no further, but to the cōsideration, first of your maner of cōming
 to your places, for these last three or foure hundred years; & to the
 canons, that your owne friend Gratia, concerning this matter, hath
 hudled together, dist. 61. 62. & 63. for going no further, thereby shal
 be finde, in that the consent of the Emperour, the assent of the peo
 ple, the peaceable and orderly election of the cleargie, hath bene
 a long time wanting in many of yours, that indeede you canōt tru
 ly saie, that such of your Church officers haue entred by any an
 ent ordinary way, either prescribed by the word, or the ancient ca
 nons of the Church, of a long time. Now the election of your
 Popes is onely by the Cardinals, which to be the ordinarie way of
 their entrance, was first deuised and enacted in Nicolas the second
 time (as it is noted dist. 23.) which was a 1000. yeares and more af
 ter Christ; and after, vnder Alexāder the third, it was further con
 firmed in a Lateran counsell, held in his time about the yeare 1170.
 Nicolas the first began, & Hadrian the third concluded the quite re
 mouing and shutting out of the Emperour, from their election,
 which was about the yeare of the Lord 889. Iohn 19. first shut out

the people about the yeare 1003. And so then about 70. yeares after, his decree of Nicolas the second was made. If therefore, including our Bishops of Rome, you meane by the ordinary way of their entrance, this, decreed by Pope Nicolas the second, then they that were before entered not by that ordinary way. And if you looke vpon his decree well, & the decrees of others since made to back that, you shall finde not halfe the Popes that haue bene since, to haue entered orderly. Yea in reading of the storics of the Church, the decrees of the councils, and your owne Canon lawe, though I finde at the least, that there hath bene since Constantine, a sixe or seuen euerrall ordinarie waies, decreed and vsed for their entrance, yet I can hardly finde, that three Bishops of Rome succeeding one another immediately, did orderlie in euery respect enter the ordinarie waie, then in force and vse. For whereas I finde, that the Emperours and the Princes of Italy, or his deputy in his absence, by custome, their owne right, interest and authoritie therein, and after by the decrees of Hadrian the first, about the yeare 773. and of Leo & Clement in three seuerall councils in their times consented vnto, bore a principall stroke therein a great while: yet whiles that was necessary in the ordinarie way of entrance thereunto, I finde, that many entered not onely without their consent, but quite contrary to their mindes, as one may reade in the liues of Pelagius the 2. Stephen the 4. Hadrian the 2. Martin the 2. Hadrian the 3. and diuers others. And likewise, whereas sometimes, as in the time of Constantine the 4. by the Emperours owne consēt, other sometime without his consent, as by the decree of Pope Stephen the 4. the Emperour was not to meddle therein, but onely the cleargy & people of Rome, yet euen then the storics shew, that sundry had their entrance, not only not without, but altogether by the meanes of the Emperours, yea after the decree of Hadrian the 3. many yeares. Likewise, though for the auoiding of braules & contentions, in the election of the Roman Prelates, Leo the 8. gaue absolute authoritie to the Emperour, to chuse the Pope, about the yeare 994. & in Clement the 2. time, vpon that consideration, the Romans themselues also gaue ouer their right therein vnto him, insomuch that besides others, Leo the ninth and Victor the second, had the place by his absolute authoritie: yet, euen whiles this stood as the ordinary waie agreed vpon, manie entered otherwise. To bee brieft, I dare confidentlie set it downe, for I am able to proue it by their owne storie writers, how often

often soeuer they haue varied and altered their ordinarie way of entering vnto that place, sometimes by admitting the Emperours consent thereunto, sometimes by shutting it out quite, sometime by giuing him his due right, and sometime moze and sometime lesse, or howsoeuer: in like sort they haue varied both as touching the Clergy, and the people that should haue to deale therein, wherein they haue had as many diuersities as about the former, or finally whatsoeuer concerning other circumstances of their election, they haue thought good to adde or detract from the ordinary way beforem foze, they haue neither long continued anie one ordinary waie, neither during the time of the continuance thereof, haue they followed inuolably that waie. And as it hath beene with that chiefe Sea of theirs, so hath it bene with other inferiour places, so that no contrancie hath beene in anie of their ordinarie waies of entrance, nor yet anie due care either carefully to obserue the canons of the scripture, the canons of the Church, or their owne decrees made for that purpose. In their late councell of Trent, by sundry canons and Chapters therein set downe, it appeares, that they there assembled, considering what horrible abuses there had beene in the election and ordination of vnfit Bishops and Priests amongst the, thought it most needeful (to preuent the like for the time to come) to deuise & to enact sundry holeſome canons, to breed a learned preaching ministrie, and to procure an election and ordination thence forth for them, as free from corruption, as in their wisdomes they could conceaue: but yet who knows not, but that those canons haue since bin and yet are, as carelesly lookt vnto, and herein kept amongst them, as though they had neuer beene made. Wherefore, to conclude this point, let Albine and neuer so many moze of them, brag that they enter by the ordinary way, vnles thereby he meane a way that ordinarily is naught and corrupt, he speaketh moze then euer he can proue, and so therein hath saied nothing to proue the comming of their Bishops and Priests vnto their places to be lawfull and good.

And yet if we will beleue him, their Bishops and Priests are right Bishops and Priests, but if it be true, as it must needes bee, that they can not be so, who neither haue a lawfull way of entrance to their offices, nor yet their offices are themselves of Gods ordinance, then it is apparant euen by that which I haue saied already, that neither their Bishops nor Priestes are right Bishops nor Priests. Their Bishops from the highest to the lowest, by their

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age and practise challenge and take vnto themselves, an office of another essence and nature, then the office that Christ and his Apostles haue left and prescribed to true Bishops, and so likewise is it with their Priests. For one vniuersall and head Bishop ouer all others (such as they take their Pope to be) Christ neuer ordeined, for he made all his Apostles by giuing them all equall, one and selfesame commission, his officers equallie to beare for their times the generall and vniuersall care of ouersight, ruling, ordering and directing his Church; and to bring it to full perfection, ascending into heauen, when he was disposed this waie in bestowing Church officers vpon his Church, by the ministry of his word and sacraments, to consummate it vnto the ende, besides these, as inferiour ministers, hee gaue onely, as you may read Ephesians the fourth, Euāgelists, Prophets, Pastours & teachers, where neither your Popes, Cardinals, nor Masse-priests, are once remembred. The matter wherein the full execution of the office of all the ministries consisteth, that Christ hath left vnto his Church, is, duely & sedulously to feede Gods people committed vnto them, with heauenly foode, by painefull and diligent preaching vnto them the word of God, and ministring vnto them the sacraments, and rightly and orderly to gouerne the Churches of Christ, by the administration of ecclesiasticall order and discipline, which are things, that the greatest and fattest in your Romish Synagog, thinke themselves little or no whit at all bound vnto. These things are too base matters for your Popes to be occupied about, their office consists, and therefore they accordingly must busie themselves in other matters: as namely, in making and marring, in setting vp & putting downe secular Princes, as they call them, in studying by all meanes faire and foule, to maintaine and to enlarge their authoritie and patrimony, & in deuising by a thousand waies, though neuer so couetously, ryanously & insatiably, to gather together infinite sums of money, to buy or to winne by force of armes, great principalties for their bastards, nephews and neeces, to spend in the persecuting & subduing better Christians than themselves, to build sumptuous pallaces, banquetting houses, & temples to shroud idolatry & idols in, costily beautified, the better to intice men for their further aduantage, to commit spiritall whoardome with them. In and about these things, your Popes now, these many 100. yeares haue spent their wits, & all these parts of the world, and all Cronclers of any credit, can and wil te-

stify. If they haue any leasure from these affaires, then they must shewe themselues not to haue beene idle and fruitlesse in deuising some newe ceremonie, in adding some patch or other to their Church seruice, in proclaiming the crosse against the Turke, for the recouery of the holy land, in publishing some Iubile and indulgences, in setting vp some new order of Religious men, for the better support of their kingdome, or at least in plotting and contriuing some conspiracy or trecherous deuise, to supplant and murder some Chistian Prince, that hath drawen or is like to draw his people from their Antichristian Religion. And your other Bishops occupation lieth most in blessing with their fingers, in consecrating of their unholy holie Chrysme, in christening of belles and Churches, in ordering vnoorderlie and contrary to their owne canons, of an idolatrous and new found sort of Priests, & in running vp & downe fondly and superstitiously, to minister the sacrament, as they count it, of confirmation: scarce the tythe of them euer had either skill or will to preach. And as for your Cardinals, as they are of an order but of a late deuise, so by their behauiour we can not iudge their office to lie in any thing else, but to serue the Popes turne, for the better setting forth of his magnificence at home, and to bee his agents in foraine kingdomes, the easilier to contriue his purposes their. They are and haue beene a long time (their first natiuity considered) notable fellows to haue and maintaine the stewes at Rome, and to deuoure and to consume, in riot, vanity and impiety, all the Bishopricks and benefices that they could heape together, without any care for the good of the people: and the vse of them hath beene, to brawle and to breede scismes in choosing of Popes, and to stir al coales, and to moue euery stone, as fast as they could one after another, to thrust into that place. Now to come to your ordinary Priests, though the matter of teaching and ministering of sacraments, especiallie was posted ouer vnto them, and vnto Friers, yet either were they not able to doe it, which was the condition of most of them; or else if they did it, in steade of feeding the people with the milke of Gods word, which onelie Saint Peter warrants to bee without deceit 1. Pet. 2. 2. they fed them, with vaine dreames, fantasies, tales and traditions of men. For these onely are the grounds of that which is properly now the Romish Religion. And in very deede, when they were ordered, their especiall businesse appointed for them

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hem was, to sacrifice for the quicke and the dead, which is a thing not onely beside the office of anie true minister of Christ, but also directly contrarie, both to their office, and Christs also. For they by warrant expressely from the canonicall scriptures are to teach their people, that Christ himselfe in his owne person once for all, when hee dyed for the redemption of man, offered the sacrifice that for both quicke and dead, holy and whole, fully and effectually must serue the turne for ever, and that in offering this propitiatory sacrifice, he is an everlasting Priest, and may haue no succellour, either to offer another sacrifice, as though this were not sufficient; or to offer this againe, as though hee had not himselfe offered it well enough. Besides, herein commission is giuen them, directlie to peruert Christs institution of the sacrament of his bodie and blood. For whereas by the right vse thereof, thereby should bee offered vnto man the bodie broken and blood shed of Christ, for him to bee ed on, and receiued by him to saluation: by their commission and intention herein, they offer these thinges to God the father. Further, if wee consider their reading vnto the people, all in an vnknown tongue, their praying to Saints and Angels, their praying for the dead, their blasphemous imagination, that they by breathing a set number of wordes vpon a wafer cake, make it very Christ, and other their superstitious and magicall incantations and coniurations of water, oyle, salt, palmes and other creatures, these beeing so directly contrary to the word of God as they bee: whatsoeuer here Albine hath sayed of them, wee may most iustlie and truely aduouch them to bee right Priestes of Antichrist, and consequentlie no right Priestes of Christ. But seeing hee will needes so indefinitely and generallie pronounce his sentence, That their Bishops and Priestes bee right Bishops and Priestes, to leaue these generall obiections and reasons against them, and to come to some particuler examples: first I would faine knowe of him, whereas there haue beene a twenty three scismes at least in the Papall see, sometime two, sometime three, sometime foure, all at once contending that they were right Popes, which of these was alwaies hee, that for the time was to be accounted the right Bishop? And if neuer but one of them, yea sometimes none of them were right, and therefore they were

byuen to depose and suppress them, and to set vp a newe, they all during their times hauing had manie followers, and many were made Bishops and Priests by them, and so success uelie from these, infinite others haue had their consecration and orders, how can wee count these right Bishops and Priests, that were made by such, as had no right to make any? or how shall we seuer them, that if they fetch their pedegrees, haue had their originall from such, from those that are descended from them that were made by the right Popes? This nutte will trouble the whole Church of Rome to cracke. But to deale plainely and particularly, what can be of any of them, vnlesse they be disposed to be conuicted of wragling by a cloud of witnesses, say for Ioan the eighth, that in the ende proued her selfe, openly in a solemne procession, to bee a harlot by her fruitfulness; for Christopher, Sergius, Laudo, Iohn the 11. 12. & 13. all Popes in a rowe, and yet especiallie abvanced vnto, and kept in that dignity, by their concubines and harlots; for Siluester the second, and a number of his successours, who were promoted by Necromancy and poisoning their predecessours; or for Hildebrand after called Gregorie 7. who the same euening that his predecessor was dead, thrust into the place, not one Cardinall subscribing to his election, rather guen by force then by any meanes else? Boniface the eighth got the place by rosening Celestine his predecessor, by the sound of a voice through a tronke through the wall of his chamber: Boniface the ninth was chosen Pope by the Cardinales at Rome, and yet, as I saied before, when they chose him hee was but twentie yeares olde, he could neither write, nor sing, nor vnderstand his latin tongue: Balthazar de Cossa Cardinall, through feare at Bononia draue the Cardinals to refer the nomination of the Pope, whom there they were about to chuse, to himselfe, who by and by chose and set vp himselfe. Sixtus the fourth, builded a famous steeple at Rome of both kindes (as Agryppa writeth of him) and witnessse Wesselus Groningensis, hee graunted an indulgence to the family of S. Lucia, that for the thre hoate monethes in the yeare, they might vse the signe not to be named. The like Indulgence graunted Pope Alexander the sixth, to a Spaniard Petrus Mendoza, Cardinall of Valentia, so to abuse his base sonne Marques Sanatenfis. Vntrous are the incests, adulteries & Sodomitries, that stories report of Paul the 3. And Iulius the 3. his Sodomitrie

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trie, especially with one Innocentius, whiles he was Cardinall
Bononia, who therefore hee made, being still but a very boy,
ardinal, when he was Pope, is in the stories reported very ill of.
nd the rather, that which in this respect is written of him should
me to be true, because in his time, there was one Hiero. Mutius
by, publickely in bookes to defende certaine filthie and lothsome
narous verses, written by one Camillus Oliuus, companion to the
ardinal of Mantua, to one Hanibal Coluius: & that in his time
hānes Casa Archbishop of Beneuentum, Deane of the chāber A-
stolicke, and the Popes Legate in the dominions of Venis, wrote
the commendation of that filthy fact of Petrus Aloysius Paulus
his sonne, with Cosmus Cheriuss Bishop of Fane, and that with
e applause and liking of that time. Now what? Will Albine say,
all these things, that these were right Popes, Bishops and Car-
nals: right and seemely they maie be, to serue the whoar of Babi-
n, otherwise, such can neuer be right Bishops and Priests to serue
e Lord Iesus.

But if neither that which he hath saied, concerning their com-
ing to their places, by the ordinary way, nor this vaunt of his, that
their Bishops and Priests be right Bishops and Priests, can doe
m any good: yet it may be, he hopeth some credit will growe vnto
em, in that he hath saied, they haue their places by right successiō.
indeede succession and the deriuation of it without interruption,
downe frō the Apostles, especially in their line of Popes, is a thing
at such as he brag much of, saying, that that they haue, & we haue
ot, & that therfore their Church & the ministers thereof, must needs
e good and lawfull, and ours the plaine contrarie. Howbeit, if we
ramine this point thoroughly, we shall find, that they haue as weake
elpence hence, as from the other, or from any thing else. For whether
they vnderstand by right succession, succession without interruption
n place, person or office, seuerally or iointly together, neither can
their Bishops and Priests, as they are now, truely saie they haue
t, nor yet if they could, they being gone as they be, from the soule
and life of right Apostolicke succession, namely the Catholicke and
Apostolicke trueth, are they euer the better. And of the contrarie,
though it were neuer so true, that we could not deduce vnto our
present Bishops and Pastours downe from the Apostles or their
times, without interruptiō, the line of succession, in place, person and
office; yet we being able to shew, as wee are, that we holde one and

selfesame doctrine with them, that would iustify our Church, and ministers sufficientlie, notwithstanding the want of the former. This is quickly and easily sayed (you will saie) but these thinges cannot so readily bee proued. I graunt, to proue them will cost the more paines, otherwise the prooofe is ready and pregnant enough, and that I doubt not, but (if, with any indifferency, that which I shall write to that ende bee marked) shall ere it bee long appeare. I say therefore, first, that the Roman Bishops and Priestes, as they are now and haue beene a long time, whatsoeuer they brag, no not their verie Popes (vnto whose right succession Stapleton and others trust most) haue any right succession, either to any Apostle or Apostolick man, in place, person or office. For first, they can neuer soundly proue (the prooves out of the scripture are so strong to the contrary, & their prooves out of the stories so disagreeing and variable in all circumstances) that Peter the Apostle, whose successours their Popes claime to be, and from whom all other Bishops and Priestes amongst them, haue their vocations and authorizty deriued, was either euer at Rome, or being there, that, hauing laied aside his Apostleship, which was the greater and higher office, he sate there as Bishop. Secondly, vnto this day they cannot agree, of the order of succeeding one another betwixt Linus, Cletus, Clemēt & Anaclet. Vrspergensis in the life of Claudius, hath notably & at large set out, both the difference of opinions in this matter, and also the vncertainty of the trueth. Thirdly, none of any learning and reading, can be so ignorant in the stories of the Bishops of Rome, but he knowes, that they haue not succeeded one another, from the Apostles to this day without interruption alwaies, neither in place, person nor office. For besides that sundry times, many Popes for some short time haue sate from Rome, it is notoriouly knowen, that Clement the 5. about the yeare 1305. translated the Popes see from Rome into France to Auinion, where it continued aboue 70. years. And as for immediate & orderly successiō of persons amongst them, how is it possible truely & certainly to define & set downe that, seeing that see hath not onely stood vacant, daies, weekes, monethes, and years, sometimes 2. sometimes more, but also there hath bene at once so often, not only 2. but often 3. & sometime more, euery one struing with his fauorers to be accouited to be the right Pope. And lastly, by that which I haue said befoze of the nature of their offices of Popes, Cardinales, Bishoppes & Priestes, their practise prouing daily my

words therein to be most true, how dare any mā, that hath any feare of God, once say or think, that they in their offices haue any affinity with the Apostles, or any Apostolicke man? Light & darknes are not moze differing the one from the other, then the offices of Apostles, Euāgelists, Prophets, Pastours & Doctours in the ancient primitive & Apostolicke Church, differeth from these offices of theirs. Secondly, whereas I sayed, though yet they could, which now you see they cannot, cruelly say, that they succeed the Apostles & Apostolicke men in place, person and office, yet they were neuer the nearer: my reasons thereof are these. First, I finde, that wicked people & wicked Priests in the scriptures, often haue had this kinde of succession, to pleade for themselves, against the true Prophets and against Christ himselfe, as you may see Ierem. 7. vers. 4. & cap. 8. vers. 8. Iohn. 8. v. 44. Vriah the Priest in King Ahaz time, had this successiō frō Aaron, and yet he to please that Idolatrous king, set vp, cōtrary to the commandement of the Lord, an altar according to the patterne that the King had sent him, of one that hee had seene at Damascus, 2. King. 16. 10. 11. The high Priests, that withstoode alwaies Christ & his doctrine, and in the ende crucified him, had this kinde of succession, & yet none of these or their doings were any thing the more iustificable for this. Againē though Stapleton lib. 13. doctrinalium principiorū cōfesses, that the Greekes haue beene scismaticques and heretiques this 500. yeares, yet he & all the sort of them of any reading know, that not they only, but also the Patriarches of Antioch and Alexandria, and the Bishops of sundry other famous Churches in the world, all which likewise, they holde, be scismaticques and heretiques, can & doe make as great shew of this kinde of succession for the countenancing of their ministry and Churches, as they themselves, for they knowe, that the Patriarch of Constantinople doeth deduce his locall and personall succession from Andrew the Apostle; & that the Patriarch of Antioch now sitting at Damascus, doeth likewise his from Peter, which he may doe moze certainly, then the Popes when they sate at Awinion could, for it is euident Gal. 2. ver. 11. euen by the scripture it selfe, that Peter was at Antioch, & so is it not that he was at Rome. In like maner, they knowe that the Patriarch of Alexandria, now holding his seate at Alcairum, deriues his, from the Euangelist Saint Marke. And ignorant they are not, that the Arrians, preuailing as they did, and in the ende hauing got the most seats of Bishops to be furnished

with men of their dānable opinion, that they for that time were able to holde this plea as well as themselves, and yet I am sure they will graunt, that none of these were therfore, or are therfore to be allowed & iustified. They will say, I am sure (for so I finde the plainly to reply in their writings, yea euen Iohn de Albine himselfe afterward Cap. 7.) that though these all can and doe plead succession in place, person and office, that yet it cannot iustifie them, because not onelie they haue helde, some of them, detestable heresies, but presently also doe still. Indeepe I must needs confesse, that I read, that Macedonius, Nestorius, and Paulus Sergius abrupted the line of right succession, by their heresies at Constantinople; that Paulus Samosatenus did the like at Antioch; and that Dioscorus and Petrus Mogogus did likewise at Alexandria. And I cannot deny, but that I finde all these and the Churches vnder them still charged, to holde errors and heresies, but this then withall I infer, the more true that it is, and hath bene thus with them, the more euident it is, of what small account this personall and locall succession is of it selfe, either to giue credit to Bishops and Pastours, or their religion, that can plead that. And this further I adde, if these be sufficient causes to make their alleadged succession to be of no valew, then there is as great cause, why succession bragged on so much by the Romanists, should be reiected, as a thing not worth the naming. For not onely in inferiour places of Bishops and Priestes (which is a thing that they will not strue with vs about) it is so manifest, that there haue bene many heretiques amongst them; but also euen in their line of Popes (who, as some of them hold, cannot erre) there haue bene sundry heretiques also. For Tertullian contra Praxeam, writeth of a Bishop of Rome, that did allow of the Prophetes of Montanus, & as he saith, therfore sent letters of communion to the Churches of Asia, and Phrigia thereabout. And Athanasius in his epistle ad solitariam vitam agentes, and so also Damasus in the life of Liberius, and Hiero de ecclesiasticis scriptoribus testifie, that Pope Liberius was drawn in the ende to subscribe to Arianisme. And Honorius died an heretique, as it is to be seene in the sixt general counsell, Act. 12. & 13. &c. Liberatus also Breviarii Cap. 22. witnesseth, that Vigilius in secret fauoured heretiques. Anastasius the second, fell into a condemned heresie, as we read Dist. 19. Cap. Anastasius: and therfore would haue restored Accatius a condemned heretique. And yet I say nothing of Pope Iohn 23. condemned for an heretique by

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the councell of Cōstance & the Schole of Paris, for denying in effect the immortality of the soule. Vea the euidence of the trueth in this point is so open and strong, that it hath caused their owne friends to condemne them of grosse flattery, that holde, that Popes haue not and cannot fall into heresie; as any man may see that will read Alphonfus contra hæreses lib. 1. Cap. 2. & 4. Lyra vpon the 16 of Matth. and the third Synodall Epistle of the councell of Bassil. And that the Romish Church doeth now holde as grosse and palpable errours and heresies, as they charge these withall, if I proue not ere I haue done with Albine, I will neuer craue credit either to our ministers, or to our Churches and cause. Wherefore to leaue the prooofe of this to his place or places (to goe on with that which I haue vnderooke to proue against them, concerning this their brag of right succession) whereas thirdly I saied, that though we were not able to deduce or deriue downe from the Apostles without interruption, any locall and personall succession vnto our Ministers that now bee, yet as long as ours teach, and our people embrace the same doctrine that they taught, wee are well enough, whatsoeuer they say to the contrary: that resteth onely now in this case to be proued. But befoze I come to the prooofe of this, least in this my assertion I be mistaken, I would first, that it were marked, that I speake but by way of supposition, that is, if we were not able to set downe a continued line, downe from them to vs without any interruption, for in the 4. Chapter following, I hope, I shall set downe such a descent of our Church from them to vs, as whereby it may sufficiently appeare, that there was neuer age nor time since, but our Church and religion hath had her teachers and hearers. Secondly, I would haue it also vnderstoode, that my meaning is, though it were so, that wee could not make recitall or demonstration of any such descent or succession: in that processe of time, distance of place, and the force and subtilty of our enemies kept vs from knowing their names, persons and places; that yet for the continuance of the trueth and the Church of Christ amongst men, I constantly holde and beleue, that there hath beene a continuall and vninterrupted succession of teachers and embracers of GODS trueth, whereof his Church consistes, euen from the first beginning thereof, and shall bee to the ende. Onely this is it that thereby I am contented bee insinuated, that the Churches of Christ, if they

can proue, that they are taught by such ministers as God doeth raise
 vnto them, according vnto his good pleasure, whether ordina-
 rily or extraordinarily, and that they embrace no other doctrine
 but that which Christ and his Apostles taught (witness the canoni-
 call scriptures) that then, they are to be accounted Apostolike and
 holy Churches of God, and that in such a case, especially in and after
 great persecutiōs, ruines & long oppressiōs of their members & chil-
 dren, they neede not to be daunted nor discouraged, neither in re-
 spect of their ministers and teachers, nor in respect of their doc-
 trine, though they cannot be able lineally to name the persons,
 either by whom their ministers, downe from the Apostles, haue had
 their vocation deriued vnto them, or else by whom euer since, that
 truerh hath beene continued. For howsoever in visible Church-
 es of GOD, whiles they stande in flourishing or vnoppressed
 state and condition, by the fury of persecutours, there is a set
 order and forme visibly to bee obserued in the vocation of
 Church ministers, in respect of which estates and times it is
 easie for them that liue therein, or within the knowledge and
 remembrance thereof, to make demonstration of the lyne of succe-
 sion: yet when in the iust iudgement of God, the Churches shall
 bee oppressed, as now a long a time they haue beene, vnder
 the tyranny of Antichrist, then and after such a time, such a
 thing growes to many not onely harde, but also impossible. And
 in such tymes wee finde, that the Lorde of his wisdom and
 power to continue yet his Church, rayseth vp men, though not
 by the ordinary way vsed in the former tymes, as after the
 dispersion of the Church at Hierusalem, by meanes of the per-
 secution there, when Stephen was stoned, we reade that the
 Disciples beeing dispersed, and namely with them Philip the
 Deacon, that hee preached, the Apostles not aware thereof, for
 any thing that appears: so vnder Cōstāntine, Antonius the heremite
 taught at Alexandria, and vnder Valens, Aphraates, Flavi-
 anus, and Iulianus at Antioch, beeing then but Donkes, who
 in those dayes were not so much as counted amongst Clarke-
 as wee reade in Nicephorus libro 11. Chap. 15. These thinges
 thus premised, thereby not onely my meaning shall rightly bee
 conceiued, but also that which I haue saied, in some sort is al-
 ready confirmed. But my reason indeede is, that true and
 sounde apostolicke doctrine, in the good prouidence of God to

wards

wards his Church, opened and continued in the same, though by men not comming to their places of teaching by the ordinary way alwayes, but sometimes somewhat extraordinarily, as he seeth need thereof, is and may be such effectuall seede to beget childre vnto God, and so holisome foode to feede the, yea euen vntil they grow to a full age & perfectiō in Christ Iesus, that though their teachers canot shew for the defence of their calling, who alwaies successiually in person and place haue gone before them, yet euen this trueth of their doctrine doeth proue them, and their people to be Apostolique Churches, whereas though they could doe the other without this, it were nothing. And because my aduersary seemeth in this point, & otherwise to make great reckoning of the testimony of Irenæus, Tertullian and Augustine, I will stande to their iudgement in this, whither to succede the Apostles in doctrine, be not sufficient without the other locall and personall demonstrable succession, and not this without that. Irenæus in his fourth booke and forty three Chapter, teacheth vs onely to obey those Elders in the Church, which from the Apostles with the succession of their Bishopricks, haue receiued *Charisma veritatis certum secundum placitum patris*, that is, the certaine gift of trueth according to the pleasure of the father; for, as for all other, whatsoever they pretend (for he excepteth nothing) he there immediatly sheweth, that absistunt a principali successione, that is, they are gone from the principall succession, and therefore must be suspected. And Tertullian in the very same place, *de præscriptionibus hæreticorum*, quoted by Albine after, in his 9. Chapter, immediatly after the words there cited by him, wherein he calleth for personall succession, hath added these, *Cōfingant tale aliquid hæretici &c.* but let heretiques deuise some such thing, for after blasphemy, what is not lawfull for them (saith hee) but though they doe saue some such thing, yet it shall nothing preuaile the. For their doctrine compared with the Apostolique doctrine, by the diuersity & cōtrariety thereof, wil pronouice, that it hath neither Apostle nor Apostolique mā to be the authour therof. For (saith he) as the Apostles taught not amongst themselves contrary things, so neither did Apostolique men teach contrary things to those that the Apostles taught. After this sort therefore let them be prouoked by those Churches, which though they cannot produce either Apostle or Apostolique man to bee the founder thereof, in that they were long after planted, as day

ly there bee, tamen in eadem fide conspirantes, non minus Apostolica deputantur pro consanguinitate doctrinae, yet they agreeing with the in one faith, are no lesse to be reputed Apostolicke Churches, then they that were planted by the Apostles. What can be plainer then this, to shewe, that though our Churches could not satisfie his request, in pleading the former succession, that yet if they can shewe this, that they agree with the Apostles in doctrine, that they therefore are far rather Apostolicke, then they that can produce the former without this. And though Augustine in his 165. epistle, and also in his fourth Chapter against the Manichees epistle, which they call their foundation, remembred by Albine cap. 6. doe there seeme to make great reckoning of personall succession: yet when he had shewed of what force that and some other reasons were with him, he preferres trueth indeede warranted by the scriptures, before them all. Wherefore, what I haue saied, concerning the vanitie of their brag of personall and locall succession, either to iustifie theirs, or to disgrace our Church or ministrie, is sufficiently proued.

But all this labour (will Albine say) I might haue spared, for he spake not simple of succession, but expressely of right succession of Bishops & pastours; and to shew what he ment thereby, he expressely added the continuance of one Catholicke faith deriued from the Apostles to our daies, without the interruption of it vniuersally at anie time. Moreouer, I confesse that sundry times after (so forcible was the trueth in this point with him) that in wordes he confesseth, that personall and locall succession, without continuance in this trueth, is not the thing that he vrgeth, and yet for all this, this that I haue saied of this point, is not needlesse. For besides that fewe of his opinion, will bee brought to confesse thus much, this both in others, and in himselfe in sundrie Chapters following, maie be obserued, that when this confession is made by anie of the, it is wroong fro them much against their wils, for their shew of proofes run wholly for the magnifying of personall succession to be the marke, whereby true Churches, and the ministers thereof maie vndoubtedly be discerned. Again, if in this he spake as hee thinkes, why doeth he make so much adoe, about the personall and visible succession of Bishops and pastours, and neuer ioines this issue with vs, to trie out soundly and thoroughly, whether they or we haue this Catholicke and Apostolicke trueth. For herein onely lieth all

all the controuersie betwixt them and vs, and this determined, the question betwixt vs were quite ended: let them once therefore but proue indeed, that they are in possession of this sound trueth, and that alwaies downe from the Apostles they haue continued therein, if we ioyne not streight with them, and repent vs hartely of our departure from them, accursed be we. Yea, if we cannot proue by comparing their doctrine, with that which wee are most sure the Apostles taught, to be both diuerse from that, and contrary vnto it (vnderstanding by their doctrine, as wee doe, that, which is proper to them, and wherein we are against them) let vs for euer leese our credit and cause. Now for the decyding and determining of this great & maine controuersie, wee appeale to the canonical scriptures, which we knowe are most fit and sufficient iudges herein: whereunto, vnles they will deserue the name of lucifugæ (that is, of shunners of the light) which for the like cause Tertullian gaue the heretiques of his time, de resurrectione carnis, they will be contented to bring their doctrine as to the touchstone. Indeede in Tertullian and Iræneus time, the heretiques (as it appeares in their workes) for the triall of their opinions, fled from this touchstone, and when they were urged herewith, they behaued themselves the likeliest these our aduersaries that euer I saw. For Iræneus in his third booke and second Chapter testifieth thus of them: *cum ex Scripturis arguuntur, in accusationem conuertuntur ipsarum, quasi non rectè habeant neque sint ex autoritate, & quia variè sunt dictæ, & quia non possit ex his inueniri veritas ab his quinesciunt traditionem*: that is, when they are repproued by the scriptures, then they are turned streight into an accusation of them, as though they were not right, nor were of authority, both because they are so set downe, as that variably or diuersly they may be taken, and because by them the trueth cannot be found out by those, that are ignoraunt of tradition. This notwithstanding, it appeareth both there and elsewhere, that he calleth them to this triall. And so doeth Tertullian de resurrectione carnis, Cap. 3. saying, *Auferantur ab hæreticis quæ cum æthnicis sapiunt, vt de scripturis solis suas quæstiones hñant & stare non possunt*, that is, let those things be taken from heretiques which they holde with the heathen, that onely by the scriptures they may determine their questions, and they cannot stand. And nothing was more vsuall and famelier with Augustine against the heretiques of his time, then to call them, for the triall of the question, both whither

he or they were of the true Church, & also whither of them had the truth, to this way of triall by the scriptures. And therefore de veritate ecclesiæ, Nolo humanis documentis, sed diuinis oraculis ecclesiam demonstrare, I will not make demonstration of the Church by the writings of men, but by the diuine oracles, saith he Cap. 3. & again, there also he further addeth, prelsing the heretiques with whom hee had there to doe: sunt libri dominici, quorū auctoritati vtriq; consentimus, ibi quæramus ecclesiam, ibi discutiamus causā nostrā, that is, there are certaine bookes of the Lord, vnto the authority whereof we both consent, there let vs seeke the Church, there let vs discusse our cause. To the like effect he writeth in the Chapter of that booke, and elswhere very often. Unless therfore they wil once bee contented to come to this trial of the controuersies betwixt thē & vs, we must needs tel thē, y they are not desirous in earnest euer to haue it appeare, which of vs haue the better cause, but as men who know in their owne conscience, that their cause is bad, they labour to maintaine the credit thereof, as long as they can, by cunning shifts & delaies. But yet let them assure themselves, as long as they shun this trial, how cunningly & colourably soeuer, though simple fooles already belotted with superstition, & bewitched with popish enchantments, vpon their bare worde & stought bragges, that it is nothing but the ancient catholicke faith that they teach, may sometimes beleue thē: that yet withal those that haue any wisdom at al, by this means they leese quite both the credit of themselves & their cause. For faith being, as it is, not a wauering & vncertaine concept & opinio of the thing beleueed, but a most certain sure & infallible perswasion of the truth thereof, how can any be assured, that the doctrine that he beleuees, is such as he may soundly & firmly rest vpon, for vndoubted truth, without euident ground thereof, out of the written word of y Lord in y canonical scriptures? For these onely Peter dare warrāt the sincere milke, which cannot deceiue y child of god, to be fetched, 1. Pet. 2, 2. & therefore, y he would haue thē to desire, as new borne babes doe milke, y they may grow by therby. And as for y writings & traditiōs of mē beside, hath not & doth not experience daily teach, that they may not nor cannot challenge y preeminence & prerogatiue, alwaies to be free from error? And euery one that is a Christiā hath learned, that this prerogatiue al the writers of the canonical scripture had in the writing thereof, therein not to haue erred at al. Who therfore cā be so simple (vnto the Lord in his iustice hath blinded him, because hee would not see y truth shynning about him) y he should receiue y for the sound catholicke faith, y he heares

not first frō point to point, proued vnto him so to bee, out of this vndoubted certaine word of God, & canonical scriptures, what shew or colour of prooue soeuer otherwise be made thereof? And this Iohn de Albine could not but conceiue, & yet neuer once going about in this his discourse thus to cōtēnāce his cause & religiō, but as one loth to be brought to this trial, he labourerth most earnestly to discourage al mē frō appealing vnto it, & yet almost in euery lease braggeth and boasteth, that both his Church, his doctrine and al, are solid & catholic. Wherin howsoeuer he pleased himselfe in that his vaine, any indifferēt mā may see, he hath rather bewraied y^e weaknes of his owne cause, thē any way (whatsoeuer he haue saied otherwise) impaired the credit of ours. But how vainly hee hath swet, enen to the tiring of himselfe, & his reader about this point, in many chapters: That by y^e scriptures controuersies are not in the church to be tried & determi- ned: whē I come vnto that place I shal god willing shew moze fully.

In the meane time (Iohn de Albine, to turne my speech to you) I hauing thus examined your answer to our demand, how you come to your prelacies and offices, and hauing found the weaknes and vntuethes thereof such, as that your calling or cōming thereunto can claime no moze credit thereby, thē y^e calling & cōming to their offices amongst y^e Arriās & Greekes (whō you count heretiques and scisma- tiques) cā doe, because they cā & could say as much, and that as truly for theirs, as you haue here said for yours: let vs now proceed, to the examinatio of y^e places of scripture in this Chapter quoted by you, & brged as you thought strōgly to your purpose. By y^e Mat. 5. *Ye are the light of the world &c.* by chriſt spokē properly to his Apostles, you would seem to proue, y^e therfore right successiō of Bishops & pastors in y^e Apostolique truth, in al ages in diuers partes of the world hath ben euer cleare & shining like a light set on a table. & by that Eph. 4. & Esa. 62. (w^{ch} your booke quoteth Sap. 61. very wisely) you would infer, y^e not oly alwaies, vntil Chriſts body cōe to ful perfectiō, there should be doctozs & pastozs in the Church to teach the truth (w^{ch} is the most that by those places cā be proued) but also that they and their cōgre- gatiōs haue euer ben known & visible, therby (doubtles) meaning so visible (as the rest of your side doe, whē to this end they alleage these or the like places) as y^e frō time to time in al ages, mē may be able to nāe thē and their places. Wherūto I answer, that you stretch these places and the words therein further thē their natie sence wil bear. For the first of these, is properly to be vnderstood of Chriſts Apostles onely, who in respect of their ministery & other graces of the spirit that should be powzed & bestowed byō thē, to beutifie & strēgthē their

extraordinary ministry withall, are there by Christ compared to the light of the world, to a lighted candle set upon a candlestick, & not put vnder a bushell, lightning all in the house, and to a city set on a hill, which could not bee hid: all which after ward they in the execution of their Apostleship, and holy conuersation, proued to be truely and iustly giuen them. This was no prophesie (as you would make it) that they should be vntill the second comming of Christ, a visible and alwaies demonstrable succession of such ministers in the Church without interruption, as these metaphors describe. And yet I deny not, but that alwaies, in one place or other, the Church hath had from the beginning thereof, and shall haue vntill the ende of the world, such and so many ministers, whereby the Lord hath alwaies and will continue the life thereof: but that this place of Matthew proueth so much (which is yet far lesse then you would enforce vpon it) I deny. Notwithstanding I graunt, that all other faithfull pastours and teachers, according to the nature of their calling, and measure of their gifts, so far forth as they therein haue any thing common with the Apostles, and are found like vnto the, may also in some sort haue these things applied vnto them, & vnderstande of them: but then withall it must be noted, and alwaies remembered, that as there was and is diuersity of gifts and offices in sundry respects, betwixt the Apostles and common pastours and teachers, so it must follow, that there is proportionable difference betwixt the apparent light and visiblenes of the one and the other. The Apostles were by their office appointed to preach to all nations, Math. 28, & therefore worthely called in that respect, the light of the world: and by their extraordinary gifts they were set vp as burning lampes, and mighty cities, to be seene & discerned a farre off: whereas Bishops, Pastours, & Doctours haue charges limited vnto them but of small compasse; and gifts but such, as if they giue true light, and be seene of those that be about them, and neare vnto them, it is well. Howsoeuer, certaine it is (as I saied before) that Christ doerh not there prophesy or foreshew, how visible & lightsome his Pastours & teachers should be from time to time to the worlds end: but he teacheth his Disciples and Apostles, what by his grace they should be, and so others succeeding them in the office of teaching, what they ought according to their place, to strue to bee. And I would haue this marked also, that euen they, to whom Christ spake properly, were but tolde, that their light should lighten those of the house, and

that

that a city built on a hill, though it be not hid to those that are neare vnto it, yet to those that dwell in another cuntry farre of, it may bee hid; and that therefore though this place, were as properly to be vnderstood of al true Pastors, as of the Apostles: that yet it interreth not, that their persons and light should bee seene and discerned but of them, that be nigh them, or ioined with them in the same house, or communion of religion. And as for that in the 4 to the Eph. though it proueth, that there shall be teachers in the Church to gather together the Saintes, and to edifie the body of Christ, vntill it be brought to perfection: yet it proueth not therefore your visibilty of them; neither doeth that in the 62 of Esay. For it onely sheweth, that God would blesse his Church with watchfull and discrete pastours, which accordingly after he performed. But there is nothing saied, to proue that they and their succession in the truth, should be so visible & apparent, as you dreame of. But to awake you out of this dreame, you must heare and vnderstand, that though it be as certaine, that neither the trueth, nor teachers thereof, hath at any time, or shal hereafter utterly faile, or cease to be in the Church, as it is, that the Church if selfe continueth euer, & neuer quite ceaseth: yet thereupon it followeth not, that therefore both the trueth and teachers thereof haue so continued a personall succession one vnto another, or one immediatly after another, and are withal so visible and apparent, that their names and places may straight not onely then, but alwaies after of euery one (as you vpon these places would infer) be pointed and painted out. And for the confirmation & prooffe hereof, let vs brievely take a view of the state of the Church from time to time, as it is set downe vnto vs in the holy Scriptures. And in this point, let vs beginne wth the Church, when in respect of all the former times it was best settled, & began to haue the most visible appearance, namely when vnder the conduit, & by the seruice of Iosua God had placed it in Canaan. After this, though God therein had established a Priesthood, & tied it Leuit. 10. by his ordinance & promise to the tribe of Leui, & though the Church the had most notable promises of Gods presence, & fauour towards it, Psal. 68. 2. Chro. 33. 2. Chr. 7. Esa. 60. 62. 63. yet for al this, for the sinnes & iniquities of y^e people, it was diu^{id}ed oftē into those streights, that succession of priests & pastours was interrupted, & of y^e teachers & of the professors of the trueth there could hardly be made demonstration. For in the time of the iudges, that followed Iosua (as it appeareth in the booke of the)

Cap. 10. i 3. &c. it had many such eclipses, that we read ther, of their general Idolatry, & other sinnes, & therefore of their slavery vnder heathē princes, in Gods iustice laied vpon the diuers times, for many yeares together: & in y^e meane time we finde little mention, either of priest or people, that feared God aright. And in Elies time (1. Sa. 2.) the priesthood & al grew so corrupt, that therefore by Samuel Elie is threathed, that the priesthood (notwithstanding Gods promise Leu. 10.) should be translated frō his house: & after we read (Cap. 4.) that y^e very Arke of God was lost, & take of y^e Philistines. And it canot be denied, but y^e God had his church in Israel, in king Achabs time. For Obadiah had thē hid 100 prophets in two caues, 1. King. 18. & God himselte told Eliah, that he had 7000 there, that had not bowed their knees vnto Baal, Cap. 19. & yet Eliah (though there & thē a prophet) was so far frō being able to name thē, & to point out, who they were, & what they were, y^e he thought himselte in that kingdome to be left alone. And in y^e kingdome of Iudah, where (in cōpariſon of the kingdome of y^e ten tribes) the Church vsually had a more viſible eſtate, yet in the latter end of Salomons raigne, Rehobohās, & Abiahs, y^e eſtate thereof was so growen out of order, that the prophet Azariah ſaied vnto king Aſa, their next ſucceſſour there (hauiſg reſatiō to the ſtate of the Church in y^e kingdō, as ſūdy good interpreters take his word) now for a long ſeaſō Iſrael hath bene without the true God, & without prieſt to teach, & without law. 2. Chr. 15. Belike then their ſucceſſiō, & their nāes were not ſo viſible, as you ſeeme to imagin, alwaies they muſt be in the Church. And though by Aſa & his ſon Iehoaſaphat, the church was wel reformed again, yet in king Ahaz time (as appeareth 2. Chr. 28. 2. King. 16.) groſſe Idolatry ouerſpied the kingdōe ſo, that the tēple was polluted & prophaned, & Vriah the prieſt ioynd wth the king in the erection of a new altar, & in cōmittiſg abhominatiō befoze the Lord, though he were one y^e had his calling by the ordinary way of ſucceſſion of prieſts frō Aarō. Againe, though Ezechiah, ſucceediſg Ahaz, for his time did notably rid y^e Church of the abhominatiōs, wherwth his father had defiled it, yet whē he was dead, his ſon Manaſſes, & his ſon Amon, brought it to as il an eſtate, as euer it was: in ſo much, y^e frō y^e beginning of Manaſſes raign, vnto the 18 of Iofiahs, the booke of the law of the Lord was loſt, wth was wel nigh 80 yeares: for thē it is noted y^e Hilkiah the prieſt found it, 2. King. 22. In Manaſſes his time it is euident, Idolatry opely preuailed, & the whole Synagogue ſaue a few prophets

& their followers erred. If we proceed, during the 70 years captivity in Babylon, what visible & apparēt shew of any successiō of Bishops & pastors cā we finde, y^e ioined togit her in the exercise of Gods religiō? Was not their tēple then destroyed, & consequently did not the publick exercise of their religiō (w^{ch} for the most part was tied therū-to) cease? as it was prophesied by Hosea, Ca. 3. & therfore lamēted by Jeremy, Ca. 3. Lā. Whē Christ our sauour cāe into the world, surely then God had his Church. For it is a most certaine article of our faith, y^e since it begā, it hath neuer ceased, nor neuer shal, & yet what visible successiō of pastors and priests was there thē in possession of soūo religiō? Had not they (as euidently appeareth by y^e stories writē by the Euāgelists) y^e were in y^e visible personal successiō, corrupted the doctrine of the Messias, both concerning his person, and office so, that they were the deadliest enemies, that he had?

But you wil say perhaps, that though these thinges were thus in the Church, in the time of the olde Testament, yet it may not be so in the Church now, in the time of the new. And why so? Howsoeuer otherwise there be some differēce betwixt the Church then and now, in respect of the more cleare reuelation now, then then of the doctrine of the Messias (whereof that Heb. 8. 6. is by sōe vnderstood) yet in this respect you shal neuer be able, by the word writē, or any true story, to proue any necessary difference; vnles it be that God had tied then his promises to that peculier people, & his seruice in great part, to their temple, and that he had ordained amōgst them a priesthood to continue by natural successiō so, y^e the Church thē had more right to plead visible successiō, then now. In the meane time, thus much is gained by these stories of the Church, in the time of the olde testament, that this outward clearenes & visible successiō, youtalke of, is not an inseparable note of the true Church, for therby we haue scene it seperated oftē times from it. And vnles men were peeuishly disposed to maintaine a manifest vntruth, conuicted so to be both by Scripture and experizce, you would see a graūt, y^e it is as separable from the Church now since Christ. For is it not plainly prophesied 2. Thess. 2. that there should come a departing from the faith by the coming of Antichrist, and that very great and effectual? And least you shouldest haue, & foolishly (as many of you doe) vnderstand this of an Antichrist, that towards the end of the world should come, and raigne, & seduce men, 3 peares & an halfe: marke, that here Paul telleth vs in his time, that this mystery of iniquity did already worke,

which it did, in that there were false Apostles there that taught men to seeke iustification partly by faith, & partly by the workes of the law, as it appeareth by the Epistle to the Galathians: & weigh that he attributeth vnto him such things, as could not be brought to passe in that space: & lastly consider, that he teacheth, that though he should be detected and fall into a conspiracy by the Spirit of Gods mouth, yet he should not be fully abolished before Christs second coming. All which make it most euident, that Paul here prophesieth of a longer lasting Antichristianity, which should trouble the Church, the yeres of 3 yeres & an halfe continuance. But least yet, this notwithstanding, you should imagine, that the fulfilling of this prophecy, & your false of perpetual clearenes & vniuersality of the church, may stand alwaies together, S. Iohn in his Reuelation describing (as you al must confesse) the state of the Church, seeth her in a vision by the great 7 headed Dragon, driuen into the wilderness, and there glad to be fed for a season, Chap. 12. And he seeth the Babilonish harlot (the true patterne of your Romish prelacy; by w^{ch} harlot he most notably setteth forth Antichrist, & his kingdome) committing fornication, not wth a few, but wth the Kings and inhabitants of the earth; not ruling or sitting ouer a few, but (as the Angel there expoundeth the waters, whereon she was seene to sit) people, multitudes, nations, & tongues. Apoc. 17. Al w^{ch} laied together doe plainly shew, that after Christ, there should grow such a defection fro^m the fayth; in the world by the means of Antichrist, that during the flourishing of his kingdome, the true Church and her pastours should be driuen into the wilderness, and so for that time should haue in comparison of Antichrists followers, small visibility, and shew in the eyes of the world. Which we say, and constantly are able to defend, hath bene verified in the late flourishing of your Romish Prelats. Besides, view the stories of the church, & the Cronicles of times, and you shal be driuen to confesse, that though the Church hath had alwaies her two witnessses (Re. 11) to testifie to the trueth, & that they neuer could be extinguished quite by Tyrants, yet she hath often bene driuen from carrying any great shewe of visibility in the world. For certaine marble pillers at Salmantike erected in the hill of S. Bartholomew, doe witnes, that Diocletian, Iouius, and Maximilianus Hercules imagined, when they caused them to bee erected, that they then had quite layed the honour of Christ for euer in the dust, and as it should seeme by the circumscriptions; that they thereupon caused to bee engrained, they

they set the by even of purpose to brag, that they had like great conquerers quite extinguished (as they terme it) the superstition of Christ. Which they would neuer haue done, if either they or their fauorites had then seene a visible succession of Bishops and pastours amongst them, and had knowen their names, and where to haue found them. If wee goon to the time that the Arrians most flourished, wee shall read, that the Emperour Constantius sayed to Liberius, Quota pars est uobis terrarum, qui solus facis cum homine scelerato, meaning Athanasius, Ecclesiast. Hist. Theodoret. lib. 2. cap. 16. whereby it appeareth, that then the Catholiques that withstood the Arrians, in the sight of this Emperour, had but a poore visibility to bragge of. Pea Piggius, your owne man, confesseth Hierar. lib. 1. cap. 6. that their poison had defiled not a part, but almost the whole world: in so much that almost all the Bishops not only of the east, but also of the West, by one meanes or other were blinded, and no small time continued this heresie: and this is certaine, that they bragged then as much of visible succession, of the name of the Church, and vniuersality, as euer since you haue done: calling the true Christians Homousians (as you doe now Lutherans, & Zwinglians) as appeareth in the writings of those that wrote against them. You may see therefore, that these weapons or staies, are comon to you with blasphemous and condemned heretiques. These places of Scripture, and experiments therefore caused August. vpon the 10. Psalm. & 78. Epist. to compare the Church vnto the Moone, which besides the monethly waynings, suffereth oftentimes ecclipses. And surely vnles we be too too wilfull, all these things together may make vs out of doubt, that the Church of God both before Christ & since, hath oft failed to cary any such outward visible shew in the eyes of the world, that it is so easie a matter, to make at all times demonstration of her Pastours & teachers, who they were, and where they taught, as your aduersaries would beare the world in hand it is. And therefore for answer to this Chapter, to any reasonable man, this is sufficient.

The II. Chapter.

Saint Paul followeth this discourse in the fourth Chapter vnto the Ephesians, where as he doeth declare vnto vs, the fruit that doeth proceed of this succession of Pastours, and of the perseuerance of the reasonable sheepe haue richly succeeded one another both in person, office & truth of doctrine, which is the thing you should haue proued, to shew that there hath alway bene and must be a succession of Pastours to continue & settle me in the truth, which is another point. For though this were graunted you, yet you haue not thereby wun the other.

^a Thus you are false from proving that you are come to your places by the ordinary calling of such as

* The more is
 your sinne, that
 haue suffered
 your selues to be
 caried away fro
 the truth, by the
 enticements of
 Antichrist.
 * If you had
 beene constant
 in this faith, wee
 and you had
 beene all of one
 minde, and vnles
 we can iustifie
 our faith to bee
 euen so ground-
 ed as you say,
 we will forsake
 it, and ioine with
 you, but if we ca-
 then you are to
 forsake yours
 & to ioine with
 vs, if you will an-
 swere the inten-
 tion of the holie
 Ghost.
 * I would not you
 had forgot this
 note, for it doeth
 lively paint out
 your doctours,
 which by this
 their skil in cog-
 ging and cose-
 ning, doe make
 the scriptures to
 haue a flexible
 sence alwaies su-
 table to the pra-
 ctise of your Ro-
 mish Church,
 how variable so
 euer that be.

in one kinde of spiritual doctrine, called the vniuersality of faith. For he sayeth,
 that God established this order to that ende, that wee should not bee like
 light children, caried away with euery blast of false doctrine, through the
 subtiltie of men, & their crafty words, full of deceit. In these wordes you
 doe see, how the Apostle doeth declare vnto vs the counsaile & the inter-
 tion of the holie Ghost: I meane, that we should be constant in our faith, the
 which is grounded vpon the word of God, & interpreted & declared vnto vs
 by the Doctours & Pastors, that successively haue continued in one kinde
 of faith & Catholick religion, from the first time that it was preached, with-
 out turning with euery winde, but rather that we ought to stand firme &
 stable. Here is to be noted, that when the Apostle doeth tel, how he hath left
 vs pastors & doctours, to warne vs of the subtiltie of false teachers, he doth
 vse a certaine greeke word very apt for this purpose, the which hath in
 English the signification, of the playing or cogging at dice. And euen as he
 that hath no great skill, if he plaie with such a one, he wil soone lose his mo-
 ney, because the other can cast what he will: Euē so, if a simple mā, being vn-
 learned, doe chāce to talke with such a one as can cog, or (to speake plaine-
 ly) falsly interpret the Scriptures, he may soone be deceaued: as we see it dai-
 ly happen to many, that play away & put in hazard the rest of all their spiri-
 tual inheritance, I meane, the faith, which hath bene left to the by their fa-
 thers, from age to age, since Christs time. Thus haue the Arians, the Ne-
 storians, & diuers other heretikes deceiued manie a man, as I will shewe
 more at large hereafter.

The II. Chapter.

In this second chapter, you obserue further out of the 4 to y Ephe.
 before alleadged, that God established a ministry in his Church,
 that we should not be like childre caried away with euery blast
 of vain doctrine, thorow y subtilty of mā, & their crafty words full
 of deceit: whereupon you inferre, that thereby God hath taught vs, to
 be constant in our faith, grounded vpon y word of God, interpreted & de-
 clared vnto vs by y doctours & pastors, that successively haue contin-
 ued from the beginning in y same. Who of vs euer either wrote, spoke,
 or thought otherwise: But herein is your subtilty, that you take this
 stil for graunted, which indeed is the maine question betwixt vs, and
 for determinatiō wherof on your side, you haue as yet saied nothing,
 that the faith and religion, which your Synagogue is in possessiō of
 is that faith, which you speake of, which we constantly deny, affir-
 ming y faith & religion, which we professe, to be that indeede, where-
 in

in the Apostle would haue vs constant and settled, and which hath alwaies continued in y^e Church, and hath bene taught and iustified out of the word writen, by the true pastors thereof in one place or other, fro time to time. And therfore herein you haue saied nothing, but y^e (we vnderstanding it of our faith and religion) maketh as much for vs, as for you. We graunt you also, that false teachers, and wrong interpreters of the Scriptures, worthily there, may haue their subtilty expessed by a word importing cogging or cosening, but then still we adde, that your teachers a long time haue bene the mē, that haue vsed, and yet doe vse that cogging trick. Which (if it would please you once by the sound rules of interpreting the Scriptures, to let your interpretations and ours be examined) we doubt not, but to make most manifest vnto all men quickly.

The III. Chapter.

THe place that I haue quoted of the Apostle doth shew, how dangerous a thing it is, to fall into the hands of such Coggers of the scriptures, & likewise how certaine a thing it is, to follow the interpretation of the ancient Doctours, standing to that, that ener the Catholicke Church hath taught, & not to turne at euery blast. Vpon this matter one *Vincentius Lyrinēsis, who flourished aboue a thousand yeares agoe, he saith thus: If anie mā per chāce demand, saying: Since that the rules of the Scripture are certaine & sufficient of theselues: And what neede haue we the of the authority of the Church? He answereth: For that (saith he) that the secrets & misteries of the holy Scriptures are such, that euery mā doeth not vnderstand the, & interprete the after one sort, but that of one place this mā & that mā shal seeme to maintaine their opimons, being cleane cōtrary one to another, so that looke how many mē, so many interpretations: For, one way it is interpreted by Nestorius, another way by Arius; another way by Sabellius, & so forth, according to diuers heresies that haue risen from time to time. And therefore it is necessary for the knowledge of the truth, among so many errors, to draw the right line of the Propheticall & Apostolicall interpretatiō, according to the rule & true sense of the Catholicke Church. This is the learned opinion of this ancient father Vincentius Lyrinenfis.

The III. Chapter.

In the 3 Chapter, you say as little to the purpose, as in the second. For vnderstanding by the Church, the true catholique Church in-

* Such interpretation of the doctours, we will most willingly follow, and it you should, you would quickelie forsake your pōpery and ioyne with vs.

* Lib. con. her. b Yea and more then sufficient saith he, Marke he graunts the rules of the scripture to be sufficient: how is then that true, which your Andradius saith, the greatest part is left to tradition not writen

c And for these reasons we allow of Vincentius rule, vnderstanding, as he doth, that by the right line and rule of interpreting is ment that sence which hath the content of the Prophets, Apostles and Catholique Church, for no other sence we giue of the Scriptures.

deede, and not your late Synagogue of Rome (falsely by you so named, because neither it, nor the faith thereof is vniuersall, neither in respect of time nor person) whatsoever you haue written therein, we confesse to be most true, and sure we are, it maketh more for vs, then for you. For we neuer denied the ministry of the true Church to be needefull (according to Vincētius rule) to finde out the true sence of the scriptures: and certaine we are, that we are farre better able, to iustifie our interpretations thereby, then you are yours: and he liuing a 1000. years agoe (as you write) we boldly affirme, that you shall neuer bee able to proue, that the Catholicke Church and her doctours and pastours befoze or in his time, taught the errors and heresies now taught by yours, for the which wee account yours Antichristian. And yet, as in the former Chapter most beggerly you begged this principle, that your doctrine is the ancient Catholicke faith: so here in this you begge this also, that your Church is the true and vndoubted Catholicke Church. But you must vnderstand, howsoever your owne frendes will giue you at your first asking both these, that yet we will graunt you neither of them both. And therefore writing (as you would seeme) purpose-ly against vs, you should not thus miserably alwaies haue begged them at our handes, but by sound and iust prooffe (at least) haue endeouored to proue, that you had iust right thereunto, and then with some more honestie and credit might you haue gone on, in this supposall, that they are yours. This also you must vnderstand, that when it is in question, which is the trueth of Religion, yea even in the fundamentall points (as indeede it is betwixt you and vs) it is alwaies also in question, which is the Church of Christ. For as both parts imagine, they haue the trueth, so will they perswade themselves, that they are the true Church. Your frendes also and al- others must bee aduertised, that it is no newe thing for damnable heretiques, to brag much both of the truth of the titles of the Church of the doctours thereof, least through too much simplicity, they think streight, that you haue all these things on your side, because you haue them so much and so often in your mouthes. For (as Cyprian writeth Epist. ad Iubaianum de baptizandis hæreticis) the Nouatians (after the fashion of apes) challenged vnto themselves the name of the Church, and all other they called heretiques. And we reade, that in the time of Arius, Macedonius, and Donatus, these heretiques accounted themselves the onely Christians, and that the true Chri-

tians

rians indeede were counted by them Homousians, Macarians, Cæsarians, and Cæcilianists. So doeth Tertullian de Prescrip: aduersus hereticos, testify, that the heretiques did in his time. So did the Donatists (saith August: Contra Epist: Parm: lib. 2. cap. 1. and Epist. 151.) and he writeth Cōtra Epist: Fundamenti cap. 4. that amongst the Manichees, there was great brags of the trueth. Bernard also in his 66. sermon vpon the Cāticles, speaking against certaine filthy heretiques that condemned mariage, and superstitiously abstained from meates, yet saith that they glozied, that they alone were the body of Christ, bragging also, that they were the successeurs of the Apostles and Apostolicke, & the Church of Christ. And indeede wee finde nothing moze vsuall with the ancient hereticks, then to boast, that they had the Church and Catholique trueth on their sides. And very vsuall we finde it also with them, to stand much vpon fathers, in the defence of themselves and their heresies. For it appeareth in the Councell of Calcedon the 1. Action, that Eutiches bragged, that he had reade Cyprian, and Athanasius: yea that then and there he confidently saied for his defence, that he had so learned of his ancient predecessours, and that he had beene baptized in that faith, had liued, and hoped to die in it. And we reade in the 4. Action of the same councell, that Carosus an Eutichian heretique, saied stoutly, I beleue thus, according to the exposition of the 318. fathers, and so was I baptised. Dioscorus also, in the 1. Action of that Councell, cried and saied, I haue the testimonies of the holy fathers, Athanasius, Gregorie, and Cyrill on my side, I go not from them in anie thing, I am cast out with the fathers, I defend the fathers doctrines: I haue their testimonies, euen set downe in their bookes for me. And (as we reade in August: contra Cresconium the Donatist, 2. booke cap. 23. and in his 4. booke cap. 17.) he cited for himselfe Cyprian: and it seemeth that Maximinus the heretique (against whom August. wrote) bled to alleadge for his defence, the councell of Ariminum, and therefore Augustine saith vnto him. Neither will I obiect the councell of Nice against thee, neither oughtest thou to obiect that of Ariminum against me: 3. booke. 14. chap. What a vaine thing is it (these things considered) for you and your fellowes then, to carie away the simple vnder the bare titles of Catholique trueth, Catholique Church, Catholique faith, Catholique Bishops, succeeding one another? Whenas indeede and trueth, it is as impossible for

you to proue that you haue any iust right to anie of these, as it was for those heretiques. But howsoeuer you make some beleue, you haue all these, yet I say vnto you, with Saint August: De vnitae Ecclesiae, against the Epistle of Petilian chap. 10. That euen Catholique Bishops are not to bee consented vnto, if that anie where they be deceiued, in thinking anie thing contrarie to the Canonically Scriptures. And therefore when all comnieth to all, and when otherwise you haue runne your selues out of breath, in conclusion (will you, will you) by these Canonically Scriptures must it bee determined, whither you haue anie right to anie of these or no. For if you appeale from them (as indeede you doe) to the Church and fathers, they will sende you backe againe for the triall, whether that which they speake, bee true or no, onelie to the Scriptures: as it maie appeare vnto you, not onelie by this one place, which I haue cyted out of Augustine already, but also by a number such like places, both to bee founde in him selfe where, and also in others. For you maie reade in the first booke and seuenth Chapter of Theodoret, that when Constantine sawe great controuersies in the Church in the Nicene councell, and perceaued that euerie seuerall companie bragged of the trueth, and so also of the Church, and fathers to bee on their side, to ende all those controuersies, he saied, Ex diuinitus inspiratis oraculis quaramus solutionem eorum quae proponuntur; that is, out of the oracles, that are come by diuine inspiration (thereby meaning the Canonically Scriptures) let vs seeke the determination of those thinges that are propounded: and so they did. And as Constantine the Emperour was of this minde, so it appeareth that Athanasius was of the same. For to Serap: hee saith, Solum ex sacris literis condiscas (meaning, that the holie Ghost is God) sufficiunt enim documenta, quae in illis reperias: Thou maiest learne it onelie out of the holie Scriptures, for the documents or lessons, which thou maiest finde in them, are sufficient. And Origen vpon the 16. to the Romanes, in his tenth booke (agreeing herein with these) saith, that onely by the holie Scriptures the difference of trueth from errour, in the examination thereof, is to bee discerned. And yet more plainly, the same Origen in his first Homilie vpon Ieremie writeth, of necessitie wee must

must call for the testimonie of the Scriptures : for our senses and declarations without them as witnesses , haue no credit. **W**ill therefore saied Augustine, de naturâ & gratiâ cap. 61. Onelie to the holy Scriptures doe I owe my consent without refusall : And therefore frankly hee telleth Hierome in his nineteenth Epistle : that hee had learned to yeelde that honour onely to the Canonically Scriptures, to thinke that the authors thereof therein neuer erred. **W**here he plainly sheweth vs, by his example, how we should reade his writings, or the writings of any other father, namely, beleueing that which they wrote no further, then we see it by scripture confirmed, or by probable arguments not dissenting from the trueth . And the like he teacheth yet more plainelie in his 111. & 112. Epistles, to Fortunatus and Paulinus, & in the proeme of the third booke of the Trinity. **W**herefore with the same Augustine, I confidently say and write, whither of Christ, or of his Church, or of any thing that appertaineth to our faith and life (I will not say wee, that are not to bee compared with him that saied though wee , but as hee addeth) though an Angell from Heauen shall preach any thing, besides that yee haue receaued (marke hee saith not contrarie , but besides) in the legall and Euangelicall scriptures , let him be accursed; in his third booke against Petilian . cap. 6. **Y**eapour owne Vincentius in the very place quoted by you, denyeth not , but taketh it for graunted, that the scriptures of themselves alone , are sufficient for all things, yea and more then sufficient. **W**hereupon it is euident that Vincentius, by the rule, line and true sence of the Catholique Church, that there he speaketh of, vnderstandeth onely such a sence or line, as agreeth best with the scriptures themselves , and the right rules of the interpreting of them, wherof more afterwards. In the meane time, howsoeuer Vincentius his meaning was, Augustine an ancient father, & more famous somewhat then he, speaking of the rule of faith, that alwaies in interpreting of the scriptures, men must haue an eye vnto, and be ruled by, saith, that it is euen that which is taught in plainer places of the scripture: de doctrinâ Christia: lib 3. cap. 2. & de trinit: lib 1. cap. 2. & 4. **Y**eap in the same Augustine de doct: Christ: lib. 2. cap. 6. & distrinc: 37. c. Relatum. we may reade, noted out of Clemēt, that the church is not to receaue any sence for the true sence of the scriptures, which cannot be proued so to be out of the scriptures themselves. And therefore all interpretation of scrip-

Scripture, newe or ancient, deliuered by the fathers in former time, or receiued of their children of this later age, must and ought according to this rule and line, bee iudged catholique or not.

The IIII. Chapter.

Cant. I.

• The Caluenists Zuinglians and Sacramentaries are commonly amongst you taken for one, yet here that the variety of opinions may seeme the greater, you reckon them vp as three distinct sorts.

WHose discourse doeth make me remeber the complaint, that thy soule doeth make vnto her Spouse Iesus Christ, beeing both represented by Salomon, and his legitimate spouse. I pray thee (saith she) O my deare friend, tell mee in what place thou doest lie and rest at noone daies, for I would be very glad and desirous to follow the flockes of thy felowes? The which is as much to say, as if she meant thus: I see many shepherdes in these mountaines, which haue great abundance of sheepe, I see those of the Roman Church, I see Donatistes, I see Nouatians, or, to speake of our time, I see one flocke follow Luther, another follow Zuinglius, another follow Calvin, another the Anabaptists, another the Sacramentaries, & so forth diuers others, of whō whē I demaund particularly, Whose is this flocke? they do al answer me, It is of Christ, & euery one saith this is the catholicke Church, euery one doeth say, that he is his fellow, that is to say, as touching the guiding of his flocke. Now it is not possible, that they doe al teach the trueth, considering how they varie among themselves: therefore I doe desire thee to tell me, where thou doest rest thy selfe at noone daies? That is as much to say, teach me, which is the true Catholicke Church, which doeth celebrate the true misterie of the Crosse, which is the place, where thou wast nailed at noone daies, beeing nailed both handes and feete? Heare now the answer of Iesus Christ: If thou doest not know the place where I rest, O most beautifull amongst all women, follow thou the path that thy flocke hath made before thee, setting thy tabernacle or thy lodge, hard by the tabernacle of thy Shepherds. If wee well note, and vnderstand this answer, it will learne vs that, that shall suffice to keepe vs from running euer astray. The sense is this: O thou Christian, which art troubled in thy conscience, not knowing, because of so many heresies, which way thou shalt go, or how thou shalt discern the true religion from other false doctrine, take my counsaile, the which is to follow step by step the flocke that went before thee. If that a thousand or two thousand sheepe run ouer a plaine, those that come afterward, doe not they knowe wel the path that is made before them? Doe not they discern the way that the first went? Yes surely, although there be no Sheppard to guide them. And if thou doest answer, that this doeth not suffice,

for

for I doe see diuerse pathes, I see the path of the Calvinistes, the path of *Caus.*
the Lutherans, and the path of those of the Roman Church: but yet doe
not I knowe which flocke I should choose. To this I answer thus: (let thy
Tabernacle by the Tabernacle of the shepherdes, and of thy Pastours,
I meane, that I would haue thee to leane to that flocke, that can leade
thee from age to age, and from yeare to yeare, vnto the crosse of Iesus
Christ, on the which hee was nailed at noone daies: and there it is where
thou oughtest to quiet thy selfe and thy conscience. Then to beginne:
If thou dost aske the Calvinistes, Where is the true faith (the which,
as they saie, doeth consist in: the true preaching of the worde of the Lorde,
and in the administration of the Sacramentes, according to the institu-
tion of Iesus Christ) they will answer: It is at Geneva; the Luthe-
rans will answer, at Wittemberge; and the Anabaptistes will an-
swer at Monasteriū; the Vbiquitaries, they wil answer, at Iubing;
and the Trinitaries, at Petricone; and so consequentie of the rest. And
then pursue, and aske further, where it was twentie yeares agoe? They
will saie, in the saied cities: but if thou come to demaund of them, where
it was an hundred or two hundred yeares agoe, if they are ashamed anie
thing at all to lye, they wil not answer at all, for there is none of them, that
can denie, but that Luther, who began to preach his new Gospell the yeare
1517, was the first beginner of all these troubles, & the father of all those
that teach this reformed Religion. Then is it farre from that place,
where thy friend was nailed at middaye, or where hee was crucified a-
bout 1500. yeares agoe, before the newe Church was dreamt of. And
therefore thou maiest easilie perceaue, that this flocke cannot leade thee
to the place that thou dost desire: and consequentie, that is not the flock
that wee should followe. Then let vs come vnto the Roman Church,
and demaund, where was this flocke an hundred yeares agoe? They
will answer thee, in France, Spaine, England, Germanie; and
sooner all Christendome. And if thou aske, where it was 500. yeares
agoe, they will saie, in the saied places. And a thousand yeares a-
goe likewise: and likewise, a thousand and five hundred yeares agoe.
This flocke then will not leane thee by the waie, as the others doe, but it
will leade thee vnto the verie end of the death and passion of Christ, by
continuance of our doctrine; and by succession of pastours, which Salo-
mon doeth call the Tabernacle of the shepheardes. And therefore
this is the place where thou must seake thy Tabernacle, and quiet thy con-
science to the ende, that thou bee not a lost sheepe, and that thou bee not
readie to turne at euery blast of new doctrine, if that our new cogsers of

^a Then we may
not leane to
yours: for this
can it neuer doe.

^b This is a mon-
strous and impu-
dent vnto truth, for
constantly and
generally wee
say and proue by
the Scripture,
that our religiō
hath plentifull
warrant, both in
the olde & newe
Testament.

^c They wil say so:
therefore it was
so?

^d This is al-
most vnto true, for
the popish do-
ctrine, from point
to point, wee are
able to shew,
when it began:
and how it hath
growen by de-
grees to that
which it is, not in
athousand years
after Christ.

^e None such cog-
gers as Papistes,
ingining the
sence of the
Scriptures, who
make not them
the rule of their
practise, but
their practise,
how mutable so
euer, the rule to
giue the sence
thereof by.

the

The IIII. Chapter.

TO this fourth chapter, I answer, that with Salomon to finde out the true Church of God, wee as well as you, exhorte Christes sheepe, to followe the tracte of the flocke of Christ, and to feede by the tentes or Tabernacles of his sheepeheardest: that so they maie bee ledde on and vp, to Christ himselfe. But then forasmuch as wee haue learned before, by that which hath beene noted in the former Chapter, concerning the fashion of heretiques, especiallie seeing the same confirmed in you, and other heretiques and apostataes in these our daies, that euerie flocke is not Christes flocke, that will pretende so to bee: nor they alwaies his true sheepeheardest, that are so accounted, wee wish euerie one that wisfullie is not disposed to suffer himselfe to be seduced, by those that falsely thus pretende, to learne to bee able (as Saint Iohn hath taught all true Christians in the first Epistle and fourth verse) to trie the spirits, whether they be of God or no, which they shall and may doe in trying both the flockes, and their sheepeheardest, by the infallible worde of Christ contained in the Canonickall Scriptures. For Christes sheepe will heare and obey his voice, Ioh. 10. which vndoubtedlie and sufficiently is sounded in the written worde. For the Scriptures are able to make a man wise vnto saluation, through the faith which is in Christ Iesus. For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfit vnto all good workes. 2. Tim. 3. And therefore his true sheepeheardest will feede his sheepe, with the sincere milke of this worde, because that is it which they must desire, as new borne babes doe milke, that they may growe vp thereby, if so be they haue tasted, how bountifull the Lord is. 1. Pet. 2. And because that is it, according whereunto he that speaketh must speake, because it is written, if any

any mā speake, let him talke as the words of God 1. Pe. 4. By which rule, if the flockes and sheepeheardest whom wee followe, bee tryed, they shal bee founde the sheepe whose tracte is to bee followed, and the sheepeheardest by whose tentes is safe feeding. And contrarie by this rule, your flockes and sheepeheardest (come to the tryall of it when you will) shal bee founde flockes of goates and not of sheepe, and foxes and wolues, seeking the destruction of the sheepe, rather then true sheepeheardest. But you would make the Reader beleue, that Salomon in this place by you cyted, out of the first of the Canticles, doeth teach the true Church, safelie alwaies, to pitch her tentes, and to feede by the visiblie and apparent succession of pastours which from age to age, can leade her without leauing her by the waie euen to Christes time, Which you saie yours can doe, and ours cannot, boldlie aduouching, that vnlesse we be not ashamed to lie, wee cannot shew where our Church or Religion, was an hundred yeares agoe, and that wee cannot denie, but Luther began to preach our new Gospell, in the yeare 1517. And thus againe, partly by this note of visiblie succession of pastours, and partly by vphayping vs with certaine differences of opinions amongst vs, about the maner of Christes presence, and diuerse and sundrie fantasticall heresies, that of late daies haue sprung vp, and beene reuiued, you labour to iustifie your Synagogue of Rome, and to condemne our Church of Christ: which thinges you harpe vpon, very much and often afterwarde in this your treatise. Wherefore to aunswere you to all these thinges, here once for all: first I tell you, you offer violence to Salomons wordes, in making them to containe a prophesie of any such perpetuall and visiblie succession of flockes and pastours, in the possession of one truth, as you inferre thereupon, and make it the speciall marke and note to discerne Christes true Church, from all that falsely bee so called. For then it should bee contrarie to that view of the state of Christes true Church, which I haue set downe vnto you, and prooued by

by infallible arguments in the first Chapter: which may not be, seeing the scripture alwaies agreeth with it selfe. And yet the Church may haue good vse of Salomons aduise giuen her here, in her greatest ruins and interruptions, of her ordinarie and visible forme and beautie, in looking to the visible flockes and shepherdes, that were before that God so chastised her: as in Achaz time, in looking to and following those, that were in Dauids and Salomons times: in Manasses and Ammons time, in looking to and following those in Ezechiaths & Iehosaphats times: & in the time of the captivity, in looking to & following those, that were in Iosiahs time. And yet doe not so take me, as though I thought, that either Chyistes true Church, or the true shepherdes thereof, did at anie time utterly cease or faile: for I am perswaded they neuer did, nor shall. But this onelie is the thing that I now say, that though this place of the Canticles doeth shewe, that in no time there is any true flocke of Chyist, but there hath gone before a flocke, and shepherdes, which that may safely followe euen to the finding of Chyist: yet it proueth not, that there hath alwaies immediately gone before it, from time to time, some visible & so apparent flockes and shepherdes, one immediately succeeding another, as that the names of the sheepe and shepherdes, are alwaies famously knownen, and therefore easily to be reckoned vp of euery one: which are the thinges, which you seeme to inferre hereof, and therefore require of vs to bee done, or else you would faine make the Reader beleue, that wee neither are the Church, haue the truth, nor true & right ministers thereof. Wherein, many waies, you offer vs great wrong, for after you your selfe (distrusting belike) that in any seate or line of Bishops, without interruption, this can be perfozmed (speaking of your line of Popes, whereof all the sort of you bragge in this case most, cap. 8. to upholde and drawe along your right succession) you tell vs flatly, you meane not, when you speak thereof, onely of them, but of al Bishops ellwhere, that they may continue it, in the interruptions of that line somewhere else: and yet at our handes, you require vnder the penalty aforesaid, that we should fro age to age, and from person to person, orderly succeeding one another, deduce ours. If or when we say it was continued alwaies by some, in some other places, when wee can no longer finde it in your Romish see, whereinto by little, and little, you haue craftily crept: and wherein for many hundred yeares before, men of our Church, and Religion sate and taught, you reiect that

that our answer as a shift. Another wrong that you offer vs herein, is this, that your Antichristian Synagogue hauing according to the prophesie Reuel. 12. persecuted our flocke into the wilderness, with the shepherdes thereof, you require that wee should, euen in respect of such decayed & distressed times of the church, giue you as euident demonstration of our flockes and shepherdes, as may bee giuen thereof in the flourishing and peaceable state of the same. For there is no reason in requiring that, in the decayes and ruines of the Church, which accompanieth alwaies the Church in her prosperous and standing estate. Besides, herein you offer vs the greater wrong, in that notwithstanding it be graunted of vs, that both perpetuall continuance of the Catholique faith, and also some kinde of succession therof of teachers, be necessary alwaies for the continuation of the Church, yet you cannot but knowe (especially seeing that prophesie before named, & that also 2. Thes. 2. must bee fulfilled of the church of Christ, in respect of some time of her sojourning here on earth) that thereupon it followeth not, that therfore their succession is visible and demonstrable alwaies, in your sence, or else wee must yeelde, that there were none such. For who is so simple, but hee is resolved, that all men now aliue come by lineall succession from some of Adams children, and yet fewe or none can bee found that can rightlie, no not the skillfullest harrold of them all, deduce their pedigree from thence. Must it therfore followe that there hath not alwaies bene, for all that, a certaine lineall descent: if you should thus inferre, euery one might laugh at your follie. For long processe of time, distance of place, betwixt some of our progenitours and vs, lacke of Cronicles, or the neglect of such genealogyes in them, alterations of names and countries, and diuerse such like things maketh the one not onely hard, but for the most part impossible, and yet no man doubteth of the certainty of the other. Euen so in this our present question, most certaine it is, there haue alwaies bene both flockes & shepherdes, to continue both the truth & Christs church. For that wee graunt is necessarie: but yet through continuance of time, force of your Antichristian persecution, distance perhaps of the flockes and shepherds in place from vs, that God in some ages vnder your tyranny hath vsed to continue his church by, and lacke of faithfull and carefull writers to cronicle such matters, especially your woulfsh and forye shepherdes, being

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alwaies

alwaies watchfull, and mindefull to their vtermost, either to blot out their memories quite, in not suffering their Cronicles to mention them; or else in causing them to deface them, with strange names and false slanders, maketh it very hard (yea if impossible no marueile, you hauing the euidences, whereby we should doe it, for the most part, a long time in your owne keeping, to vse at your owne pleasure) for vs to name from time to time, the places and persons, that haue alwaies succeeded one another, for the continuance of our faith and Church. But to returne againe to the consideration of this place of the Canticles: further I saie, as I saied before, that you erre in alleadging this or any other place of the Scripture, to proue that the Church of Christ may safely account those flockes in possession of the trueth, and therefore to bee followed: and those shepheardes true shepheardes, and therefore meete alwaies to bee consented vnto: that lineally downe from Christ can deduce their personall succession. For so (as I haue shewed in the first Chapter, and it is not denyed of your selues) sundry heretiques in their times, haue done and can doe still. If therefore you say, you meane still that flocke and those shepheardes, that together with their visible personall succession, haue alwaies bene in possession of the true ancient faith, I answer, first, you begge still the thing in question, in supposing that, to haue bene alwaies ioynd with your flockes and shepheards, which we say, and are able to proue, they fell from many hundred yeares ago.

Secondly, I tell you once againe, and now this time for all, that you shall neuer bee able to proue, but that both that personall succession may bee separated from trueth, and also trueth from it, and that therefore it is neither a certaine meanes to knowe the trueth, nor the Church of Christ by. Thirdly, for your collection out of this place, for the iustifying of your Church before ours, because (as you say) from time to time, for this thousand and five hundred yeares, you can shew the descent and continuance of yours, and we cannot of ours for one hundred yeares, no not beyonde the yeare one thousand five hundred and seenteene, we affirme that both in the one, and in the other, herein you write vntreuly. For first, if your Church as it is now either in respect of the doctrine,

trine, or gouernement thereof, bee compared with the ancient Roman Church in the Apostles times, or for many hundred yeares after, there is such diuersitie betwixt the one and the other, as that the one being founde the chaste spouse of Christ, the other must needs bee proued to bee the very whoar of Babylon. The simplicity of the ministerie that then was, is turned amongst you into a pompous, Lordly, and more then Princely prelacy. And then the Church was fedde, with the pure worde of God, conteyned in the Scriptures, and so ledde thereby perfectly to vnderstand the will of God; and with you, as carefullie as may bee, that is kept from her, and in steede thereof, shee is fedde with the dreames, inuentions, and traditions of men. Then she was taught to account the name of Christ, the onelic name, whereby commeth saluation, Act. 4. and therefore that in him all thinges were prepared: Math. 22. and now with you, besides him, Saintes, Angels, your owne merites, and the merites of others, satisfaction in this life by your selues, and after by others, with a number of baser things, must ioyne with him in the office of intercession betwixt vs and God, and in the most glorious worke of our saluation: as though hee either could not or would not, go perfectly through with the worke of our saluation in himselfe, and by himselfe, but had so begunne it, as that the accomplishing and perfecting thereof were left to these vaine and foolish by-meanes. Then her faithfull doctours and teachers taught her, that Christ, in saying, Hoc est corpus meum, this is my body, meant, that it was a signe & figure of his body, as you may reade in Augustine against Adimantus, the Maniche cap. 12. and in Tertull. against Marcion cap. 4. and in infinite places elsewhere, in the ancient fathers: and now contrary to nature, yea to the verie nature of a sacrament, contrary to the analogie of faith and good manners, yours teach, that those wordes being vttered by your Priestes, thereupon followeth such a transubstantiation of the bread into his bodie, that whosoever receiueth the outward parte of that sacrament, receiueth in by his mouth, the naturall bodie of Christ. If thus I were disposed to go a long, as farre as I might, and to leade the reader to a full view of the difference, betwixt the Romish Church that nowe

is, and that which hath beene, I should euen therewith make a great booke. But further of these differences I haue noted, as you may reade Chapter 19. & 20. and else where in this booke. And Doctor Fulke against Stapletons Fortresse, hath noted out of Bede and other authours of good credit 50. differences betwixt the church of the English Saxons in the time of Augustine the monke (who was 600. yeares after Christ at the least) and the Popish church, that now is; and infinite be the differences then, betwixt the Church before, in her puerer times, and the Popish Synagogue now. And therefore whatsoever you bragge, neither you, nor all your fellowes, shall euer be able to proue indeede, that your personall succession hath beene ioyned with the continuance of one and selfesame doctrine of Christ, unto these daies.

And to come to the other point, therein I saie, you write vntreuely also. For so far of is it, that we graunt Luther to haue beene the first that preached the Gospell that wee now embrace, and that wee cannot shewe by whom and where it was preached and receaued before: that there is nothing more common with vs, in answering this your obiection of newnes, then to tell you, that so farre of is it, that it is newe indeede, that it is the very ancient Religion and Gospell, taught both in the olde testament and newe: and therefore (though it grieue you) wee tell you that the ancient Patriarches and Prophets, Christ and his Apostles, taught the verie same, and no other, and all the ancient doctours and fathers, as farre forth as they were able to iustify that which they taught, by the Scriptures, were shepheardes of our church, and teachers of our Religion. Indeepe, we confesse, that as Hilkiah the Priest in Iosiahs time (2. King. 22.) found the booke of God, and was so a meanes to bring those thinges to light, that by the wicked proceedings of Manasses, Amon and others, had for a certaine season lien hid: So Luther in these late daies was a singuler instrument of God, to reuiue and bring to light diuerse pointes of Christian faith, which your Antichristian Synagogue had long laboured to smother, and hide from the eies of the Church. And yet hereupon it no more followeth, that he was the first that preached our Religion, then vpon the former it follow-

ed, that Hilkiah was then first the meanes, to preach the lawe of God. And I tell you truely, that I cannot maruaile yet sufficientlie, that anie man of anie reason, iudgement and learning (as you would seeme to bee) should be so farre past all shame, as confidently to set downe in print, that wee cannot deny, but that Luther 1517. began first our Church and Religion: & that we can name none 100. or 200. yeares before, that taught it: when you cannot be ignorant (vnlesse your ignorance be verie grosse) that we name vnto you verie manie, and that in all ages, to haue bene of the same Religion and Church, that wee are now of. For first there is nothing moze vsuall with vs, then to tell you, that all the ancient Patriarches, Prophets, Euangelists, and Apostles (witness the canonicall Scriptures) liued and died in our Church and Religion. The same opinion wee tell you wee haue of all the Christian martyrs (whose number is infinite) that were slaine in the first 300. yeares after Christ, vnder the 10. bloudy persecutions, that were in that time. For during that time, our Religion was onelie professed and embraced in the Church, and verie little or nothing was there of those opinions, for the which especiallie, wee account your Religion Antichristian (vnlesse it were of heretiques, and such as had learned it of them) in those daies once thought of. And after for three hundred yeares moze at least, in all the most substantiall pointes of Christian Religion, and the greatest questions betwixt vs and you, all the ancient doctors, and the Christians that liued in their times (as wee haue diuerse times sayed, so haue wee often so proued it, that you shall neuer bee able therein to disproue vs) were fully ours. And though after these times, when Boniface the third, had once obtained of that traiterous murderer Phocas, the Antichristian title of Oecumenicall, or vniuersall Bishop, the mysterie of iniquity did euery day work moze plamelie then other, & hasted to his height: yet (as I haue shewed in my answer to your publishers preface, and in the sixteenth Chapter of this my answer to your selfe, where you bragge againe, as you doe here, of 1500. yeares antiquity and continuance) there were after these times from time to time, that both spied the growth and proceeding thereof, and set themselves against it. For Bertram & Iohannes Scorus, were with vs against your

grosse real p̄fesse, aboue 700-years ago. Trithemius maketh mention of a booke w̄iten 400. yeares ago, which is supposed was w̄iten by one Arnulphus, for (as Sabellicus and Platina testifie) much about that time was hee put to death of the Romish cleargie: in which booke the authour grievously complaineth, of the enormities amongst the saied Cleargie, and findeth many faulces in the Romish Church. Gisburne also in his storie w̄iteth, that in the yeare 1158. Dulcinus Naurensis and Gerhardus, preached earnestly, that the Pope was Antichrist: and that they had thirtie followers, whom they brought into England, who were persecuted then, here for preaching that, and other such like doctrine against the Romish Church. Much about this time (but somewhat rather before) a company of Christians (who by your Prelates were nickenamed Albigenes) did flourish: and there were great multitudes of them, euen about Tholossa (whereof you Master Albine are called Archdeacon) who did vehemently resist your Pope, and his proceedings, setting vp vnto themselves a Bishop, whom they called Bartholomew, oppugning the grosse pointes of your Religion, euen as wee doe: witnesse Nicolas Triuet and others, in their Stories. Hildegarde, though shee were a Nunne, yet in the yeare 1146. prophesied the ruine of your kingdome at Rome, and bitterly inueighed against the wickednesse of your Cleargie and friers. So did Geffery Chaucer about the same time (namely in his Dialogue called Iacke Vpland) very sauely taunt, and deride the vanity of your frierly superstition. In the yeare 1164. was Petrus Valdis a citizen of Lions, whose followers after had giuen them diuerse names, to disgrace them withall. For your friends call them Waldenses, Albigenes, pauperes de Lugduno, Picardos, Boslawienses, Thaboritas, and Leonistas, changing their titles and names, according to the diuersities of places and times they liued in, howsoever their Religion was all one. And these haue beene of ancient time, and of great continuance, in very many places, namely in Province, Sarmatia, Lyuonia, Bohemia, Moravia, Polonia, Silesia, Belgia, and in Calabria: and of you wheresoeuer, or whensoeuer they were, they haue beene cruelly persecuted for heretiques: and yet if their opinions bee iudged of, not as you (the moze to disgrace them)

them) haue charged them, but as they in their owne confessions of their faith and Apologies, haue set them downe, they in many thinges helde the verie same that wee doe, and condemned the same for errors in you, that wee now doe. They are of 400. yeares continuance at least. For Aeneas Syluius a man of your owne (for he was Pope ere he died) writeth, handling the stories of Boeme, that they had continued vnto his time from the yeare 1160. And Gulielmus Paruus writeth, that their doctrine was examined in Oxforde, and found sound, concerning God and the merites of Christ (for your doctrine concerning the ioyning of our owne merites with Christes, to make vp full satisfaction and redemption, is of farre later inuention) and their life (saith hee) was commendable, but in the doctrine of the Sacrament, they were found to differ from the Church of Rome. Dea Reinerus a writer 300. yeares ago, who (as he himselfe saith) was often at the examination of them, in his booke of inquisitions, writing of them, calling them Leonists, confesseth that some saied they had continued from Syluesters time, and that some saied, they had bene euen from the time of the Apostles: & he further reports that they had great shew of holy life, in liuing iustly before men, and that they beleueed all things well of God, and all the articles contained in the creede: onely he chargeth them, that they hated & blasphemed the Romish Church. And this he further writes, that there was no land, wherein that sect did not creepe, & speaking but of the that were the but in one cuntrey, yet this he testifieth, that they had there, ten schooles in one parish, called Camach, that there were forty congregations or Churches of them, euery one hauing their leaders or teachers, and that their power in his time was such, that none (as hee saith) durst then openlie resist them. There are yet to bee seene (as good authours report) the consultations and records of the proceedings of foure great Bishops in France against them, written three hundred yeares ago; namely of Narbonensis, Arelatensis, Aquensis, and Albanensis: yea 355. yeares ago, I read, there was a Councell kept in Tholossa especially against them. And yet though both of ancient times, and later daies, the Synagogue of Rome hath sought to roote them out by all possible cruelty, they and their successours continue vnto this day, in great numbers in Bohemia, and in other places.

But because you very oft in this your booke, and the rest of your side continually beare the simple reader, and vnlearned Christian in hand, that befoze Luther there were none of our religion, that haue so condemned your Church and religion, as we doe: I wil vouchsafe for the better inabling of euery one, that shall read this my answer, to see your vanity and impiety (though this which I haue noted already be sufficient to lay open your folly) to proceed yet somewhat further in this matter. Wherefoze (to go on in the course of times) though your popish Church hath bene in her ruffe, and at the heighest, that euer she was, this latter 400 yeares, yet we are able to shew, that there haue bene many euen in this time from time to time (and that in sundry places) that haue ioynd with vs against you, & that therefore, there is no such newnesse, or strangenes in our religion & doings, as you would make the ignorant beleue. For in the dayes of Gregory the 9, in the ye are 1230 the Greeke Church, and other Easterne Churches did quite forsake communion with yours: who euer since ioyne with vs, in a number of thinges against you, as namely in withstanding the supremacy of your Romish Bishop, as appeareth not onely by one Epistle that Germanus Patriarch of Constantinople wrote vnto the pope in the yeare 1237, but also by a large booke, writen about the yeare 1384 by Nilus Archbishop of Thessalonica, wherein he doeth not onely confute his Supremacy, euen as we doe, but also he enueigheth against al those that hold communion with the Popish or latin Church. And (as it appeareth in ancient recorde, in the Church of Herford, wherein 29 of the Articles, wherein they differ from the Church of Rome, are set downe) they ioine not only with vs in this point, in seperating theselues fro the Romish Church, & in denying the popes supremacy (which is the very foundation of your Church and religion) but also in denying purgatory, and masses for the dead, in holding it lawfull for their ministers, to enioy the benefit of matrimony, in not vsing any priuate masse, in not denying the cup to any that receaue, in not ministring the communion in priuate houses, in not vsing extreme unction, and in sundry other points. And by diuers Epistles writen from thence of late, extant in print both in greeke and latin, to Chitreus and other Germans, it evidently appeareth, that they ioyne with vs against the Romish Church in many other great and weighty points of our religion, and that great hope there is, that they might easily be brought to ioyne with vs in the rest. Besides these

these Easterne churches, euē here in these westernne parts, euident it is, that there haue beene many great, learned and famous persons, with innumerable followers, at all tymes from age to age, in these latter 400 yeares, when the tyranny of your popes to repressse them hath bene the greatest and strongest, that euer it was, which yet haue openly with vs stood forth against them and their religion. For Fredericke the second (as diuers other Emperours had berne before him) as namely Constantine the 5. Leo his sonne, and Constantine the 6 in the East, and Henry the 4 and 5 in the West) was a notable Antagonist of the 3 popes in his time, contending against them, to maintaine the authoritie of Christian princes against their vsurped Supremacy ouer them, about the yeare 1260, as notoriously by the Cronicles of those times written by your owne men Platina, Sabelicus and others declare. And 20 yeares before that, Krätzius testifieth in his history: that there were many that preached openly in Sueuia, that the Pope was an heretique, his clergy Symoniakes, and generally they all seducers of the people. Ten yeares after that, flourished Arnoldus De nouâ villâ, a Spaniard, who taught, that Sathā had thē seduced the world, that the faith thē taught, was but such as deuils had (meaning belike a bare historikall faith) that the pope led men to hell, that he and his clergy did falsifie the doctrine of Christ, that masses were naught & not to be saied for the dead &c. and therefore your popish Church condemned him for an heretique. Much what about the same time was Gulielmus De Sancto amore, a master and chiefe ruler then in Paris, who went as farre as Arnoldus, applying the same Scriptures, which concerne Antichrist, as we doe, to the pope and his clergy: and therefore hee also was condemned for an heretique, and his bookes burnt by your popish rout. And in the yeare 1260 Laurentius Anglicus a master of Paris also, tooke this Williams part against the pope, & wrote a booke in his defence. In the yeare 1290 Petrus Iohānes, a Minorite, directly preached the pope to be Antichrist, and Rome great Babylon, and therefore he was burnt after he was dead. 30 yeares and more before this, Robert Grossthead, a famous learned man, and Bishop of Lincolne (for hee died in the yeare one thousand two hundred fifty three) was a great withstander of the popes tyranny, and three dayes before his death, hauing conference with his clergy, he laboureth to make them see by sundry demonstrations, that the pope was Antichrist, and his

doings Antichristian. King Philip of France, about the yeare one thousand three hundred, was a great withstander of the Supremacy, which now the Pope challengeth, and a resister in his dominions, of sundry of his enozimities; and William Nagaret, and the prelates of France, then ioynd with their king against the pope. Grosthead, this king Philip, and his clergy, as after ward king Edward the 3. king of England, in the yeare 1346, despised the popes curse, & appealed fro him to God. There is in an ancient Chronicle of S. Albons, a notable Epistle of one Cassiodorus to the Church of England: wherein are layed forth a number of lamentable abuses in the Roman Church: in the yeare one thousand three hundred twenty eight. In the Extrauagants, we reade, that Marfillius Patawinus, Iohannes de Ganduno, Michael Chesenias, Petrus de Carborea, and Iohannes de Poliacco (all great learned men) were condemned by the Pope for preaching against his Supremacy, and other errours of that Church of his, about the yeare 1326. There were the also many learned mē moze, that disputed & wrote against his Supremacy, & which took part w Ludouicke the Emperour against him, as William Occam, Luitpoldus, Andreas Landanensis, Vlricus Hangenor, the Emperours treasurer, and others. Dantes, liuing in the yeare one thousand three hundred, wrote against the Pope, the orders of religious men, and the Doctours of the Decrees, saying, that these were three great enemies to the trueth: he flatly hath left in writing in his cāticle of Purgatory, that the Pope of a pastor was become a woulfe, & that he was the whoar of Babylon. In the yeare 1350. Gregory Ariminensis, Andreas de Castro, and Burdianus, taught as we doe; against your doctrine of freewill and merites. Taulerus then a preacher in Argentine, preached openly against your doctrine of mans merites, and praying to Saints &c. And Franciscus Petrarcha flourishing about that time, in his nineteenth & twentieth Epistle, calleth the seate of the papacy, the whoar of Babylon, the temple of heresie and treachery: and in such sort describeth it, both at Rome, and at Avinion (where then the Pope sate) that he (as it ther seemeth) couēted it the greatestt euil, that can befall a man, to be made pope. Iohannes de rupe scissa, about 10. yeares after, in the yeare 1340, was so soze a rebuker of the abominations of the cleargy, that he was therefore imprisoned: he also compared the pope to a bird, richly clad with other birdes feathers: & yet so, as that for the pride of that birde he prophecieth, that the

the time would come, when the other birdes would call for their feathers againe, and so make him know himselfe. Cōradus Hagar one of the city Herbipolis, about this time preached 24 yeares (as it appeareth in the Records of Otho, bishop of that City) that the masse was no propitiatory sacrifice either for the quicke, or the dead. And within three yeares after, the booke called Pānitentiarius Asini, was writen, wherein the Pope is resembled to the Wolfe, the Cleargy to the Foxe, and the Laitie to the poore Ass. In the yeare one thousand three hundred and fiftie, Gerrhardus Ridder, wrote a book, called Lachrima Ecclesie, wherein he vehemently inueigheth against begging ffrriers. Michael Chesen as before mentioned, amongst other things, preached, that the pope was Antichrist, and Rome Babylon. Hee had many followers, whereof I read some were burned, as Iohannes de Castilone, & Franciscus de Arcatarā, and he himselfe beeing Prouincial of the Grey-Friers, was deppriued and condemned, in the yeare one thousand three hundred twenty two, or thereabouts. And in the time of Innocent the 6. 1353, I read, that two Frāciscane Friers were burnt at Auinion: whereof the one was one Iohn de Rochetalayda, or therwise called Hayabolus, witness Premonstrat: and Henry Herford. Who (as Henry of Herford writeth) preached in the time of Pope Clement the 6, in the yeare 1345, that he was commanded by God to preach, that Rome was Babylon, and that the pope, and his Cardinals were very Antichrist: and beeing brought before the pope for it, to his face he boldly did aduouch the same. Brigit (whom you your selues haue made a Saint) about the yeare 1370, in her booke of Reuelations, was a most bitter rebuker of the pope and his cleargy: and so likewise was Katherina Senensis 2 yeares after, as Antonine writeth in his 3 part of his story, terming the pope a murderer of soules, a spiller & piller of the flocke of Christ, saying, that they were more abhominable, thē Iewes; more cruel, thē Iudas; more vniust, thē Pilate; & worse then Lucifer himselfe. And y^e former of thē plainly prophesied, that their kingdō should be thrown downe as a milstōe into the deepe: & that the clergy had turned al Gods cōmandemēts into these two words, Da pecuniā, giue money. Mathias Parisiēsis a Bohemiā, about the year 1370 wrote a large book of Antichrist, prouing him to be come, & that the pope was he, & the Locusts in the Apocalyps (he saith) are his hypocritical clergy. About this very time Greg. y 11, sent a bul to the Arch-
bishop

Bishop of Prague, stirring him up thereby to persecute one Melitzius, and his followers, who is charged in that bull to haue preached, that the Pope was Antichrist, and to haue had congregations following him. As Brulhius writeth, in the yeare 1390. there were burned at Bringa 36. citizens of Moguntia, for the doctrine of the Waldenses, holding also that the Pope was Antichrist; and Massens recozdeeth, that there were burnt about the same time 140. for the same cause in the prouince of Narbon: and the same authour testifieth, that in the yeare 1210.24 suffered at Paris, and that the next yeare there were 400. burned for the like cause; 80. beheaded; Prince Armericus hanged; and the Lady of the castle stoned to death. Houeden also noteth, that about these times, there were great numbers put to death, in France for this cause of Religion. Tithemius writeth that Ecchardus a dominicke frier, was put to death at Hiddelberge in the yeare 1330, for withstanding the Popish doctrine. There is an olde monument of procelle against 443. persons for the same cause in Pomerania, Marchia and places there about in the yeare 1391. And certaine it is, that if the recozdes and statutes of all countries in these western partes should bee searched, euen thereby would it appeare, that the number of those that haue gaine said the Pope, & his proceedings, in the time of his greatest flourishing, and cruelty haue bene from time to time infinite, how much greater then, is it likely, was the number of them, that in former times (when hee was not grown to that power to bere the seruants of god, as he hath bene for these last 300. or 400. yeares) haue professed the trueth boldly against him? Thus are we come to Iohn Wicklifes time, who flourished here in England about the yeare of the Lord 1372; and yet I haue, for the auoiding of too too much tediousnes, omitted the names of a number of famous men, that haue also withstoode poperie, and opposed with vs in sundry pointes against them, in those times that I haue run thorow, as namely Alcuinus Archbishop of Canterburie, directly with vs against them in the matter of reall presence, Elfricus, Ioachim Abbot of Calabria, Arnoldus Brixianus, Armericus a learned Bishop in Innocents time the third, iudged an heretique, for teaching (as we doe) against images; Beringarius, Reymundus Earle of Tolossa, Lord Peter de Cogneriis, Eudo Duke of Burgandie, the Archbishop of Armah, and infinite others. I might also here againe haue remembred that with H. Mu-

thus writeth, of an 100 burnt in one day in Alsatia, vnder Innocent the 3, in the yeare 1215, when Antichrist in the Lateran councell, bying in that new and monstrous article of Tranlubstantiation, shewed himselfe to be euen growen to his highest degree of iniquity.

But to let these passe, and to proceede: Iohn Wicklife (as it is famously known) was with vs against you in the most and weightiest things betwixt you and vs in controuersie, and therefore in your councell of Constance, you condemned him and caused his dy and rotten bones to be taken vp againe and burned. Whiles he liued, he had many great learned men here in England that ioyned with him, as namely Nicholas Herford, Philip Repington, Iohn Ashton, and Laurence Redeman, and so many followers had he, and they and hee had such fauour and protection, especially of the Duke of Lancaster, that then was, that though your prelates here in England vexed and molested them what they could; yet they and their fauourers in short tyme grew to that strength and multitude, that by the yeare 1422 Henry Chicheley then Archbishop of Canterbury certified the pope, that they all could not be suppressed, they were so many, but by force of warre. Now betwixt Iohn Wicklifes tyme and the flourishing of Iohn Hus (which was about the yeare 1410) very many both here and elsewhere for following Wicklife were persecuted, as namely here in England William Swinderley, Walter Brute, William Sautry, Iohn Badby, and William Thorpe, wherof diuerse were most cruellie burned. Then when Iohn Hus and Hierome of Prage had bene burnt at the councell of Constance, for taking the like course in Boemia, that Iohn Wicklife & his fellowes had done befoze here in England, about the yeare 1417, the religion that we now professe began to gather so great strength in Boemia, that the professours therof were able, not onely to defend themselves, by force of armes, from the intended oppressions against them by the Bishop of Rome and his adherentes, but also to get many glorious victories against the strongest powers, that the pope could raise against them. Now from the yeare 1410, when Hus began to flourish, vnto Luthers tyme 1517, wonderful many both there in Boemia, here in England and elsewhere, continually rose vp and stood forth, euen vnto the death, against popery, in the profession of our religion. Amongst whome here in England, at one tyme, in the yeare 1413 there were burned

ned in Saint Giles fildoe, vnder the name of Lollardes 36. Amongst whom Sir Roger Aston Knight, Master Iohn Browne, and Master Iohn Beuerley, were put to death. After, 1415, Richard Claydon, and Richard Turning were burnt in Smithfield: about this tyme 16. of name, were persecuted in Kent, and very many in other places of this Land. Within a while after, in the yeare one thousand foure hundred twenty two, William Tailor was burnt here, and two yeares after that, William White was burnt: and betwix that time and the yeare 1430, father Abraham of Colchester, Iohn Waddon, and Richard Houeden were burnt. And about that time Paul Crow a Bohemia was burnt there, & Thomas Rhodonensis, at Rome. And ere Luther beganne to preach against the Pope and his doctrine, from the y^eare one thousand foure hundred and thirty, here suffered for the same religion that we now preach and embrace, amongst many others Richard Wich, Iohn Goose, one Babran, one Ierome, and others with him, Iames Marden, William Tilsforth, one Father Roberts, and Sir Iohn Olde-castle, the Lord Cobham. Now since Luther, I hope you will not deny, but the number of them that are on our side against you, euen in these Westerne parts, carry such a visible shew, that you cannot but heare and see the multitudes thereof, round about you, at home and abroad to be such, that I dare say your harts begin to feare, that if the number increaseth but a while longer, as it hath done of late, your Roma prelate is like to turne by his heeles, & to leese his glory in these westerne parts, as well as hee hath done long ago, in the Easterne cuntries. And therefore you cannot but likewise thinke, that he doth very wisely & providently to send before hand (as he doth) his Ihesuits amongst the Savage and wilde Indians, to prepare him there a new kingdome, against he hath lost his old here. For not onely vnder your owne noses in Italie and Spaine, and elsewhere, wheresoeuer your antichristian tyranny causeth your religion to haue outward and publicke allowance, to your grieve you see, doe what you can, our religion findeth still many constant confessours euen vnto death, and hath done now these many yeares: but also you know, that so many kingdomes and cuntries, haue giuen & yet doe, open allowance to ours, and defiance to yours as antichristian; that by this time, you cannot but see, your old argument of vniuersality, groweth fast to be out of date & forsooth with you, and beginneth a pace to stand on our side. For euē in these Westerne parts, our doctrine is embraced and professed, and hath bene

beene now a good while, with the allowance of publicke authoritie, and yours openly defaced, written and preached against as antichristian, in the kingdomes of England, Ireland, Scotland, Denmarke, Sweden, and France; likewise in Bohemia, and in Polonia in diuers whole territories & Dukedomes, in Holand and Zeland, and in the Prince of Russia his dominions. And besides who knoweth not, that in like maner it is now, & hath beene long, in the Dukedome of Saxonie and of Brunswicke, in the dominions of the Palsgraue of Rhene, the Dukedome of Wittenberg, & in the territories of the Lantgraue of Hellsia, and the Marques of Brandeburge, besides the great common weals of Heluetia, Rhetia, Vallis Tellina, and the cuntries of diuers other noble men in other places of Germany and elsewhere:

But they that hereby sufficiently doe not perceiue the folly & falsehood of your saying, that befoze Luther we can name none to haue beene of this mind, I refer them for further confutation of that your shamelesse vttrueth, vnto Illiricus Catalogue of the witnesses of the trueth, to the Centuries of them of Magdeburge, and to master Foxes Actes and monumētts of the Church, where they shall finde not onely much of these thinges, here brieely touched by me, moze at large set down, but also further prooffe out of good authors, that this religion which wee nowe professe, hath had alwaies since Christ, to these dayes in once place or other, both embracers and teachers of it. And therefore though it hath not alwaies had so visible and glorious a succession of pompous, ambitious, and proud prelates, as yours hath had, for these latter tymes, since Antichrist grew to his pride and height; yet it hath neuer beene without flockes and shepherdes, one going befoze another in the profession of our religion, euen by from our dayes vnto Christ. But when for very shame, conuicted with the force of the trueth, you are driuen to confesse, that in some parte it may be true, that there were alwaies some that toynded with vs, yet to driue vs from alleadging their names and succession against you, you say, they yet helde so many different and lewde opinions, that we cannot fetch any continuance to our faith or religion from them. Whereunto I answer, first, that we are not to beleue your repoyses of them, but their owne Apologies and writings: whereby it appeareth, that it hath bene alwaies your fashion (the moze thereby to discredit the)

to charge them to holde a number of absurd opinions, which they neuer held. Besides, I say, though it may be in some points, we and they differ, yet as long, as we & they agree in the foundation, we haue learned to account them our brethren. 1. Cor. 3. and so to ioyne with them, in that which they hold well. And lastly (to driue you from this shift) we tell you, that if you wil countenance your religion and Church with none, but with those that agree with you fully in all pointes, there is neuer an ancient father for 600 yeares, no nor any wriiter, or pastour in the Church of any good credit, for 1000 yeares, that you may make any reckoning of: & that (which then wil go very neare you) even since Augustine the monkes comming into England (as I haue saied) and for 300 yeares after him, your glorious succession must fattle: there are so many apparent differences for so long space at least, betwixt the opinions, that your pastors and pastors hold now, and them that were held then. Take heede therefore, whiles you measure thus to vs, and so seeke to disgrace them, whose names we cite, that the same be not measured to you againe, & so the necke of your visible Succession be broken, to the perill of the life of your Church, which draweth her breath thereby.

Now to come to your disgracing of our Church with the difference of opinion betwixt Luther and Zuinglius, and your laying to our charge, all the heresies, that haue sprung vp, since Luther began first to preach against you, therein do you vs manifold wrong. For who knoweth not, that it is no strange or new thing, to finde the deare seruants of God, and the true members of Christs Church sometimes and in some things differing, and hoately dissenting in opinion: Doe we not read (Mat. 16.) that one thing seemed good to Peter, and the contrary seemed, and was indeed, good in Christs iudgement? Did not Peter take one course, and Paul another at Antioch, Galat. 2. insomuch that Paul there rebuked Peter openly and sharply: And finde we not (Act. 15.) Paul and Barnabas, growen to that heat of contention, about the receiuing againe or refusing of Iohn Marke, that they parted companies: And if we leaue the Scriptures and go downe to later times, and view the state of the Church euen in the purest times thereof, we shall finde it no strange thing to see diuersities of opinions, and therefore also hoat contentions, betwixt those, whom yet we will and must account the true members of the Church. Betwixt Polycrates & Victor, the East and West Churches, Irenaeus and certaine other Bi-

Bishops of France, and some Popes, the contention about the obseruation of Easter, was such Euse. 5. 21. 22. 23. 24. that one side excommunicated another, that diuers Synods were held to appease it, and yet it continued 300 yeares & more. And who knoweth not, that there was contention betwixt Cyprian & other Bishops of Africke; & Cornelius & Stephanus Bishops of Rome, for y they euē thē at Rome, encroched too much (as y other thought) to intermeddle within y iurisdiction of the Bishops of Africke, in receiuing condēned & excommunicated fugitiues, that ran to Rome frō thence. Neither was the controuersie small betwixt them, about the rebaptizing of those, that had beene before onely baptized by heretiques. For prooofe of both which points, I refer you to the third and fourth Epistles of Cyprians first booke of Epistles, and to the first Epistle of his second booke, and to the third and fourth Chapters of Eusebius seventh booke. Basil also, and the Church of Cæsarea (as it is well knowen) were at hoat contention about Ecclesiasticall songes and ceremonies. Theophilus of Alexandria, and Chrysostome of Constantinople, had betweene them a violent and troublesome contention, and great part taking there was of both sides, and that along time. Cyrillus of Alexandria, wrote against Theodoret, in a controuersie of Catholicke religion. Betwixt Miletus a Bishop of Aegypt, and one Peter of Alexandria, and their followers of both sides, there arose and continued a long whyle, to the great trouble of the Church, a lamentable contention. All Ecclesiasticall stories (for the most part) haue with griefe made report of these: yea downe from Christ to the age wherein euery one of them wrote, it too plainly appeares in them, that there was neuer yet any one century of yeares, but it hath had new contentions and those many, not onely betwixt heretiques and catholickes, but also euen amongst those that otherwise of both sides, were to bee reputed sounde Christians. Hierom and Augustine (as all men will confesse) were in their times worthy so to be accounted, and yet it appeareth in their works, that there was great diuersity of opinions, and that in many things of great moment betwixt them. Epiphanius Bishop of Cyprus and Chrysostome (of whom I spake before) were both famous Christians, and yet the stories of their tymes shew, that they were bitter enemies. It is notoriously knowen, that amongst the Bishops assembled against the Arrians at the councill of Nice, Con-

stantine by the bookes offered vnto him one against an other forme, that they then had amongst themselves many contentions and varieties of opinions: and infinite it were, to reckon by all the examples that might easily be found to this end. Iudee I reade, for these and such like differences, the Jewes and Heathen people, mocked at the Christians, and hereby sought mightily to deface them and their religion: seventh Stromat: Clement: Alexandrini. But I neuer read, that either then or since, euer any sounde Christian (though for this cause they tooke occasion to mourne) yet that they or any of them tooke occasion to condemne either the one side, or the other, or both; as not to be therefore at all of the Church of Christ. For, notwithstanding these differences, they saw, that they ioyned together otherwise as brethren in holding together the fundamentall pointes. And that they, whom you call Lutherans & Zuinglians, doe so, the booke of late set forth of the Harmony of the confessions of all the Churches, that heretofore professe the Gospell, doeth make it most manifest and euident. And therefore for any force, that this reason carrieth with it, this their difference (which is in effect only about the maner of the presence of Christ in the Sacramēt) they both may be members of the true ancient Catholick Church, as wel as these other, who I haue named.

Another wronge that herein they offer vs is this, that beeing themselves at variance amongst themselves, and hauing had many and great contentions, and yet hauing still some, about as great a matter of religion, as this: that yet forgetting the beame in their owne eyes, like hypocrites, they are so busie with the mote in ours. For who so readeth the histories of their Popes written by their owne frendes, besides a number of hoat and contentious schismes, troubling all Christendome, for many yeares together, yea sometimes forty yeares, continuing betwixt their Popes & Antipopes, he shall finde it so common a thing for the succeeding Pope, to contrary the proceedings of his predecessour, as though the chief glozie of their papacy lay in that: and therefore, poore Gratian tooke a combersome worke in hand, to make a concord of such discording Canons. Their religion considered, it is one of the greatest controuersies that can be, whether the pope or a generall councell, haue the superiour authority; and so must be the carrier of the Churches tongue, to decide and determine controuersies: and yet euen in this controuersie, they are so at concord, that

the councell of Constance and Basil, determined one way, and the councils of Florence and Ferrara the other way, and yet both sides hath his stout champions. The Scotistes and Thomistes marie an hundred yeares haue bene at contention, & yet (doubtles) are not agreed, about the conception of the Virgin Mary, whether it were in sinne or no, & about diuers & sundry other great mysteries of their religion. Yea euen in the Sacrament of the body and bloude of Christ (wherein they would seeme to be at greatest vnitie) yet if a man were disposed to note the diuers opinions therein amongst themselves, he should scarce euer knowe, when to make an ende. For there be some of them that holde, that there Christs body is torne and chewed with the teeth (as it appeareth in the Recantation, that they prescribe to Beringarius) others (as Guy-mund: de Consecra: Dist: 2.) thinke that too grosse. Some (as Gardener) would haue Hoc to signifie indiuiduum vagum, a certaine thing that is, but they cannot tell what: others now would haue it to note that, which is vnder the accidentes of bread and wine. Scotus and Innocentius the fourth, holde consecration to be, not by the five wordes, but by Christs blessing: others holde now that it is done, by the five wordes. When it commeth to the eating, some holde that it entere the mouth, but no further: others wil haue it to passe into the stomacke, but not into the guttes: others wil haue it to go thither also. Infinite are the questions, that they are fallen into about this matter. And in their last conuenticle at Trident, where they had hoped to haue healed all these sores, yet euen then there grew a great contention betwixt two great captaynes of theirs, Archbishop Catharinus, and Frier Soto; and that about no small matters, namely, about assured confidence of the fauour of God: Predestination, originall sinne, free-will, and such like matters; Insomuch, that for all the councell could doe, for six yeares together, they continuallie went on in writing bookes bitterly one against another. The same Catharin also, wrote a booke against Caietan a Cardinall, laying therein to his charge 200. errors. Contention also the same Catharin had, with Fraciscus Torrensis, a man otherwile of his owne faction, about single life of priests, & residence of Bishops, both which, the one helde was (as hee taught therein) warranted by Gods worde, the other stoutly holding the contrary. In the Articles of iustification, free grace, and originall sinne, Ruard Tapper a great Papist and Deane of

Colen, in his second tome, wrote against Piggius an Archpilller of that Synagogue, contending to proue, that he was deceived and erred in those pointes. But what should I take vpon me, to reckon by the contentions and controuersies that are amongst them? For certaine it is, they are so many and infinite, that a man, if he were disposed, might write a booke of a whole quire of paper, consisting onely of a bare recitall of the differences of opinions, that their writers haue set downe in their owne bookes, about points and questions of religion. And yet see, as though there neuer had beene iarre amongst them, they brag of vniity amongst the simple, and labour our disgrace, with the obiection of variety of opinions amongst vs, especially about this one point, of the maner of Christs reall presence in the sacrament.

But seeing now hereby in parte you see, at what agreement they are, I hope you thinke it reason; that they should agree better amongst themselves, before they insult any more against vs, for our disagreement. Lastly, they doe vs wrong, in seeking to disgrace vs and our religion, in that since Luther beganne to preach, there haue risen by diuerse and sundrie fonde and foolish heretiques. For wee read, that immediatly after the Apostles tymes, euen within few yeares, Epiphanius by his tyme, could reckon by eighty, and Augustine more seuerall errours and heresies, which in effect did growe together with the Gospell, and yet the Gospell not to be blamed therefore, but Sathan, who where the good seedes-man sowed good seede, vseth to sowe also his tares: Matthew the thirteenth. And yet it seemeth by Saint Iohns preuention of this obiection, that some, as well affected to the Gospell then belike, as you be now, were ready hereby to discredit both the Apostles, and their doctrine. But Iohns answer is, they went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued vvith vs. But this came to passe, that it might appeare, that they were not all of vs: 1. Iohn. 3. Euen so, wee answer you concerning those, that you say, haue any where since Luther risen amongst vs, and fallen into heresies. Yet further, so much the more apparent is the wronge that you offer vs in this behalfe, in that not onely you knowe, we shun communion with them, as wel as you: but that also it evidently hath appeared to the world, that wee haue bene

both

both the first and the forwardest in detecting of them, and in confuting of them from time to time. Therefore I conclude, that hitherto you haue saied nothing of any force, for the iustification either of your vocation, Church, or religion.

The V. Chapter.

THe like unto this is confirmed by Vincensius Lyrinensis (of whom we haue spoken before) for he saith in the booke aboue named, that that person ought to be esteemed a true Catholike, that hath nothing in greater comédation, then the true religion of the Catholick faith: yea, although it were the wisest man in the world, and the greatest Philosopher, and the fairest speaker that euer was, if he came to speake against the old doctrine, that hath bene taught vs of our forefathers, time out of mind, we ought (saith he) to disdain that learned Clarke, with all his philosophy & cunning, & to holde our selues to the ancient opinion of the church, the which hath continued vntill this present day. And if that none one should bring a new doctrine, that was not heard of before, contrary vnto that, that hath euer bene taught in the Church, say, that it doeth not appertaine vnto the state of the Catholicke faith, & that it is no religion, but a temptation. And therefore, if we wil be saued, we ought to line and die in that faith, that hath continued by succession of Pastours, euen frō Christs time vnto these daies. S. Irenæus a very famous writer, in his fourth booke against heresies, the 65. Chapter, who was within a few yeares of the Apostles, Archbishop of Lions, writeth the very like, saying that the true faith & the true knowledge of God, is the doctrine of the Apostles, & the ancient estate of the Church throughout the world, according to the succession of those Bishops, vnto who only the Apostles committed the custody of the Church throughout the world; the which (saith he) is come to vs. This saied Irenæus doeth write in his third booke, and second Chapter, that he and his fellowes did withst and the Valentinians and the Marcionistes, which were great heretiques, by the traditions of the Apostles, that is to say, the doctrine not written, but receaued from age to age of the Apostles, and so continued till their time. He saith likewise: vnto the Traditions which are of the Apostles, and that by succession of pastours haue bene vsed in the Church, we doe persuaide and prouoke those that speake against Traditions. Hee writes as much more in the third Chapter of the saied booke: Forasmuch (saith he) as it were tedious to set forth in one booke

This rule is sound and good, but it quite overthroweth popery, because it cannot be produced to be this ancient Catholique faith. For the contrary is certaine both by scripture, and all sound antiquity. But such is all popery, and no part of our religion.

Lib. 4. contr. her. cap. 65.

Prove your religion now to be the same, that was in Irenæus time, and then you may say something, & his testimony make. for you, otherwise not; and this is impossible.

A cursed glosse, for it corrupteth the text; for the tradition that he speaketh of, had good warrant in the writē word.

^a The third you should say.

^b If you say so, you say it without cause, and vntruly.

^c If the Popes euer since had beene like these, you and wee should not haue needed to strine, as we doe.

^d True, but such you shall neuer proue ours to bee.

the Successours of al the Churches, and to tel the one by one, we doe ouerthrow those, that for vaine glory doe seek to gather disciples together, teaching them contrary to that, that doeth appertaine vnto the traditions of the Apostles, the which we doe shew to the by the saied Traditions, and by the faith that hath beene taught, and is come to vs by succession of the Bishops of the great and ancient Church of Rome, the which was founded by the two glorious Martyrs and Apostles, Saint Peter & Saint Paul. These are his words in his third booke aduersus hereses, the fifth Chapter. And at the beginning of the saied Chapter he saith thus: All those that will vnderstand the trueth, may presently regard the traditions of the Apostles, which are manifest throughout the world, and wee cannot count the number of those, that haue bene instituted and ordeined Bishops in the Church, and their Successours till our daies, which haue neuer known nor taught any thing like vnto the fables and tales, that these doe preach vnto vs. ^b Not without cause we may now a daies say the like of the Lutherans, Caluinistes, & other sects of our time. After this he doeth set forth all the Popes of Rome, ^c from Saint Peter vnto Eleutherius, which was Pope in his time. And he did affirme, that that number did suffice to proue that the doctrine of Marcian and Valentinian was false & very hurtfull, because that it was vknown, or at the least, not receiued or approued by the Church, being vnder the gouernance of any of those Popes. Then with greater reason ought prescription to take place against ^a a new doctrine, which hath beene vknown this 1500. yeares, or at the least, if any body sought to publish it, he was condemned, as a false pernicious hereticke.

The V. Chapter.

You must remember, that Vincentius liued 1000 yeares ago (by your own confession) & that therfore he speaketh of their time, and of the Catholique Church, and ancient faith, that then was. Whereof (if you vnderstand him) we say as he saied, and are more willing to ioine and holde communion with that Church of Christ, that he speaketh of, then you; but then his saying maketh directly against you. For neither your Church, nor faith was in his dayes. We graunt you also, that Irenæus did vrge succession of persons, to stop the mouthes of the heretiques, as you shew in this Chapter out of him: but withal then you must not forget, that he liued not long after the Apostles times, when as yet they, whose Succession he alleadged, continued in the sincerity of the Apostolique doctrine, from

from which long ago your Roman Church, as it is now, hath fallen by antichristian apostacy. For that hee calleth the principall succession: and those bishops onely he teacheth are to be obeyed, who together with the succession of their Bishopricks, haue receiued the gift of trueth, as I noted vnto you out of his fourth booke 43 Chapter, in my answer to your first Chapter. But Irenæus nowhere prescribeth, that his example of vrging hereticks to see their folly by Succession, for a perpetuall rule to followe; neither therein doeth he prophecy, that for 1000 yeares after, & further, those successiue lines of Bishops, or any other would continue so in possession of the trueth of doctrine, as that safely alwaies they might be ioyned vnto. For he was not ignorant, what was prophesied concerning the comming of Antichrist, 2 Thess. 2. and Reuel. 17. and that Paul tolde to the Pastors of Ephesus (Act. 20.) that after his departure, there would arise vp euen amongst themselves grieuous wolues, not sparing the flock: which must needs import, that howsoeuer in his time he thought sometimes of succession of bishops, that continued in the trueth; that yet it was farre from his meaning to prophecy, that so it would be alwaies. You reason therefore in this point as one; that to proue the stewes at Rome now to be pure virgins, should alleadge for prooffe thereof, that they were so when they were yong children. For euen like difference and odds there is, betwixt the Church of Rome now, and her bishops and pastours, and that that was in the daies & times, that you and the authors, that you alleage, speake of. For whereas vnto these times, y Church of Rome & her bishops & pastours, stood and continued in the trueth; since, not only many of the bishops of Rome themselves, whom you hold are freest & furthest off, of al other from erring (as I haue shewed already most plainly) fell into heresie, but also al your Romish doctrine, which we now count & cal papistical, was diuised & found out since those times, and is also not only beside, but contrary to the doctrine then taught & receiued, by the ancient Church of Rome & her pastours; as, ere I haue done w you, I hope (at least in great part) sufficiently to proue. It should seeme therfore, that either you in thus reasoning are very childish your selfe, or els you thinke you haue to deale but with babes and fooles; in that because Irenæus that flourished within two hundred yeares after Christ (when the Church was yet pure and undefiled, in comparison of the tymes that followed) could and did vrge Succession

of persons ioined with succession of trueth: therefore you may, that
 liue 1500. yeares after Christ and more. You must first proue, that
 succession of trueth is vnseparable from personall succession, & that
 euer since, and now also, the Bishops & pastours, whose personall
 succession you bragge of, haue continued in the trueth as well, as
 they did, whose names he reciteth. Whereof neither, shall either
 you or any of you be able to proue, as long as the world standeth.
 If ye therefore for shame, that you neuer hauing proued either of
 these, nor yet being able to doe it, you should conclude, that your pre-
 scription against our doctrine (which you call newe, at your plea-
 sure: though indeede it be most ancient; witnesse the olde testament
 and the newe) much rather ought to take place, then his in his time
 against heretiques, that then taught diuerse blasphemous heresies
 directly against the scriptures. You say, our Religion hath beene
 vnknowne this 1500. yeares: or at least, if any body sought to pub-
 lish it, he was condemned as a false pernicious heretique. But
 you doe but say thus, you proue it not, nor euer shall. For it was
 both heard and knowen, many 100. yeares before yours was ha-
 ched: and if euery one were so condemned that taught it, then was
 Christ and his Apostles so condemned. For vnlesse by scriptures
 we can proue ours to be, the same that theirs was, wee aske no fa-
 uour at your hands. And as long as we can doe so, the more wee
 and our predecessours haue beene condemned by you, the more we
 knowe, we haue beene blessed of God. Now where as you say in
 this Chapter further, that Irenaeus did withstand heretiques, by
 the traditions of the Apostles, adding your glosse, that is to say,
 by doctrine not written, but deliuered from hand to hand, and
 so receiued from age to age, from the Apostles to that time: there-
 in through the ambiguity of the word (Tradition) craftily you
 seeke to deceiue your simple reader, and indeede you giue a glosse,
 that corrupteeth the text. For let that place of Irenaeus in his
 third booke and second Chapter be perused, and that also which
 followeth in the third Chapter of the same booke (though either
 you or the Printer mistaking it, send vs to the fifth Chapter, where
 the wordes are not, which you cite) and most euidently it shall be
 proued, that though Irenaeus haue there the wordes by you cited, yet
 by the traditions of the Apostles, which he speaketh of there, he men-
 teth no doctrine, nor points of doctrine (as you doe vsually by that
 word) contrary, or besides that, which was also taught in the word
 written.

writen. For the question was of God the father of our Lord Jesus Christ, which Valentinian & Marcion denied: against whō he there sheweth, that he fought first with the scriptures: wherewith when they were urged, he saith, they are turned streight into an accusation of the scriptures, as though they were not right, had not authority, might diuersly be takē; saying further, that trueth could not be found of them, by those that are ignorant of traditiō. For the trueth was not deliuered by them, but by liuely voice: & that therefore Paul saied, we speake wisdom amongst them that are perfect, not the wisdom of this world. And this wisdom to euery one of them (saith he) is that which he himselfe hath deuised. Of which heretiques (their wordes & yours, when you are called to the touchstone of the scriptures, are so like) vndoubtedly you haue learned to plead against the scriptures, for your unwriten traditions. Now when thus he had shewed, how the heretiques in his time, hummed triall by the scriptures, and appealed to tradition, he goeth on and sheweth, that when he was contented to come to the traditiō of the Apostles, kept & obserued in the church, downe from the Apostles to those times by succession of pastours, then they resisted tradition also, saying, that they were wiser, then either those pastours, or the Apostles themselves: and so indeede neither by the scriptures, nor yet by making demonstration vnto them, that the same doctrine taught in the scripture, was also deliuered by liuely voice, first by the Apostles, and so receiued from age to age and continued in by those pastours, of whose successiō he speaketh, could stop their mouthes. And thus any mā of meane capacity may perceiue, that in these places Irenęus his drift only is, to shew the heretiques, that the doctrine which he taught, concerning God the father of our Lord Jesus Christ, first was warranted by the Apostles writings, and then also taught by them, by liuely voice, and so deliuered and continued from hand to hand, amongst the faithfull pastours, succeeding one another euen vnto that time. And that he calleth this the tradition of the Apostles, and not (as you falsely expound him) doctrine vnwritten, beside or contrary to that which is writen (as the Popish traditions you strue for bee) if you had beene disposed you might haue learned in the 1. Chapter of the same booke, where he saith, That which first they preached, after by the wil of god, tradiderunt nobis, they deliuered vs in writing, to be the foundation and pillar of our faith. And indeede it is an vsuall thing,

with the fathers of the primitive Church, often by the tradition of the Apostles, to vnderstand the very same doctrine, which is contained in their writings. Herein therefore, & so likewise in all other points in controuersy betwixt vs, it is a comon tricked you papists, to vrge the fathers wordes quite contrary to their true meaning.

But because you first, and namely bring in Irenæus for your written traditions, which is the window indeede, that you would haue saue left open vnto you, for then thereby, you hope you may thrust in and vpon the Church, what you list: and so countenance thereby your Antichristian doctrine, when all other shifts faile: let vs see, whither this cannot yet further be made manifest out of him. He (as Eusebius reporteth Hist. Eccles. lib. 4. cap. 14.) saied, that Polycarpe taught, that one and sole trueth, which he had learned of the Apostles, quæ & Ecclesia tradit, which the Church deliuereth forth. Where of necessity, by those things which the Church deliuereth by tradition (that he there speaketh of) you may not vnderstand any other, but those which haue warrant from the word written, and in no case those things that are besides that or contrary thereunto: for then, hee would not haue called that which Polycarpe preached, the one and sole trueth: for questionles those things are true, that are contained in the scriptures. And this clearely appeareth, if you marke the wordes as they are in Irenæus himselfe, in his 5. booke & 20. cap. that Eusebius hath relation vnto; which are these, Polycarpe did mention, or teach those thinges, which he had heard of the Apostles, that is, all things agreeable to the scriptures. Again the same Irenæus in his 3. booke and 3. cap. (which is one of the Chapters by you before alleadged) saith, that vnder Clement, the Church of Rome wrought to the Corinthians, shewing them, quam traditionem, what tradition of late they had receiued of the Apostles, that is to say, that God the father almighty, and so forth (as is expressed in Moyles) is the father of our Lord Iesus Christ. And that he is so taught to bee, of the Churches (saith hee) they that will learne, may by the Scriptures, and so they may vnderstand the Apostolique tradition of the Church. Where it is most cleare, that he telleth vs himselfe, that by the Apostolique tradition, he vnderstandeth this same doctrine of God the father, which before they wrote, the Apostles deliuered vnto the church by liuely voice, & afterward, as it appeareth, they set down in writing. As this the honest dealing in you, to make
your

your Reader beleue, that he meant of vnwritten doctrine (such as ψ is, for which you & we strue) seeing he telleth you himselfe, that by the Apostolique tradition of the church, you are to vnderstand this doctrine of God the father, most plainly & plentifully written and set downe in the scriptures? You might haue learned of S. Paul (2. Thes. 2. 15.) that the word *Tradition*, may as wel be referred to expresse doctrine in scripture, as that which is deliuered by word of mouth: where the Apostle (as then very little of the new testamēt being written, and as then therefore the whole Apostolicke doctrine therein not being expresse) saith, Hold fast brethrē, the documētts deliuered you, whither by word, or by our Epistle. But you are the lesse to be blamed & the more to be bozne withall, for this your wilful thus abusing your reader, because the making or marring of your church and Religion, standeth vpon vnwritten verities (or rather forgeries) which you call the Apostolicke or the holy churches traditions. For there are few or none of those points of Religion, wherein we differ from you, and strue with you about; but your owne great champions haue confessed, haue their ground from hence, and not from the scriptures. As any man, that will take the paines to reade them, may see, in Peter Soto against Brentius, in the 5. cap. of Canisius catechisme, & in the 5. booke & 100. c. of Lindans panoply, where they reckon vp almost all the points in controuersie betwixt them & vs in Religion, and when they haue done, plainly cōfesse the ground thereof to be but tradition. And therefore to countenance this onely bulwarke of your church & Religion, at least with those that either for lacke of leasure or learning cannot examine your quotations, it is not your fault here alone, but the cōmon fault of you all, where you finde any mention in fathers of tradition, though it be neuer so euident that thereby they meane nothing, beside that which also hath warrant from the word written, to alleadge that place straight to countenance your vnwritten traditions. To preuent you therefore hereafter of thus abusing the simple, I would wish the & all others to mark, how flatly against your vnwritten & vnwaranted traditions by ψ written word, the fathers with one consent haue written, for ψ absolute sufficiency of ψ scriptures. Besides ψ , which you heard out of Irenęus & Tertullian, to this purpose, Irenęus saith further, in his fifth booke, we must run to the Church, & be brought vp in her house, & nourished with the scriptures of god. And Tert: against Hermog. writeth, Let Hermogenes shew, that it is written: if it be not written, let him fear that word, that is

threatned

threatned or appointed to the adders, or takers awaie. As for Origen, we haue heard him tel vs before, that our senses and declarations without the witnesse of the scriptures, haue no credite in his. 1. Hom. vpon Ierem. And great and worthy Athanasius saith, The holy scriptures giuen by diuine inspiration are sufficient to shew the trueth, against Idol: Hillarie saith, it is well, that we are content with those things that are written, in his third booke of the Trinity. Cyrill vpon Iohn in his 12. booke and 68. cap. graunteth indeede, that all things that Christ did are not written, but hee saith, thole things are written, which the writers thought sufficient both for maners and doctrine. Chrysostome writing vpon the 2. to Timothie. Homil. 9. saith, If there be anie thing needefull, either to learne or to bee ignorant of, we shall learne it in the Scriptures: and in the commentary vpon Matth. commonly also fathered vpon Chrysostome, wee read these golden words, They that be in Christianity, let them flee to the Scriptures, because they can haue no other prooffe of Christianity, but by the Scriptures. To this end read also Chrysostome vpon the 2 to the Thes. Hom. 3. Basil also very sharply writeth, that it is a most euident argument of infidelity, and a most certaine signe of pride, if any man, either doe reiect any thing of that which is written; or bring any thing not written, seeing the Lord saith, *My sheepe heare my voice, and they follow not the voice of a stranger:* in his treatise of true and godly faith. Where also he noteth, that Paul Galat. 3. by an example taken from men, most vehemently forbiddeth, that any thing be put out of the scriptures of God, or (which God forbid, saith he) be adde d thereunto. And therefore he in Moral: Reg. 26. saith further, Whatsoeuer we say or doe, it must be confirmed by the testimony of the Scriptures. Where likewise in his 80 rule he gathereth, that seeing faith commeth by hearing, and hearing by the word of God, without doubt whatsoever is without the holy scripture, seeing it is not of faith, must needs be sinne: and therefore he addeth in that rule, let vs stand to the arbitrement of the scriptures, and with whom doctrine is founde consonant thereunto, let the sentence of all trueth bee adiudged of their sides. Hierome vpon Agge. cap. 1. saith, those thinges which of their owne heades they deuise, as though they came by Apostolique tradition, without the authority and testimonie of the holy Scripture, the sword of God striketh: who also

vpon

upon Math. cap. 23. saith, that which hath not authority fro the
 scriptures, as easily is despised, as approued. And contra Heluidi-
 um he saith, we beleue it, because we reade it: and we beleue
 it not, because we reade it not. August: against Cresconius the
 Grammatician in his 2. booke, writeth, That there is an Ecclesia-
 sticall canon ordained, whereunto belong the bookes of the
 Prophets and Apostles: by which bookes we iudge of all other
 writings, both of the faithfull, and of the Infidels: out of whom
 already wee haue heard diuerse plaine testimonies to this purpose,
 especially, that against Petilian in his 3. booke and 6. cap. set downe
 in the ende of the confutation of the 3. chap: Damascen is as plaine
 as any of these, in his 1 booke of right faith, cap. 1. Cuncta quæ
 tradita sunt &c. All thinges (saith hee) which are deliuered vs
 by the Prophets, Apostles, and Euangelists, we embrace, wee ac-
 knowledge & reuerence, beyond those, seeking no further. For
 all thinges concerning faith and maners, he confelleth are plainelie
 contained in the scriptures; de doct. Christ: lib 2. cap. 9. Infinite
 such places might be cited, out of the ancient fathers (for they are
 full of them) whereby it sufficiently appeareth, that this was the v-
 niforme and generall iudgement and opinion of them, of the suffici-
 ency of the scriptures. If therefore in deede and trueth you made
 any reckoning of their generall consēt (as often times you will pre-
 tend) you would peebe vnto them in this point, and so spare much
 labour, that you bestowe to get credit to your traditions vnwri-
 ten. Which if you would once be brought vnto, we should quickly
 by the sole and sufficient authorizty of the scriptures, haue a faire
 hand of you. Which you espying (whatsoever otherwise you would
 seeme to account of the fathers, to bleare the eies of the simple) in
 this they shall keepe their iudgement to themselves, for you like it
 not. So that this, and such your like dealing with them, caused
 one once to tell you, that the fathers are vnto you, as counters in
 the handes of him that casteth an account, according to whose
 will and pleasure, sometimes one and the selfe same counter stan-
 deth for an ob: that stood immediately before for a pound or
 more. So w you, when it pleaseth you, an ancient fathers testimony
 is of great weight, and when it pleaseth you againe, 20. of their te-
 stimonies are nothing. Howbeit, I hope, the indifferent reader by
 these testimonies doeth & will perceiue, that you wonderfully seeke
 to abuse Gods people, when yet you would perswade them at any
 time,

time, that the ancient fathers are fauourers, and patrons of your vnwritten traditions. And I trust, this may serue to make it sufficiently appeare, that in the iudgement of these ancient fathers, your Andradius may be ashamed, to write as he hath scripto suo ædito tempore Tridentini cōcilii. That the greatest part of Catholicke Religion is left vnto the traditions of the church not written: and that your Lyndan was extreame mad, or very drunke, when he wrote, It is most extreame madnes to thinke, that the whole and entire body of Euangelicall doctrine, is to be searched out of the Apostolique letters written with inke, & out of the litle booke of the new testament. Panopl: lib. 1. cap. 22. But thus to make vnwritten traditions, sometime equall & sometime superiour in authority to the canonical scripture, & that vpon this ground, that al truth is not sufficiētly taught therein, you haue learned of the Encratites, Manichees, and of the Montanists, Valentinians, and others, as it appeares in them, that wrote against them.

And yet (O good God) what a stir now of late this Andradius, Lyndan & other such your great champions haue made, & what cost they haue bestowed, to drawe men from that estimation, that these fathers had of the authority and sufficiencie of the canonical scriptures, in making large treatises and discourses to shew, that the authority therof depends of the testimony and authority of the church: that they are not sufficient, no not halfe sufficient for the direction of the church, either for Religion or conuersation; and that they are obscure & hard to be vnderstood, & all vpon this occasion, that will they, nill they, they are giuen to perceauē, that their opinions where in we differ from them, cannot any longer bee defended by the scriptures, for al their sophistrie & cunning; and that therefore they see they must maintaine the credit of the by the authority of the church & her vnwritten traditions, which they may say to be what they list, or that else they must be giuen to throw vs the bucklers, and to run out of the field. But you doe soulp deceiue your selues, if you thinke in this great light, that men espy not, that this is a shamefull shift, and which argueth that your cause is euen giuing vp the ghost, that you cā hold out no longer, vnles it be, by preferring the authority of the church the wife, before Christ the husband; & by giuing her your commission to sit as iudge ouer her husbands word, & to adde thereto, and take therefrom; how & what seemeth good vnto her. And your fault herein is the more intollerable, because by the church you vnderstand

vnderstand alwaies your popish Synagogue that now is. For
 euen chilozen, may see, that you are very farre driuen, when there
 is no other remedy, but you must thus open your mouthes, and pre-
 pare your pens, to disgrace his witten word (which all mē know to
 be his word indeed without question) for the gracing & countenan-
 cing in this sort of that, wth though you call his worde, you are neuer
 able to proue to be so. And for this who seeth not that we may iustly
 say of you, as Tertull: Apolog. 5. saied of the heathen in his time. A-
 pud vos de humano arbitratu pensatur diuinitas, nisi homini
 Deus placuerit, Deus non erit; homo iā Deo propitius esse debe-
 bit, that is, with you the godhead is esteemed of, as man shall thinke
 good; vnles God please man, he shall not be God, man now must be
 good to God. Howsoeuer you are ashamed, thus grossly wth these pro-
 phane pagans to speake, yet it is euident in that you still say & w^{rite},
 that the witten word of God is inferiour in authozity to the church,
 & hath the canonical credit from thence, & that the sence thereof is &
 must be, whatsoeuer your Bishop of Rome for the time being doeth
 define & determine so to be, relying still vpon vnwitten traditions, &
 bearing men in hand, that they are as well the word of God as the
 canonical scriptures, as you doe, al mē whō your enchantmēts haue
 not bewitched & made blind, may see, that in effect you are as grosse,
 as they of whom these words were truely written. This once we
 knowe to be his word, which wee finde set downe in the Canonickall
 scriptures, & we are sure this was witten by the direction of Gods
 Spirit, for the information of the Church. And we cannot be ig-
 norant; but that this Spirit of God foresawe, what dangerous he-
 retiques there would bee, which (if they were not preuented by lea-
 uing the word of God fully in w^{riting}) vnder the pretence of vn-
 witten traditions, would bring in damnable heresies. And therefore
 seeing it is euident vnto vs, that he in these w^{ritings}, begā to leaue
 instruction vnto vs, to settle vs in the certaine truethe, & we know he
 could go thorow with it, because he is God & the fountain & authour
 of all wisdom & truethe; & are sure that he was willing, because he
 perfectly loued the church, & by Christs promise, by the ministry of y^e
 Apostles was to leade it into al truethe; we must needes thinke it flat
 blasphemy, to thinke, y^e the w^{ritē} word of God is any way vn sufficiēt
 for the full direction of the Church in all matters. And therefore
 howsoeuer you please your Sects in this deuiſe of yours, in feigh-
 ting thus for the traditions of the Church, thinke not to the contra-
 rie,

rie, but any man of meane iudgement will discerie both your bandie and impiety therein, by making this reason in his owne minde vnto himselfe; The spirit of God, in the writers of the Scriptures, sawe it good and necessary, to leaue the worde of God for the full direction of the Church in all matters, written: by that is done and written, it is cleare hee tooke it in hand; and to take it in hand, and not to perfect it, is to leaue the Church without a perfect touchstone, to trie all doctrines by, and argueth that it was either because hee could not, or would not perfect it: whereof the one, robbeth him of his almighty power, and infinite knowledge; the other of the perfection of loue and faithfulness towards the church therefore most certainly in the written worde, there is left a full and perfect direction for the Church: and consequently those unwritten traditions, that some strue for, are superfluous. Thus you haue your answer to this Chapter.

The VI. Chapter.

• You should say
163. f. r there are
but 204. epi-
stles in all.

b By the same
argument we
disproue popery,
because none of
them that hee
reckōs vp there,
was of the Ro-
mish religion
that now is.
c No, not by the
truelly, whom
you call Cal-
uinistes.

d It seemes you
are a learned
mā For Augu-
stine wrote a-
gainst an epistle
so called, he cal-
leth not his so.

The Epithet Ro-
mā you adde, &

the words al and continual, for he speaketh but of succession to his time, and yet there he saith, that onely truth is to be preferred before all these. e This sheweth your great ignorance or negligence, for of this argument Augustine wrote two bookes, and in euery booke many chapters there be, but this is common with you, the more to trouble your reader, to send him to whole bookes, and beside, sometimes to set downe your quotations, as though the authour had wrote but one, when he wrote mo of that argumēt, or as though he had wrote moe, when he had written but one. * Ephes. 1. f You write Ephes. 1. for Ephes. 4.

Scriptures

Scriptures, according to the traditions of the Church, and the succession of the Apostles and Bishops. The Church (saith S. Augustine) from the Apostles time, hath continued through the certaine succession of the Bishops, vntill our daies.

It continued so to Augustines time, that is, three or foure hundred yeares so, ergo so a thousand five hundred yeares and more it should continue, the argumēt followeth not.

The VI. Chapter.

In this 6. Chapter, you cite three places though some of them I w^og quoted out of Augustine, whereby indeed it appeareth, that as Irenæus did object succession, euen so did he, to confute the heretiques of his time: that taught things contrary to the scriptures; but as I haue saied vnto you, concerning Irenæus, so doe I concerning him. You must remēber, that Augustine liued & wrote within 400. yeares after Christ: vnto whose time the Bishops & pastours whose succession he produceth, had continued at least, sound in the fundamentall pointes of Christian Religion: from which you & your predecessors fell away long ago, & therefore that which he might herein safely and to good purpose doe, you cannot doe without perill, & to an ill ende. Again you must be told, that as Irenæus was not, so neither was he in thus doing a Prophet, to shew that to the worldes ende, it would be safe thus to doe. And lastly, I would haue both you and your reader to remember, that it is not bare personal succession, that Augustine here maketh such reckoning of, but that whē it was ioyned also with succession of trueth of doctrine, as it was in his time with them, of whose successiō he speaketh, and is not now with you, and them, of whose succession you brag so much. Which three things considered, whatsoeuer things further by you, or any of your fellows are alleadged to this purpose out of Tertullia, Cyprian, or Epiphanius (which you might haue as well alleadged, as Irenæus or Augustine) be answered. For they all of them liued within 500. yeares after Christ, when as yet the state of the church stood in good tearmes, in comparison that yours doeth: and they all speke of succession of persons, succeeding also one another in the Apostolicke trueth, and they spake but for their owne times: they prophesied not that so it would be alwaies. And yet thus it is your fashio, to beguile the simple, that whatsoeuer you reade 1000. yeares ago spoken in commendation of the Church of Rome, that then was the Catholicke church, or Catholicke faith, y^e you would beare them in hand, is spoken of your Romish church and Religion now, when as yours

compared with those times, hath no similitude with the Church of Christ then, in a great number of weighty points. But for the better satisfying of the reader, indeede S. August: (what account soeuer either in these places here recited by you, or else where hee seemeth to make of personall succession, or of any such outward thing in the church) made moze account of sole trueth, taught only by the canonical Scriptures; then of all other things besides. For euen in his 165. epistle, which is the epistle (as it should seeme) which you meant, though you quote the 365. which is moze by an hundred & one then there are in all: after, he saith, we presume not so much of these, as of the scriptures. And in the second place, by you here cited out of him (which ignorantly you say he calleth *Epistola fundamenti*, whereas he calleth none of his epistles so, but writes against an epistle of the Manichees which they so called, one book) in the later ende of the fourth Chapter whereof, after hee had reckoned by the thinges which did hold him in the bosome of the Catholike church, and might likewise hold any beleuer therein, though trueth as yet did not most manifestly shew her selfe, he addeth by & by, but to you (speaking to the Manichees) *sola personat veritatis pollicitatio &c.* onely promise of trueth rings; which truly if it bee shewed to bee on your side, so manifest, that it cannot be called into doubt, *preponenda est omnibus illis rebus, quibus in Catholica teneor*, that is, is to bee preferred before all those thinges, whereby otherwise I am held in the Catholike Church. The third place likewise, which you allcadge here out of Augustine (as you haue quoted it) serueth onely to bewray either your grosse ignorance or negligence. For I finde he wrote 2. bookes against the aduersarie of the lawe and the Prophets, but none in all his tomes can I finde fathered vpon him, written, as you say, against the aduersarie of the olde and new lawe: and if you meant the former, there being two booke of that title, and euery one consisting of many Chapters, why speake you thereof as though he had written but one, and name not the Chapter: when you tell vs where to finde the place, you shall be moze particularly answered thereunto. In the meane time, you see in Augustines iudgement in the two other places, y the trueth taught in the canonical scriptures, is to be preferred before all other motives to keepe a man in the true Catholique Church: contrarie whereunto I am sure hee neither teacheth where you meane, nor any where else. You should therefore in his opinion farre better be-

flow

stowe your time then you doe, if you would bestow it in prouing by the scriptures, that you & your Church were stable in this trueth: especially seeing trueth it selfe, euen here hath enforced you to confesse, that that stablesnes is attained vnto, by the knowledge and intelligence of the scriptures. But you adde, y these scriptures the must be vnderstoode according to the traditions of the church, and the succession of the Apostles and Bishops. If by the church you did vnderstande (as you should) the true and pure church of Christ, and by her traditions and Bishops, such as were sound, that is, such as are truely iustificable by the canonicall scriptures, as the ancient fathers, Irenaeus, Tertullian & Augustine, with others of those, and former times were wont to vnderstand them, as I haue shewed before, when to stop the mouthes of heretiques they did appeale to the; then wee would most willingly ieyne to you that issue, by y scriptures so vnderstoode, to trie whether you or we haue attained to the stablesnes of trueth. But vnderstanding therby, as you doe, your Romish church for these last 500. or 600. yeares, & her traditions & Bishops: we say and sure we are, we are able to proue it, y so far of is it, that the scriptures are to be vnderstoode according to the, that there is no readier way to misvnderstand them, and to make them to haue a mutable and flexible sence, now one way now another, then to make them (they being so contrary as they be to the ancient & sound traditions of Christs church, which alwaies were consonant (if not the very same) to y is taught in the word writen; & the Bishops you meane, being likewise so different from them, that were in the primitive church, and oftē also so varping amongst themselves, as they are in the interpreting of them) to be the rules of right vnderstanding of the. Finally if you had any forehead or conscience, you would be ashamed so to abuse your pooze simple reader as you do, in going about to make him beleue: that because Augustine could or did say that the church had continued in it, frō the Apostles times, through the succession of Bishops, to his: that therefore hee saied it had so to ours, there being about 1000. yeares difference.

The VII. Chapter.

YOU doe studie as much as you can, to reiecte our succession, and not without cause, knowing that this onelie doeth suffice to overthrowe all the heresies of those new reformed Gospellers. Calvin, as the most apparēt, doeth seeke to proue, that our reason is of no force,

* Succession of persons, without succession also in trueth, neuer was esteemed.

^a Holde you to this, & you may giue ouer your drags of successi- on for shame.

^b You haue as many thinges of importance and more too, gaine- fied by your forefathers.

^c We neuer al- leage this alone, but together with the false doctrine and vn lawfull vocation of your Bishops and Pastours.

^d Yet thus for the principall point, you are glad to fly from your great pre- lates to your poore priests.

^e Indeepe this kind of diuision is altogether praefised in your Romish Church, by your Cardi- nals and great prelates.

^f And yet no- thing more com- mon with you, then wilful con- tinuance, yea by your Popes good leaue in this sin.

^g True: but such doctrine you shal neuer proue yours.

^h There is no such there mentio- ned, this is your common hap in your quotations. It seemes you would haue said 2. Kings 16.

because that the Greekes haue had euer succession of pastours, and yet wee doe not holde them as Catholickes. But if the Reader doe well note that, that wee haue already said, hee shall finde the answer vnto this objection, I meane, because that the Greekes haue not had suc- cession^a and continuance of doctrine, called vnitie of faith by the A- postles, the which ought euer to bee ioyned to the continuance of the Pastours, to shew the true recognisance of the Catholicke Religi- on. There is none that doe studie and reade of those matters, but that doe knowe the vncoustant faith of the Greekes, as touching the proceed- ing of the holie Ghost: the which error they had abiureu at the last counsell of Florence, and yet notwithstanding they did turne to it a- gaine; besides diuerse other light things, to speake moderately,^b which are not approued by their ancie^c fathers, S. Iohn Chrysostome, S. Ciri- l, S. Basil, & Athanasius, nor yet by our aduersaries at this present time. I he- reby shew which errors I haue no neede to set forth in this booke: for my intent is but to speake of that, that prick vs at hand, because of ill neighbour hood. Some doe alleadge vnto vs the negligence of our pastours, and their ill liues, for the which cause they saie, that the mentioned succession cannot take place. But this argument is of no force: For although that the ca- leste liues of some Bishops and ecclesiasticall persons, haue bene so great & so hurtfull vnto the blood of our sauour Christ (I meane, to the soules bought with it) yet notwithstanding that,^d the church hath not lost the succession & continuance of one doctrine, as touching the administration of the sacramentes, by those that were deputed by the Bishops. ^e If one should see a Prelate doing nothing, and his lieutenant doing all, which of those two would you take to bee Bishop? they haue both denuded their charges: the one receiueth the profit, the other takeith all the paine. If they be both content, what losse do you feele? he that hath any interest, let him valewe the damage. And although that the negligence of the Bishop bee not excusable^f before God with the diligence of the deputie, nor his conscience cleare, yet this ought to suffice, that though his faults be through negligence, or through euill liuing,^g yet that ought not to per- turbe the assurance of our doctrine, the which we haue taught vs by the word of God, interpreted by the true doctours, that haue bene before vs, agreeing in vnitie of faith, as I haue already said: For neither the naugh- tines of^h Achas, Num. 1. nor of Ioram, nor of diuerse other great sinners, which are inrolled in the booke of the generation of Iesus Christ, were not able to withstand the fulfilling of the promise of God made to A- braham, that is to saie, that he would be borne of this line: Euen so, the ill liue,

lines and conuersation of diuerse wicked Popes, that haue followed after Saint Peter, haue neuer beene able to moue Christ to breake his promise, that is to saie, that the faith of his Church should neuer faile, Math. 16. and that the gates of hell (that is to saie) of infidelity, which are the portes of damnation, should neuer preuaile against it. ^a This is true, and yet you neuer the nearer. For though al Papists faile in faith, yet his church neuer faileth. ^b I see not how that chapter or any thing therein, serueth to this purpose, any whit at all. ^c Your comparison is odious: neither doe wee lay open their wicked liues, to that ende you speake of, but to shew that your glory is your shame.

^b Elay. 58. Our aduersaries therefore, that take such great paines to set forth in golden legends the lines of the wicked Popes, that haue beene since Saint Peters time, thinking thereby to ouerthrowe the succession of the Catholicke ecclesiasticall faith, doe no lesse offend God, then if they should go about to proue the promise of God made to the Patriarches to bee vaine, because of the euill lines of their successours. Therefore those that doe reproche vnto vs now, that the Popes of our daies are not altogether so holie as S. Peter, wee doe confesse it. But they cannot deny, or they will confesse vnto vs, that the aboue named euil Kings, Achaz, Ioram, Manasses, Amon, Iechonias, and others did leade no such holy liues, as Abraham, Isaac, Iacob, or Dauid: & yet notwithstanding those euil Kings haue beene set forth in the generation of our Sauour, as the fathers of the iust Iesus Christ. Let them iudge then that haue any witte, whether this bee a great folly or no, to see how these crafty coggers of the scriptures should make many simple persons refuse, to be the Popes spirituell children, because they were sinners, seeking thereby, to ouerthrow all the ancient customes of the Church.

The VII. Chapter.

Whether onely your succession doeth suffice to ouerthrow all our Religion, or any part of it (though you here confidently say it is, and suppose that to be the cause, why we reiect it) I refer to your iudgement of the reader, by that which hitherto hath beene said by you, and confuted by me concerning the same. Whereby also, I doubt not, but euery indifferent reader may perceiue, that we haue and doe still peeke other causes of our reiection of it, and not this at all. Whereas you call our Religion here heresie, that you haue learned of the corrupt Orator Tertullus, Act. 24. But as he tearmeth poore Paul there, a captaine of the Sect, or heresie of the Nazarites, and the high Priest and elders saied, it was euen so: yet hee was not ashamed of the Gospell of Christ, which they so tearmed, but stoutly saied before Felix to their faces, that according to that way which they counted heresie, he worshipped the God of his

fathers, beleeving all that was writē in the law & the Prophets; so, though you giue vs neuer so many nicknames, and tearme our Religion neuer so oft new, and an heresie, and haue your high Priest of Rome and your elders to bear you out in so doing, we neuer a whit the moze mislike of our Religion, as long as wee are able in trueth to say with Saint Paul (which our consciences witness, comfortably we may) that therein we doe but beleeue, that which is taught vs in the canonicall Scriptures. Indeepe not Calvin only, but euery one of vs, when we haue to doe with you, in this question of your succession, we tell you your reason drawn frō your succession, is of no force, seeing the Greekes (whom you account heretiques) may vse that argument, as well as you. But to preuent this our obiection against your argument of succession, you say, They haue not succession and continuance of doctrine, the which ought euer to be ioyned to the continuāce of pastors, to shew the true recognisance of the Catholique Religion. We are glad to see & heare, that euidence & force of trueth hath wrong frō you this kinde of honest & true replie to our obiection: yet we thanke you not for it at all. For ful gladly (if our obiections had not driuen you to it perforce) would you haue run on wth bare succession of Bishops & pastors, without any mention of this. Well, howsoeuer you haue beene drawn to confesse thus much, thereupon it doeth most evidently followe, that if there be as little continuance & lesse too in the Apostolicke faith, and doctrine in your succession, as there is amongst y^e Greekes; then by your owne confession, your succession is as weake a recognisance of the Catholique Religion, as theirs. And therefore the case thus standing, you had neede to haue bestowed lesse paines to proue your personall succession, and moze to haue proued this succession and continuance of the true Catholicke doctrine: for the other wthout this, you see is nothing. What a preposterous course is this then, that you, haue takē, to take such leasure to bestow paines on that, which when you haue gotten is nothing, & to find no leasure to bestow any paines on this, which if you could haue proued, your aduersaries would haue stood wth you no longer: Enter yet into this controuersie, when you will, & I dare undertake, if you will be tried in this case, by the canonicall scriptures (which as I haue shewed, you must of necessity) it shall easily be proued, that (notwithstanding all you can say against the Greekes) your popish Religion consisteth of moze heresies, and is a greater Apostasie from the ancient Catho-
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Hence, Apostolique faith, then theirs. The greatest thing you charge the withall is, their denying of the proceeding of the holy ghost from y^e father & the Sonne: which indeede, if they denied in that sence y^e is objected against them by you, doubtles therin they were heretiques. But it should seeme, y^e they refuse only that word, as not understood of the, & added (as they say) without the consent of the whole church to the creede, of feare onely, least by admitting y^e word, they should thereby be enforced to cōfesse, y^e he came not of one beginning, but of two beginnings: in the meane time vsing other words, expressing in effect y^e same thing. And if it be thus (as in the last session of the Florentine councell it should seeme to be, & els where) the in that respect, their cause is not so ill, as you would make it. But be it (though you only say both, & proue neither of the against the) y^e they held it in the worst sence now stil, & that also (as you say) in certaine other smaller things, they hold otherwise, then was held by Chrysostom, Cyrill, Basil, & Athanasius: yet I say, & will stand vnto it, y^e as dangerous heresies, & mo in nūber be held of your own cōpany, against the truth of Christs person & office, the they hold in all: & in far moze & greater points of weight, are you gone frō the ancient fathers, y^e haue beene in the latin church, wⁱⁿ the first 600. yeares, the they haue done frō theirs. And therefore in the meane time, whiles you will ioyne this issue wth vs, & vntil you haue disproued this my assertiō, by y^e same reason you reiect their succession, will we perseuere in reiecting yours.

Now whereas you secondly imagine, that we labour to weakē & ouerthrow the force of your argument taken from succession, by laying out the lewde liues & negligence in doing of their duties in many of those pastours & Bishops, of whose succession you boast: true it is, that prouoked by your too too great brags of your personall succession, & by your immoderate railing against some of our pastours and ministers, whom yet you cannot staine, but with false and maliciously deuised tales, sometimes some of vs haue beene occasioned, to cast your owne dunge into your faces. And we being able, as wee are, euen out of your owne stories, so iustly to lay such a number of most notozious thinges to the charge of verie many of your greatest Prelates, and the matter being notozious, that fewe or none of your Popes and Archbishops euer take it vpon them, by preaching to feede Gods people (which is the principall duety of a Bishop) we thinke still, that that which we say and object against you in this behalfe, may iustly cause you to be ashamed of such fathers, & so to cease

fathers, beleeuing all that was writē in the law & the Prophets: so, though you giue vs neuer so many nicknames, and tearme our Religion neuer so oft new, and an heresie, and haue your high Priest of Rome and your elders to bear you out in so doing, we neuer a whit the moze mislike of our Religion, as long as wee are able in trueth to say with Saint Paul (which our consciences witness, comfortably we may) that therein we doe but beleue, that which is taught vs in the canonicall Scriptures. Indeepe not Calvin only, but euery one of vs, when we haue to doe with you, in this question of your succession, we tell you your reason drawn frō your succession, is of no force, seeing the Greekes (whom you account heretiques) may vse that argument, as well as you. But to p̄uent this our obiection against your argument of succession, you say, They haue not succession and continuance of doctrine, the which ought euer to be ioyned to the continuāce of pastors, to shew the true recognisance of the Catholique Religion. We are glad to see & heare, that euidence & force of trueth hath wong frō you this kinde of honest & true replie to our obiection: yet we thanke you not for it at all. For ful gladly (if our obiections had not d̄riuen you to it perforce) would you haue run on w̄ haue succession of Bishops & pastours, without any mention of this. Well, howsoeuer you haue beene d̄riuen to confesse thus much, thereupon it doeth most evidently followe, that if there be as little continuance & lesse too in the Apostolicke faith, and doctrine in your succession, as there is amongst y^e Greekes; then by your owne confession, your succession is as weake a recognisance of the Catholique Religion, as theirs. And therefore the case thus standing, you had neede to haue bestowed lesse paines to p̄oue your personall succession, and moze to haue p̄oued this succession and continuance of the true Catholicke doctrine: for the other w̄out this, you see is nothing. What a preposterous course is this then, that you, haue takē, to take such leasure to bestow pains on that, which when you haue gotten is nothing, & to find no leasure to bestow any paines on this, which if you could haue p̄oued, your aduersaries would haue stoode w̄ you no longer? Enter yet into this controuersie, when you will, & I dare vnder take, if you will be tried in this case, by the canonicall scriptures (which as I haue shewed, you must of necessity) it shall easily be p̄oued, that (notwithstanding all you can say against the Greekes) your popish Religion consisteth of moze heresies, and is a greater Apostasie from the ancient Catho-
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like, Apoſtolique faith, then theirs. The greateſt thing you charge the withall is, their denying of the proceeding of the holy ghoſt from y^e father & the Sonne: which indeede, if they denied in that ſence y^e is objected againſt them by you, doubtles therein they were heretiques. But it ſhould ſeeme, y^e they reſuſe only that word, as not vnderſtood of the, & added (as they ſay) without the conſent of the whole church to the creede, of feare onely, leaſt by admitting y^e word, they ſhould thereby be enforced to confeſſe, y^e he came not of one beginning, but of two beginnings: in the meane time vſing other words, expreſſing in effect y^e ſame thing. And if it be thus (as in the laſt ſeſſion of the Florentine counsell it ſhould ſeeme to be, & els where) the in that reſpect, their cauſe is not ſo ill, as you would make it. But be it (though you only ſay both, & proue neither of the againſt the) y^e they held it in the worſt ſence now ſtil, & that alſo (as you ſay) in certaine other ſmaller things, they hold otherwiſe, then was held by Chryſoſtom, Cyrill, Baſil, & Athanaſius: yet I ſay, & will ſtand vnto it, y^e as dangerous hereties, & mo in nūber be held of your owne cōpany, againſt the truth of Chriſts perſon & office, the they hold in all: & in far more & greater points of weight, are you gone frō the ancient fathers, y^e haue bene in the latin church, win the firſt 600. yeares, the they haue done frō theirs. And therefore in the meane time, whiles you will ioyne this iſſue wth vs, & vntil you haue diſproued this my aſſertion, by y^e ſame reaſon you reiect their ſucceſſion, will we perſeuere in reiecting yours.

Now whereas you ſecondly imagine, that we labour to weakē & ouerthrow the force of your argument taken from ſucceſſion, by laying out the lewde liues & negligence in doing of their duties in many of thoſe paſtours & Biſhops, of whole ſucceſſion you boaſt: true it is, that prouoked by your too too great brags of your perſonall ſucceſſion, & by your immoderate railing againſt ſome of our paſtours and miniſters, whom yet you cannot ſtaine, but with falſe and maliciously deuiled tales, ſometimes ſome of vs haue bene occaſioned, to caſt your owne dunge into your faces. And we being able, as wee are, euen out of your owne ſtozies, ſo iuſtly to lay ſuch a number of moſt notozious thinges to the charge of verie many of your greateſt Prelates, and the matter being notozious, that ſewe or none of your Popes and Archprelates euer take it vpon them, by preaching to feede Gods people (which is the principall duety of a Biſhop) we thinke ſtill, that that which we ſay and object againſt you in this behalfe, may iuſtly cauſe you to be aſhamed of ſuch fathers, & ſo to ceaſe

both your bragge of succeeding them, & your railing against vs. To disproue the force of this our allegation, you dispute the matter, as though we went about to proue that the succession of truth hath ceased in the Church, because we thus object against the persons of many of your predecessors: whereas we most constantly holde & beleue, that it hath alwaies continued, and that (though you grow ten times worse, then any that hath beene before you) it shall stil, vnto the worldes ende. But withall we tell you, it hath beene continued by others, and not by those wicked and negligent pastours and predecessors of yours, that we speake against. For as their liues were deuillish, so was their doctrine Antichristian, as yours their childzens is. Too too foolish therefore is it that you write, that wee doe no lesse offende God in laying forth the liues of sundry of your Popes, thinking thereby to ouerthrow the succession of the catholique Ecclesiasticall faith; then if one should go about to ouerthrow the promise of Christ to the Patriarches, because of the bad liues of diuerse of their successors. For we holde, that the Succession of the Catholique faith, hath continued, and will to verify that promise of Christ. Matthew. 16. though neuer so many of your popes go to the deuill. Neither did we euer in laying forth their most filthy liues, thinke thereby to ouerthrow the Succession of faith: for we neuer tooke them to haue any society or coniunction with it, since they became such. But you still (according to your old woont) taking it for giuen, which shal neuer be offered you, that their personall succession, and the catholique truth went alwaies together, which we doe most earnestly deny, imagined that wee could not speake against the one, but that therein also, we sought to ouerthrow the other: when as we are perswaded, that of al other persons vnder heauen, your Popes for this long time haue beene Satrans most forcible meanes, to ouerthrow both the Apostolique truth, and Catholique Church. Wherefore you see, you might wel haue spared your paynes in the greatest part of this Chapter: and so let any, that hath witte, iudge, whither it be not great folly for any man to be so simple, as to seeke to be the childe of such fathers, as neither had honesty, nor any soundnesse of religion, as many of your Popes, for any thing that you haue yet saied to the contrary, haue beene, whose childzen yet (how bad soeuer) you would haue men to be.

The

The VIII. Chapter.

VPon Moifes Chaire there ſiteth (ſayeth our Sauour Chriſt) who? not the godlieſt mē of the world, but the Scribes & Pharisees: doe that they ſaie, but not that that they doe. But if our new Goſpellers haue beene in thoſe daies, they would haue tolde Chriſt, that his commandement was not to be obſerued, becauſe the lines of Anna and Caiphas were not correſpondent vnto thoſe of Moifes & Aaron: for the firſt came to the vocation of prieſthood, being called of God: but the laſt attained to it by the vocation of their ^a purſes, and yet notwithstanding, rather then our Sauour would breake this harmonie of the miſticall bodie of the Church, he was not onely content to permit, that Caiphas ſhould execute his office (although hee was unworthy, as one that came to it by Simonie) but rather he did confirme his pontificat with the gift of the Spirit of Propheſying, with the which he was ^b as fullie inſpired, as euer was Dauid, Eſay, or any of the reſt; and all to teach vs that, that I haue already ſaid: I meane, that the Eccleſiaſtical order, & the adminiſtration of the Sacraments, doe not conſiſt in the good or euill lines of the paſtours, but onely of God and of his word, interpreted by them. As touching that that appertaineth to our health, God hath no regard to the life of the magiſtrate temporal or eccleſiaſticall: for he can as well ſerue him with an euill perſon, to doe good to the common wealth, as of a good; as the godlie propheſies of the wicked Balaam doe well witneſſe. Num. 24. And here is to be noted, that when we talke of the ſucceſſion of Biſhops, and of the doctrine continuing in the Church, we doe not meane onely to talke of the Popes, but of all the Biſhops and other hauing Eccleſiaſtical charges, not onely at Rome, but thorow al other places, where the true preaching, and right adminiſtration of the Sacraments be vſed. And therefore you doe pretend in vaine, to proue, that the aboue mentioned ſucceſſion hath beene interrupted by the diſcention of Popes & Antipopes, and by the Ciuil warres that haue bene at Rome in times paſt. For although that the Sea of Rome was vacant for a time, the Chaires of Biſhops in France, Spaine, England, and ouer all Chriſtendome were not vacant, they did not for their debates let to adminiſter the precious body of Ieſus, and the reſt of the Sacramentes, to preach and teach the people, doing manie other godly deedes. ^c And to be brieſe, the Ciuil diſſention at Rome did not cauſe the reſt of the people throughout Chriſtendome to breake the vnitie of their faith, which they held before their diſcordes. The ambition of the Popes of Rome was

^a As many of yours doe, or by worſe means, or elſe your owne friends bely the.

^b That is grieuous blaſphemy.

^c Indeede you doe wiſely to call for helpe of others, for otherwiſe the necke of your ſucceſſion hath often bene ſhamefully broken.

^d This is notoriously falſe, as the ſtorieſes witneſſes at ſundry times, when there were two or three Popes together, each hauing his faction, and one banning the other.

in nothing preiudiciall vnto those that helde the integritie of their faith, nor through the reason of their ill gouernance, our Saniour Christ did not lose his rightfull inheritance.

The VIII. Chapter.

That which is further alleadged in this Chapter to proue, that Scribes and Pharisies must be heard and obeyed, sitting in Moises chaire, notwithstanding their ill liues, doeth nothing at all serue to proue, that your lewd Popes were to be heard and obeyed. For to sit in Moises chaire, is not (as you imagine) to succeed him in place or office, but in teaching the truethe, as he did; and so your wicked Popes, that we speake against, neuer sate in Moises chaire, nor in the Chaire of any Apostle, or Apostolique man: but in the Chaire & seate (in respect of their doctrine) of the whore of Babylō. But by that you afterwards remember of Caiphas & Balaams prophecies, it should seeme you were of opinion, that to preach and to holde the truethe, is inseperable from your Popes Chaire and office: and that therefore it may not be imagined, but that, how lewd soeuer they were, they could not but prophesy, & teach the truethe, because these in the places by you mentioned (notwithstanding they were lewde men) did. Indeed very fitly might your Popes these many yeares be cōpared vnto these two, they resemble the one so fitly, in crucifying Christ againe in his mēbers: and y^e other, in seeking to curse the people of God for filthy lucre. But that vpon these particuler facts of theirs it should follow (as therupon you would seeme to infer) that least the Harmony of the mysticall body of Christ should be broke, God alwaies hath guided y^e mouthes of your Popes so, that they could not erre in iudgement, I see no reason at al. For out of particuler facts rare & vncertaine, you cōclude a general and constant rule. Doeth it folow, thinke you, Pilates wife learned by her dreame, that Christ was innocēt: therfore womēs dreames are alwaies true? Daniel a young childe found out the vnrighteous iudgement of the iudges: therfore young children alwaies shall be able to doe the like? Or to cōe to your own exāples, doth it folow, that because Caiphas, & Balaā, prophesied right, therfore neither they themselues at other times could erre, nor any of that office? The Scripture testifieth y^e cōtrary. For y^e same Caiphas iudicially pronounced our sauiour to be a blasphemier, Mat. 26. & Paul. Act. 23. chargeth Ananias, sitting

sitting there iudicially as hie priest (as he had iust cause) to giue iudg-
ment cōtrary to y^e law, in cōmāding him to be smittē. And howsoeuer
Balaā the false prophet, prophesied there wel, it is euident by y^e text,
that it was soze against his will, and that it came to passe by Gods
especial power, in guiding & byidling his tongue. And yet it appea-
reth after, that the same Balaā by his wicked counsaile was cause of
that trespasse cōcerning Peor. Nūb. 31. and you may read. 1. King.
22. that 400. false prophets prophesied vntuly to Ahab. I doubt not
but God, when it pleaseth him, can cause your Popes, as he caused
these (how wicked soeuer) to speake the trueth. For Iudas, after he
had betrayed his master, yet befoze he hanged himselfe, iustified his
master: and the Devils these lues oftentimes in the Gospel acknow-
ledge Christ aright to be the son of God: but thereupon it followeth
not, because he can doe it, that therefore he wil do it, & alwaies hath:
nay rather that which is prophesied 2. Thess. 2. is verified in your
Popes, because they receiued not the loue of the trueth, there-
fore God sent the strong delusiōs, that they should beleue lies:
for according to this faith, they haue spoken.

What horrible & intollerable blasphemy did your hart conceiue,
& your pen (to your perpetual infamy) vtter, when vpon occasion of
Caiphās prophesy, vttered by him, either not woting what he saied,
or rather (as Cyril in his 8. booke vpo Iohn, Chap. 3. noteth) hauing
a malicious purpose thereby to persuaide the Iews, that it was ex-
pedient to put Christ to death, least the whole nation should bee
destroied by the Romans: you doe set downe these wordes, that
Christ did confirme his pontificate with the gifte of prophecy,
with the which hee was as fully inspired, as Dauid, Esay,
or any of the rest? What iniury in these wordes haue you
done to those holy prophets, and to the Spirit of God in them, as
thus to match them with this cursed hell-hounde? Wee must
holde, that they were indued with the Spirit in such measure, as
that in their writings and sayings wee must be sure, they did not
erre, or els the ground of our faith (which is their writings)
is shaken: whereas this wretch euen the same yeare (as I
haue shewed you) pronounced Christ to bee a blasphemer: and
therefoze most deuillishly erred. And indeede hee was wholly de-
stitute of the Spirit of God, not onely then, but euen in this al-
so: for (as I noted befoze out of Cyrill) he, in vttering of those
wordes, had a deuillish meaning and intent, though God by his secret
power

power so ordered his speech, as that his wordes might also carry this sense, that it was expedient that Christ should die for the salvation of man, as there also the same Cyrill obserueth. And therefore for this he is no more to be said, to haue had the Spirit of truth to direct him, then you may say, the deuils and Iudas had, that I speake of before. Why then doeth S. Iohn vpon these wordes of his giue this note, that he was high Priest that yere? because it pleased God so to temper his wordes (vnware to him) that whereas he spake to hasten the death of our sauour, his word sounded, that the people should vtterly perish without the death of Christ: which was most true, but not his meaning. By this monstrous comparison of yours, we may learne, that it is no marueile that you that durst make this beastly comparison, dare compare your pastours and Bishops (how wicked soeuer both for life, and iudgement in Religion) wth the ancient true pastours of Christs Church. Yet hereby you haue taught vs to trust your lofty and swelling comparisons, the worse as long as we liue. You strue with your owne shadow in labouring to proue, that the effect or fruite of the ministry of the word and sacraments, dependeth not vpon the life of the minister. For it is a thing that we holde, teach, and preach as much as you. You doe therfore but abuse your reader, in going about to make him beleue that we reiect your Bishops onely for their lewde liues: whereas the thing especially that we condemne both you and them for, is your Antichristian doctrine. It is well, that when you haue said what you can for your line of Popes, yet the consideration of the oft interruptions of their succession by schismes, and other wise, you are glad in the ende to giue vs this note, that when you talke of succession of Bishops and pastours, you meane not onely them, but all other Bishops and pastours of your Church, in whom the succession hath beene continued, whensoever it was interrupted in the other. For hereby in effect you doe acknowledge, that you meane not, nor thinke it wise doone, to leane too much to the succession of them, least they let your building fall. Wherein I preferre you yet before Stapleton, in that herein the truth of the manifest interruptions of their succession seemeth to haue preuailed more with you, then with him. For he w^{riting} against Doctor Fulke of this matter of succession, though hee saith hee will not holde succession in the same places, and sees to haue continued generally, yet in this particuler line of Popes onely, hee thinketh that safely

he may. You are also to be commended for acknowledging dissensions to haue beene betwixt your Popes, and Antipopes themselves, and in leauing them without defence for their lewd liues, ambition, and negligence, euen to answer for themselves. For indeede as it cannot be denied, but that these thinges most monstrously haue beene found in very many of them, so you could not haue had any honesty in smothering of their faults. Yet you go some thing to far in saying, that their dissentions were not prejudiciall to the vnitie of faith, held before. For how could it be, that one part of the world toyning with the Pope, the rest with his Antipope, or Antipopes (it being an article now of your Catholique faith, Boniface 8. de maioritate & obed. Cap. 1. vnder paine of damnation to be beleueed, that al soules must submit themselves to your Pope, as to the Supream head of the Church) but that these for many yeares together banning & cursing each others faction, thereby the vnitie of faith was not onlie troubled, but marueilously broken.

The IX. Chapter

NOW seeing that we haue yeelded you a full accompt of our vocation to the ministry: if we may be so bold, I thinke it is no great presumption to demande the like of yours. For euen as Calvin hath heretofore called vpon vs to haue vs proue, that we are the Children of God, or otherwise, he would absolutelie affirme, that God cannot be called the author of our vocation to the ministry. We say likewise, that if you doe not shew the like of yours, you shal giue vs leaue (although it be against your willes) to saie, that yours cometh not from God, but from the procurement of his aduersarie.

Tertullian,^b who, as you know, aboue 1200 yeares agoe, speaking against such as you are, in his booke de præscrip. hæret. doeth write these words. Edant origines Ecclesiarum suarum, euoluent ordinem Episcoporum suorum, per successiones ab initio decurrētem. Hoc enim modo Ecclesiæ Apostolicæ cursus suos deferunt, sicut Romanorum Clementem Episcopum à Petro ordinatum: id proinde, vtique & cœteri, exhibeant, quos ab Apostolis in Episcopatibus constitutos, Apostolico semine radices habeant.

You see well by these wordes, how that Tertullian doeth continue with the succession of the Pastours, the which he doeth affirme to be necessary, saying: that you, and such as you are, ought not to be receined to the ministerie of the Church, nor to teach the people, contrary to the ecclesiasticall

^a Calvin never thus reasoned, & therefore you play the papist with him, that is you bely him.

^b Wee know hee spoke against such heretiques as you Papists bee.

^c Here either is ignorance or wilfull corruptiō of this authours meaning & drift.

a Not yet, nor euer will you be able.

b Whatsoeuer you meane: you can neuer deduce your religion so high, for it hath bene a patching together long, euen till of very late daies.

c No take heede of that, for the booke of the Scriptures is your bane.

* Galat. 1.

d Ours is new to you, as the doctrine of Christ and the Apostles was to the Iews in that time, that vnderstoode not the Scriptures.

tical order, except that you shew the antiquitie of your table. And it is necessary (saith he) that you reckon your Pastours and Bishops by order, & how they haue succeeded one after another: for this is the waie, that the Churches doe maintaine their right. The saied Tertullia doth ground his similitude vpon the custome of the Ciuil gouernance. For when that those that are Princes or Lords doe suruaie their lands, the subiects are bound to shew, what landes they holde of them, setting it all forth by accompt, shewing by what tenure they hold their copie, and whether it be demean or free holde, comming by inheritance or bought: they ought likewise to name him that had it before, and by their owne rule to ouerthrowe all other persons, that maie make claime vnto it. According to this patterne and order we haue giuen you accompt of our inheritance, although we were not bound to it, setting before your eyes the similitude of Salomon, by whom our Saniour Iesus Christ is represented. That some Salomon doeth giue the sheepe that runnes astrae counsaile, to set his Tabernacle by the Tabernacle of the Shepheards, & to follow their flocke, vntill he come to the place where Christ was nailed on the Crosse at noon daies. The which counsell, as the most certaine (according to Tertullian his opinion) we doe follow, thinking it sufficient, to keepe vs firmly in the right and ancient Catholicke faith. For we that are the sheepe of Christ, doe follow, as touching our religion, the steppes that our fathers led before vs, and, as it were, going up vpon the ladder of Iacob. Gen. 28. we mount by degree and degree, I meane, from yeare to yeare, & from age to age, vntill that we come to S. Saturin, S. Denice, S. Marcial, & S. Gratian, which were those that did first teach the Catholicke faith in Tholose, in Paris, and to those of Guyenna and Lorayne, and so consequently to all the rest of the Saintes, that first did teach the Catholicke faith through all Christendome, whom wee doe call in iudgement before God, to defende that faith which they haue giuen vs, from hand to hand; they maie call vpon the Apostles which sent them, & the Apostles maie direct themselves to Christ, who by the mouth of his most louing Apostle doeth command vs, to continue in that that was taught vs at the beginning. 1. Iohn. 2. And so wee shall continue and rest with the Father, the Sonne and the holie Ghost. And if any bodie doeth come to teach vs anie other doctrine, then that which hath bene taught vs at the beginning: I doe not saie, written in booke, but printed in our hearts, that he be holden as an * Anathema, or an excommunicate person: yea, although it were an Angell of heauen. The which doeth perswade vs, not to receiue your new doctrine or Gospel, but to keepe our selues under the gouernance of our olde Pastours and

and Bishops, without hauing any respect to their euill or good lines: for as touching our faith and saluation, that doeth import nothing. The good and holie lines of Iesus Christ and his Apostles, hath profited nothing, neither to the obstinate Iewes, nor to the unbeleeuing Gentiles: Nor in the like case, the depraued life of manie euill Bishops that haue beene at Rome, and in other places haue not shut the doores of heauen, against those that are true Catholickes, and leade particuler lines; the which are two principall pointes that doe quiet our consciences: I meane, the one, that we beleeue that, that our Pastours and the vniuersall Church haue beleeued these thousand and five hundred yeares: and the other, that their euill lines cannot hurt vs. For as the Apostle doeth say, euery man shall beare his owne bundell.

^e This is hardly & boldly said, for any thing that you know, some take occasion the rather thereby to heare them, and to be conuerted. Open confession, would haue open punishment. The first is false and the latter is little better seeing how many of you haue learned to be lewde of them.

The IX. Chapter.

Now perswading your selfe, that you haue peeld vs a sufficient account of your ministrie, when as onely you haue countenanced it with a shew of personall succession, and a bare bragge without any prooffe at all of succession also in the Apostolique truerth (as it may appeare by that which hath beene sayed) you call vs to a reckoning for ours, and will vs to shew, that God is the author of it, or else to giue you leaue to say, it cometh from his aduersary. We answer you, that our calling is of God; first, because orderly, according to the order of the Church, wherein wee liue, wee are by them that are deputed by the Church for that busines, tried and examined, and then with imposition of handes, and speciall prayer vnto God, fitte for that purpose, admitted and ordained ministers of his worde, and Sacramentes. Secondly, because our office of the ministry it selfe is the same that Christ gaue vnto his Church, vnder the names of pastours and Doctours, whose office and properties are set downe and described. Actes. 20. 2. Corinthians. 4. 1. Timothy. 3. Titus. 1. 1. Peter. 5. And thirdly, because we are able to proue by the writen word, that we feede Gods people committed vnto vs with that ouerly foode, which God hath allowed for his childezen, and minister the Sacramentes according to Christs institution. Lastly, God himselfe hath sealed & ratified our ministry to be of him, in the effectual vocatio & conuersio of many thereby. Let vs now therefore beare what

^a Not yet, nor euer will you be able.

^b Whatsoeuer you meane: you can neuer deduce your religion so high, for it hath bene a patching together long, euen till of very late daies.

^c No take heede of that, for the booke of the Scriptures is your bane.

^d Galat. 1.

^e Ours is new to you, as the doctrine of Christ and the Apostles was to the Iews in that time, that vnderstood not the Scriptures.

tical order, except that you shew the antiquitie of your table. And it is necessary (saith he) that you reckon your Pastours and Bishops by order, & how they haue succeeded one after another: for this is the waie, that the Churches doe maintaine their right. The saied Tertullia doth ground his similitude vpon the custome of the Ciuil gouernance. For when that those that are Princes or Lords doe suruaie their lands, the subiects are bound to shew, what landes they holde of them, setting it all forth by accompt, shewing by what tenure they hold their copie, and whether it be demaine or free holde, comming by inheritance or bought: they ought likewise to name him that had it before, and by their owne title to ouerthrowe all other persons, that maie make claime vnto it. According to this patterne and order we haue giuen you accompt of our inheritance, although we were not bound to it, setting before your eyes the similitude of Salomon, by whom our Saviour Iesus Christ is represented. That same Salomon doeth giue the sheepe that runnes astray counsaile, to set his Tabernacle by the Tabernacle of the Shepherds, & to follow their flocke, vntill he come to the place where Christ was nailed on the Crosse at noon daies. The which counsell, as the most certaine (according to Tertullian his opinion) we doe follow, thinking it sufficient, to keepe vs firmly in the right and ancient Catholicke faith. For we that are the sheepe of Christ, doe follow, as touching our religion, the steppes that our fathers led before vs, and, as it were, going vp vpon the ladder of Iacob. Gen. 28. ^b we mount by degree and degree, I meane, from yeare to yeare, & from age to age, vntill that we come to S. Saturin, S. Denice, S. Marcial, & S. Gratian, which were those that did first teach the Catholicke faith in Tholose, in Paris, and to those of Guyenna and Lorayne, and so consequently to all the rest of the Saintes, that first did teach the Catholicke faith through all Christendome, whom wee doe call in iudgement before God, to defende that faith which they haue giuen vs, from hand to hand; they maie call vpon the Apostles which sent them, & the Apostles maie direct themselves to Christ, who by the mouth of his most louing Apostle doeth command vs, to continue in that that was taught vs at the beginning. 1. Iohn. 2. And so wee shall continue and rest with the Father, the Sonne and the holie Ghost. And if any bodie doeth come to teach vs anie other doctrine, then that which hath bene taught vs at the beginning: I doe not saie, ^c written in booke, but printed in our hearts, that he be holden as an ^d Anathema, or an excommunicate person: yea, although it were an ^e Angell of heauen. The which doeth perswade vs, not to receiue your ^a new doctrine or Gospel, but to keepe our selues under the gouernance of our olde Pastours and

and Bishops, without hauing any respect to their euill or good lines: for as touching our faith and saluation, that doeth import nothing. The good and holie lines of Iesus Christ and his Apostles, hath profited nothing, neither to the obstinate Iewes, nor to the unbeleeuing Gentiles: Nor in the like case, the depraued life of manie euill Bishops that haue bene at Rome, and in other places haue not shut the doores of heauen, against those that are true Catholickes, and leade particuler lines; the which are two principall pointes that doe quiet our consciences: I meane, the one, that we beleue that, that our Pastours and the vniuersall Church haue beleueed these thousand and five hundred yeares: and the other, that their euill lines cannot hurt vs. For as the Apostle doeth say, every man shall beare his owne bundell.

^cThis is hardly & boldly said, for any thing that you know, some take occasion the rather thereby to heare them, and so to be conuerted. ^fOpen confessio, would haue open punishment. ^gThe first is false and the latter is little better: seeing how many of you have learned to be lewde of them.

The IX. Chapter.

NOW perswading your selfe, that you haue peelded vs a sufficient account of your ministrie, when as onely you haue countenanced it with a shew of personall succession, and a bare bragge without any prooffe at all of succession also in the Apostolique trueth (as it may appeare by that which hath bene sayed) you call vs to a reckoning for ours, and will vs to shew, that God is the authour of it, or else to giue you leaue to say, it commeth from his aduersary. We answer you, that our calling is of God; first, because orderly, according to the order of the Church, wherein wee liue, wee are by them that are deputed by the Church for that busines, tried and examined, and then with imposition of handes, and speciall prayer vnto God, fitte for that purpose, admitted and ordained ministers of his worde, and Sacramentes. Secondly, because our office of the ministry it selfe is the same that Christ gaue vnto his Church, vnder the names of pastours and Doctours, whose office and properties are set downe and described. Actes. 20. 2. Corinthians. 4. 1. Timothy. 3. Titus. 1. 1. Peter. 5. And thirdly, because we are able to proue by the writen word, that we feede Gods people committed vnto vs with that onely foode, which God hath allowed for his children, and minister the Sacramentes according to Christes institution. Lastly, God himselfe hath sealed & ratified our ministry to be of him, in the effectual vocatio & conuersio of many thereby. Let vs now therfore heare what

what you can say, either to weaken this our assertion, that our calling is of God, or any of these reasons, that we vse to proue the same by. First in Tertullians words de Prescrip. aduersus hereticos, you bid vs shew the beginning of our Churches, and reckon vp the succession of bishops down to vs from the beginning &c. you haue heard that the same Tertullian in the very same place, yea euen in the words immediately following yours, addeth, Be it that heretiques deuise thus to doe, for what is not lawfull for them, being once fallen into blasphemy? But though they shal deuise so (sayeth he) they shall gaine nothing. For their doctrine compared with the Apostolique doctrine, by the diuersity and contrariety thereof, will pronounce that their Churches haue neither Apostle, nor Apostolique man for the authour thereof. Whereof when he had giuen a reason, he addeth, that those Churches, which cannot shew any Apostle, or Apostolique man to be the founder thereof, in that they were founded long after, as many are yet, in eadem fide conspirantes non minus Apostolicæ deputantur pro consanguinitate doctrinæ: that is, they are no lesse to be reputed for Apostolique agreeing with them in the same faith, euen for the assent therof. You thought it good to stop befoze you came to these words. For these words indeede take away all the force of y^e obiectiō grounded vpon the former, in that hereby it is euident, that howsoeuer Tertullian in his time could shew the originall of the Catholique Church, by deducing it, and the doctrine therein professed, euen from the Apostles to his time; yet hee thought it was possible for heretiques to make shew of the like succession of persons; but secondly and especially, because thereby it is most cleare, that to proue a Church to be Apostolick, it is not necessary for it alwaies to be able, to deduce such a line of personal succession down from the Apostles, but it is sufficient to be able to make it appeare, that the doctrine thereof agreeth with the doctrine of the Apostles. Which vnles we be able to doe by the Scriptures (whereby we most cartainly may know, what their doctrine was) let not our Churches be accounted Apostolique. But if this we be able to doe (which we doubt not of) and yours compared and conferred with the Apostolique doctrine therein expessed, shall proue both diuers and contrary; then for all your fiction of succession, we say vnto you in Tertullians words, that so your Churches shall be proued to be founded neither by Apostle, nor Apostolique man. For as the Apostles taught not coutraries amongst

mongst themselves, so neither did the Apostolique men (saith he) vnlesse it were they, that departed from the Apostles: and ours shall proue themselves (though they were not able to deduce their Succession from the Apostles) by their affinity of doctrine, with that of the Apostles, to be Apostolique; and so to haue their originall and beginning from Sion: and so also in the end it will fall out, that Tertullian spoke rather against such as you are, then against vs. And thus you see Tertullian hath sufficiently answered himselfe, and also, hath giuen vs weapons against you, & to defend our selues with all. You gaine euen as little by your similitude taken from tenants, who to proue their title good, must shew their Land-lordes, how by succession they came to their landes. For if all Land-lordes should thrust all their tenants from their possessions, which are not able to deduce the descent of their teniments frō one to one, euen frō the first that held it, & purchased it; the 10 tenant in the world should not long quietly enioy his owne. Yet you for your parts (if your baggage were a prooffe) are such tenants to the inheritance of y^e church of Christ, and the Catholique truth, that you haue not onely proued your title thereunto to be good, by shewing by al lineal succession, how you came to it from Christ, & his Apostles; but there by also you haue quite ouerthrowne our claime. This is easily said, & wel bagged of you, but it is more, then either you can or meane to proue. O yes, saie you, we can, as it were, going vp vpon the ladder of Iacob mount from step to step, vntil in the top we come to those that first taught the Catholique faith in Tholossa, Paris, and Guenna, as to S. Saturin, Denice, Martiall, and Gratian, and to the rest of the Saints. It may be these were Saints, you speake of (and yet you haue not shewed vs that) yea, it may be also you can frō age to age, euen frō that time to ours, now, name vs the persons, that haue succeeded one another, from those men you speake of: but you shal neuer be able to proue, that all these persons, which haue succeeded, haue continued in the sound Apostolique faith, and so haue deriued it down frō the first to you that be the last: which vnles you proue, this climbing vpo this ladder you talke of, wil doe you final pleasure. But you are so confidently perswaded, that the religion, that you are in possession of now, is the very same, that was taught the Church of Christ in the beginning, that you denounce him anathema, be hee man or angell, that preacheth against it. Yet this is no prooffe, that it is the very same. For you may be deceiued: and if God would

giue you grace to read, and rightly to vnderstand the Scriptures, sure I am, that euen in thus saying, you would finde, that you haue as far, as your authoritie reacheth, cursed and excommunicated your own selues, & your whole Church. So far of are we (though it please you stil to cal our religion a new Gospel) from being afraid to with-
 draw you in anathematizing them, that preach any other Gospel, then Christ and his Apostles preached at the first, that withal our hearts we say Amen thereunto. And therefore for all your supposed newnes of our religion, we wish with all our hearts, according to Iohns counsell 1. Epist. 2. that that might abide which wee haue heard from the beginning. We thinke Tertullian saith most truly, that cometh from the Lord, & is true, that is first deliuered; & that is strange and false, which is brought in after. De prescrip. aduersus haereticos. Wherefore we say also most willingly with him in another place, in his 4 booke against Marcion: Id est verius, quod est prius: &c. That is truer, that is former: that is former, that is from the beginning: and that is from the beginning, which is from the Apostles. But then we conclude with him, De prescriptione aduersus haereticos; Vnde autem extranei & inimici Apostolis haeretici, nil ex diuersitate doctrinae &c. How are strangers and enemies to the Apostles known, but by the diuersitie of doctrine, which euery one of his owne minde, hath brought forth and receiued against the Apostles: therefore let deprauation of Scriptures, and their exposition be accounted to bee, where the diuersitie of doctrine is founde: hitherto Tertullian, and wee with him; and therefore doe not charge vs any more with newnesse, nor make your bragges any more (to deceiue the simple) of antiquity, vnlesse by the Scriptures (wherein the simplest knowe the Apostolique doctrine is contained indeede) you can proue your doctrine to agree with theirs, and ours to disagree. For you may not thinke, that you can cause them, that haue any witte or discretion at all left them, to beleue that your doctrine is the same, y was taught at the first by the Apostles, because you can say so, or because you can tel them, their father, grandfather, and great grandfather tooke it so: as long as they see, you are loath to come to the triall with the learned, whither it be so, or no, by Gods written word. Euen here in thundering out your Anathema (though you would seeme therein stout and resolute in your religion) yet if your words be well marked, it may euidently be perceiued, that like a dastard you shunne the
 trial

trial of your doctrine by the written word. For you say, If any body come to teach vs any other doctrine, then that which hath beene taught vs at the beginning, I do not say, written in booke (no, take heed o' y but printed in our harts, let him be Anathema &c. wherby you betray your minde, namely to be this, that when it shal come in trial, what that religio is, that was preached at the beginning, you would not haue the Canonical books of the old and new Testament to determine the matter, but that which was then written in mens hearts, wherby you meane your vnwritten traditions. But I pray you, how shal we know what was written in mens hearts, by the ministry of the Apostles better, or more safely, then by that which they wrote? Especially seing (as Irenaeus hath tolde vs) that which they preached at the first, after by the wil of God, they committed vn to writing, to be the foundation, & pillar of our faith: in his 3 booke Chap. 1. As for your vnwritten word (to speake most moderately) you knowe the credit thereof is suspected: and certaine it is, it must agree with the word written: for God is one and selfesame both in writing and speaking: or els worthily may it not be suspected onely, but flatly also reiected, as a false and counterfeit word: which but that you know it doeth not, you would without any such correction or explanation of your meaning haue saied simply, y you would haue him held Anathema, that preacheth any other doctrine, the that is written in the books of the scripture. But your owne conscience telling you, y yours was another doctrine, then had warrāt fro thēce before the curse should drop out of your pen, you thought it wisdomē (least in your own knowledge you should haue cursed you selues) to tel vs that you directed your sentence, not against those, that teach another doctrine, then those bookes wil warrāt (for of such you allow well enough, or else you should disallowe your selues) but against those that teach another doctrine from that which was written in our harts: so leauing to your selues liberty, to make the pooze people beleue, that that was whatsoeuer you would deuise.

O this is too too grosse & paltry dealing in matters y so much concerne y souls of mē, as this doth, especially in this so great light, that shineth now euery where amongst vs. As for your liues, & the liues of your pastors and great bishops (though they be such as worthily you may be ashamed of) yet if they had continued in the profession of the truth, therein we would haue held (for al the other) communion wth them. But seing their liues haue bene such a long time, as there were

neuer worse in Sodom, nor any where els (witnes your own stories Benno Cardin: Platina, Sabellicus, Abbas Vesperg: and others) but especially their doctrine hath bene directly contrary in a multitude of most material points of Christian religion, to the doctrine taught vs in the Scripture (as I shew in diuers places of this booke) we haue (as we are counselled Apocal. 18.) seperated our selues fro you and them, least by holding society with you in these your sinnes, we should in the iustice of God haue bene diuen also in the end to bee partakers with you in your plagues. And therefore to conclude this chapter, though you bragge, that you haue two things to quiet your consciences withal, that you beleue a doctrine, that your pastours & the vniuersal Church haue taught you 1500. years; and that their ill liues cannot hurt you: yet in deede and true th you haue neither of both: for your ill liues being ioynd with ill doctrine hath bereaued you of both: & so you haue had nether the vniuersal Church of Christ, but a particuler Synagogue of your own: ney any sound or good pastour either for life or religion, these 600, or 700 yeares to teach you your faith.

The X. Chapter.

NOW to turne vnto the taking of your accompts, maie it please you to shew vs, how you haue followed the steps of the flocke of Christ, according to the counsel, that we gaue to his reasonable sheepe, as we haue said before; who hath taught you the way that you doe follow? what doctours were your first tutors? who hath taught you, that the precious body of our Saviour is not really in the Sacrament of the Altar? who hath taught the doctrine (or, if it be not grieve vnto you, heresie) which you would haue vs to receiue as a Gospel? I know before hand, that you will alleadge me Iesus Christ, and his holie Apostles, whose steppes you doe professe to follow, preaching euery where, that there is no difference betweene your Church (or, to say trueneth, Synagogue) & the church of the Apostles. But I pray, let me vnderstand by what means you can ioine your selues vnto the Church of the Apostles, seeing that you condemne & cut off all the Christians that haue bene & are betweene you & them. For to verifie this, I will alleadge no other but your owne workes: for Calvin in his Institutions at the Treatise of the Supper of the Lord, speaking of the oblation of the bodie of our Saviour Christ, as it was offered in olde time, he doeth write punctuallie these wordes: Calvinus, in sua institutione traditâ de Coenâ Domini. I finde (saith he) that those of old time haue changed

• This is an impudent vntueth

changed this fashion, otherwise then the Institution of our Saviour did require, seeing that their supper did represent a certaine spectacle of a strange inuention, or at the least, of a new maner. There is nothing more sure vnto the faithful, then for them to holde themselves vnto the pure ordinance of the Lord, by whom it was called a supper, to the ende, that onely his authority may be our rule. Yet it is true, that when I consider their good meaning, and that their intent was, neuer to derogate from the onely sacrifice of Christ, I dare not condene them of folly, and yet I thinke, that one cannot excuse them, that they haue not somewhat failed in the exterior forme: for they haue followed more the Ceremonies of the Iews, then the order of Iesus Christ did permit. And this is the point, in which they ought to be resisted: for they haue conformed to much vnto the old Testamēt, not contenting themselves with the simple institution of Christ, they haue to much inclined themselves vnto the shadowed Ceremonies of the Iewes law.

These are Caluins words. The Reader may by them see well, how this noble Reformer of the Gospel, doeth correct all ages and Churches, bee they of Martyrs, Confessours, Doctours, Interpreters, Preachers, or any others, from the Apostles time vnto our age, yet doeth he not denie, but that hauing some regard of their simple ignorance, he is content to be so good to them, as for this time not to condemne their error or impietie, because that which they did, was with a good intent: but yet fearing, that the bearing them to much fauour would trouble his conscience, he giueth sentence against them, saying, that they ought to be resisted, because they were not content with the onely institution of Christ, but rather, that in this case they haue followed the shadowes of the Iewes. Now, for my part, I thinke Calvin & his fellows so scrupulous, that they would not ioine themselves vnto persons, that are spotted with Iewish Ceremonies. And because that all maner of people, how wise soeuer they were, from the Apostles time vntill our daies, haue fallen into this error, he doeth counsel, my masters, his deformed followers (according to his sentence) to follow none of them at all, but only the pure word of the Lord, preached by Iesus Christ, and by his aboue mentioned Apostles.

^a Yet this proueth not that, for the which you alleadged him.

^b Are you not ashamed thus to belie him, is it not euident in his words, that hee speakeh, but onely of some in olde times?

The X. Chapter.

In that by the Scriptures we are able to iustifie our doctrine, and therefore diuerse times haue called vpon you to come to that trial,

and yet cannot by any means bring you unto it, & that we are sure, that that doctrine therein warranted, hath alwaies by God by the meanes he hath appointed for that purpose, bene preserved and continued in his Church. You returning now againe to take accounts of vs, how we haue followed the flocke of Christs sheep that wet before vs, & fed by the tents of his shepheards, are answered. And yet for your better and more plaine satisfying, who hath taught vs the way that we follow, & who were the Doctours, that were our first tutors, we answer you, that Christ, his Apostles, & Euangelists in the new Testament were our first tutors, & since them in the principal points of our religion, the auncient Fathers, whose names and monumēts are knowne vnto the Church, that liued for 1000. years after Christ, & those that I named vnto you before in my answer to your 4 Chapter. But particularly you would know of vs, who hath taught vs to deny the reall presence of Christs body in the Sacrament of the altar? Here I suppose, you meane by real presence that real presence, which is in this case now taught, and receiued in your Church, vnder the formes of bread and wine, to the mouthes of al receiuers, be they faithfull or faithlesse: for otherwise none of vs doe deny a true and most certaine presence of Christ to the faith of the right receiuer. This the being your meaning, we do not onely (as you suppose) answer you, that we haue learned of Christ & his Apostles to deny it, but also of al y^e auncient writers of credit, & account in y^e Church for 700, or 800, years together, & since we haue bene continued in the same by Bertra, and others before named, and their followers, as we haue made it most euident in many booke written to that purpose, & namely of late in a great booke called Orthodoxus cōfessus, the true catholick cōsent of y^e holy Scriptures & auncient Church, of y^e truth of y^e words of the Lords supper, and of al the cōtrouersie thereabout, printed at Tyngure 1578: which booke al y^e swarme of you wil neuer be soundly able to answer & cōfute as long as you liue. And therefore al the rest of this Chapter is needles, wherein you suppose, y^e betwixt Christ and his Apostles, and vs, there is none y^e we cā produce of our iudgemēt, or otherwise against you. But you take vpon you to proue, y^e we cut of the al, that haue bene betweene the & vs, because Calvin hath writē (hādling this matter of the sacrament) that he did find, that they of old time had chāged the fashiō of the administratiō therof otherwise, the Christs institutiō would beare &c. wherupon your cōclusion followeth not, for diuers causes. For an argumēt frō
one

one to al holdeth not: as Calvin hath done so; ergo it is all out opinion, & we al do so. For though we account of him as of a rare & singular minister of the Lord, yet wee doe not binde our selues to doe and say whatsoever he did, and saied. For we know him to haue bene a man subiect to error and infirmity for al his gifts: neither wil you be contented, & such an argument should hold alwaies drawn fro any one of your greatest, & most famous learned writers, to presse al y rest. And a second reason of y weaknes of your argumēt is, that there is more in your cōclusion, then is in y antecedent giuen you by him. For you would conclude (for those are your words, to the prooofe whereof you cite Calvin) y we condēne & cut of al the Christiāns, that haue bene & are betwixt Christ, his Apostles, and vs: whereas Calvin speaketh not of al, but of some of olde time. The 3 reason Calvin himselfe giueth you, in y euē in the words set downe by you, he sheweth plainly, that though in thē that he spake of, he noted some aberration fro the simplicity of Christs institution, yet he did not therfore cut thē of fro the Church, nor cōdēne thē. What are you such a cutter, y you straight cut of al those fro cōmuniō w you, in whō you cā iustly finde any fault or errour in opinion, or practise of life? Surely then you must cut of most of your best friends. That which we can soundly proue to be a fault in brethren, either ancient or of later time, we may safely note, tel them of, and labour to refozme; & yet as long as they ioine together with vs in one God, faith, and Baptisme; otherwise, we can, and ought to holde peace & Christian communion w them: or els where cā there at any time be any true concord or peace kept in the church? For some differences of opinions, & vsages, there haue alwaies yet bene, and wil be betwixt one particuler Church and another, and betwixt some members of the true church, or other. You needed not therfore (I warrant you) onz whit haue bene afraid, that Calvin & his fellows were so scrupulous, that they would not ioine in fellowship w some such as he speaketh of there: and yet y letteth not, but y he should counsel his readers, to prefer Christs own simple institution before the vsage of them, or any other differing from it.

The XI. Chapter.

Yon doknow verie wel, that S. Paul doth cōpare many times the mystical body of the church vnto a natural body, seing that Iesus Christ is the head, vnto whō the body is ioined by ioints, bones, & sinews. If one should then demande of you, how the feete are ioined to the head, you will answer

* 1 Cor. 10.

* You were a very pleasant man belike, that could thus play your selfe a fit of mirth, and when you had done, daunce at: er your owne pipe, & it seemes, you thought that the sport then would be so pleasant, that nobholder could forbare laughter.

* This is vntre and a grosse slander, for we hold and teach, that euer since Christ to our daies, there haue bene both shepheards and sheepe ioyning with vs in the vnyty of faith, & therefore you laugh at your owne shadow and vaine fanisie.

* But this in truth your cannot do, therefore yours is not the Catholicke Church by your owne reason.

me, by the legs, which are next vnto the feete. And if I aske you, how the legs are ioined to the head, you will answer, by the ioints, and by the reins of the backe, and so consequently from member to member. I doe beleene, that we are all of one accord, * that the ende of the world is at hand, and so consequently, that we are the lowermost part of the body, so that we are the feete or the legs. Then, my masters, you that haue made so fine an Anatomie of the Masse, at my request make another of the ministrie of your congregation. * If you should see such another as Apelles, that would paint a man, and that he had drawen his head, and without painting the rest of his bodie, he had set his feete vnder his eares, what would you saie to such a Table? (Spectatum admissi risum teneatis amici?) Would you not thinke, that he was a simple painter, or else a great lester? Euen so doe you deserue, that one should laugh at your ministrie: * For you will ioine your Church (if it may bee so called) vnto the church of the Apostles, without setting forth anie members betweene them. You take but scant measure, when you will cut of all the Bishops, Pastours and doctours, that haue bene from the Apostles time vnto our daies, they being the members that followe the head of the church. This maie well be called a new Religion, or, to saie the truth, it is a meere presumption, to sue without wings, or to climbe without a ladder. And I saie to you againe, that this is not the waie to followe the counsell of the great Shepheard, that I mentioned before, who doeth saie vnto vs, that if we will not misse the waie of the Catholicks, we ought to follow the flocke of those sheepe, that haue gone before vs, that is to saie, that we should reckon by succession, the Pastours that haue succeeded in continuance of one kinde of doctrine, the which, as we haue shewed, the Catholicke church doeth, and hath euer done.

The XI. Chapter.

As though you had most substantially proued by Caluins words, that we cut of all Christians betwixt the Apostles and vs, in this Chapter you vrge the metaphor of a body, whereunto usually the church of Christ is compared: whereupon you gather, that as there is an orderly connerion and situation of members in a body, so there must be in the church; and that therefore our church must needes be a monstrous mishapen thing, in ioyning the Christians of these later daies, with the Apostles, without any betwixt, and so imitating, as it were, the feete of the body hard to the eares, without any other members betwixt the one and the other. And thus hauing framed this mery conceit in your owne heade, you call vpon your friends

frendes to laugh at it with you, and so you proceede in telling vs,
 that whiles we take this course, we fly without wings, and climbe
 without a ladder, and despise the counsell of Salomon: which af-
 ter your maner you interpret, that we should reckon by succession
 the pastours, that haue succeeded in continuance of one kinde of do-
 ctrine, the which (you say) you haue shewed you haue done. To
 what purpose now is all this, seeing in trueth neither we doe thus
 cut of all Christians betwixt them and vs, neither haue you shewed
 any such succession of pastours downe from them to you, continuing
 in your doctrine. Truly to no other purpose can they serue, but to
 expresse your owne ridiculous vanity. Howbeit, because you called
 in the former Chapter for the names of those, that haue taught vs to
 deny your real presence in the sacrament, and vpon a conceit in your
 owne fantasie, that you haue posed vs, you haue growen to bee thus
 full of these swelling wordes of vanity, and because I feare, neither
 you, nor many of your disciples, will vouchsafe to peruse those books
 that I sent you vnto, for answer in that point, & yet haue hope, that
 for your sake some of you may chauce vouchsafe to reade this: I will
 not sticke with you, particularly to satisfie your request a little fur-
 ther. First therefore vnderstand, that we haue learned to deny your
 kinde of reall presence of Christ himselfe, the institutour of this Sa-
 crament, because he hath flatly and vehemently affirmed without
 exception, Iohn. 6. 54. that whosoever eateth his flesh, & drinketh
 his blood hath eternall life. Whereas by the meanes of your doc-
 trine it followeth (because all that receiue this sacrament haue not
 faith, but manie lacke it) that it shall bee eaten of manie that shal be
 neuer the better by it, but the worse. We haue also further learned
 it of him, in that in the same Chapter, speaking of the eating of his
 body, & drinking of his blood, he drew his hearers from a grosse con-
 ceit of eating & drinking him by their bodily mouthes, by vsing of
 the word beleueeth in stead of eateth and drinketh, ver. 40. 47. and
 cap. 7. 38. by mentioning vnto them his ascension, Iohn. 6. 62. & latt-
 ly by saying vnto the, It is the Spirit that quickeneth, the flesh pro-
 fiteth nothing: the words that I speake vnto you, are spirit & life:
 ver. 63. This finally we haue learned of him, saying, If any shall say
 vnto you, Lo here is Christ, there is Christ, beleue it not. Math.
 24. 23. & by his continuing at the table, when he first instituted and
 ministred it vnto his Apostles, without alteration either of his place,
 or forme. Mat. 26. Mar. 12. Luke, 22. 17. Cor. 11. The Apostles & euā-
 gelists

gellists haue also taught vs to deny it, in y^e they teach vs, that he vis-
bly ascēded into heauen, & that he shall so also come againe, whē
he cometh frō thence &c. Act. 1. 11. especially seeing his coming
to iudgement is called his secōd comming, Heb. 9. 28. and vntil the
restitutio of all things, it is saied by Peter, the heauē must cōtaine
him. Act. 3. 21. The Euāgelists in laying downe vnto vs the story of
his natiuitie, life & death, so prouing vnto vs, y^e he was & is a true and
perfect mā, encourage vs also (least we should with the Marcionites,
& other heretiques denie the trueth of his māhood) cōstantly to deny
your reall p^resēce; for y^e maintenance whereof, you are vnto to fan-
a nūber of things quite contrary to y^e nature & trueth of his māhood.
And lastly, in that reciting y^e wordes of the institution, they tel vs, that
Christ commanded that to be done in remēbrance of him, Luke. 22.
19. 1. Cor. 11. 24. & there Paul saith (v. 26.) As often as ye shall eate
this bread, & drink this cup, ye shew the lords death till he cō:th
wordes plainly argu, y^e though y^e sacramēt be both rightly ministred
receined, yet it inferreth not any such real p^resēce, as you ther imagin.
Now betwixt them & vs we finde infinite places, in w^riters of all
ages, that teach vs still to denie your reall p^resence: but amongst ma-
ny, marke these for example. Tertullia in his 4. booke against Marcio
interpreteth these wordes. Hoc est corpus meum, thus, that is to say,
This is a figure of my body. Augustine against Adamātus y^e Mani-
chee, c. 12. w^riteth, that christ doubted not to say, This is my body,
whē he gaue a signe of his body: & vpon y^e 3. Ps. he saith, that Christ
admitted Iudas to a bāquet, where he cōmēded a figure of his bo-
dy to his disciples: & vpon y^e 98. Ps. he saith, yee shal not eat this body
that yee see, neither shall yee drinke that bloud, which they shall
shed that crucify me: I haue cōmēded vnto you a certaine sacra-
ment, it being spiritually vnderstoode will giue you life. In his 3.
booke therfore of Christian doctrine he w^riteth thus, This saying of
Christ, Except yee eate the flesh of the son of mā &c. seemeth to
cōmand an heinous thing, & a wicked: therefore it is a figure, cō-
māding vs to be partakers of Christs passiō, keeping in our minds
to our great profit & cōfort, that his flesh was crucified & wofided
for vs, c. 16. he saith, It is a miserable slavery of the soule to take the
signes for the things signified, in y^e same booke, c. 5. And therfore in
his 23. epistle, he telleth vs, that the similitude betwixt the signe &
the thing signified is the cause, why the one beareth the name of
the other in sacramēts: & in his 57. questiō vpon Leuitic. he giueth vs
this rule, The thing that signifieth, is wōt to bear the name of the
thing

thing which it signifieth; as Paul said, The rock was Christ, & not, it signified Christ, but euē as it had bene indeed, which neuertheless was not Christ by substance, but by signification. So that his vsual doctrine is, to teach vs in this sacrament, to seeke christ in heauē by faith, & thereby to make him present, w^{ch} otherwise is absent, as you may read in his 50. tract vpon Iohn, & els where very often. And w^{ch} Augustine & rest of the fathers consent in this matter, & therefore nothing is more comō w^{ch} them, then to call the outward part in this sacrament a signe, figure, similitude, resemblance, or representatiō, as it appeareth in these places. Chrysostom in his 83. Homil: vpon Mat. Hierom in his 2. booke against Iouiniā, Ambr. in his 4. booke of sacraments, c. 5. Basil in his lyurgy: Ephr: in his 4. booke against the impugnērs of Christs manhood by humane reason. And Origen vpon Leuit: hom: 7. teacheth vs, that the letter of those wordes, Except yee eat the flesh of the son of mā &c. killeth: & therefore he teacheth vs there spiritually to vnderstand them. Altho vpon these wordes of Christ gathereth, that no wicked man can eat the flesh of christ, vpon Mat. c. 15. as for y^e other part, he granteth the wicked may eat, & that when it hath bene eatē, in the end it is auoided into the place of eielement, Hom: 15. vpon Mat. Athanasius noteth, y^e christ made mention of his ascension Iohn 6. to w^{ch} draw thē from corporall & fleshly vnderstanding of his wordes; vpon these wordes, whosoeuer speaketh a word against the son &c. But Chryl. goeth plainly to worke & saith in his 11. Hom: vpon Mat. that the very body of christ himselfe is not in the holy vessels, but the mystery & sacrament thereof is therein contained. And therefore in his 46. Hom. vpon Iohn, sheweth vs, y^e christ saying the flesh profiteth nothing Iohn 6. ther by warned vs to take heede of carnall and fleshly vnderstanding of his wordes: which is to vnderstand them (saith he) simply: and in his 4. Homil: vpon the 4. to the Corinth: he telleth vs, that the body of Christ is the carion, where the Eagles will bee: he nameth eagles (saith he) to shew, that who so will approach to his body, must mount aloft & haue no dealing with the earth, nor be drawē downward, but must euermore fly vp &c. For this is a table of Eagles (saith he) that fly on high, & not of laies, that creepe beneath. Christ tooke bread which cōforteth mā's hart, that he might repressēt ther by his body & bloud, saith Hier. vpon 26. of Mat. As thou hast in baptism receued the similitude of death so likewise dost thou in this sacramēt drik the similitude of christs bloud, saith Ambrose in his 4. booke, & 4. c. of the sacraments. Ciprian de vñctione chrismatis, writeth thus, Christ in his last supper gaue

gaue vnto his Apostles bread & wine, which he called his body & blood, but on the Crosse hee gaue his very body to be wounded with the hands of the souldiers, that the Apostles might declare vnto the world, how & in what maner, the bread may be the flesh & blood of Christ. And the maner straight way he declareth thus, that those things, which do signifie, & those things which be signified by the, may be both called by one name. Fulgērius. in his booke to King Thrasimund hath these wordes, This cup or chalice is the new Testamēt, that is to say, doth signifie the new Testament. Theodoret in his first Dialogue most plainly writeth, that Christ honoured the signes and representatiōs, which are seene, with the name of his body and blood, not changing their natures, but adding grace to nature: and yet more plainly in the 2. Dialogue he writeth thus: the mystical signes after sanctification go not from their nature: for they tary in their former substance, figure, and forme. Vea euen Gelasius a Pope, about the yeare 500. against Eutiches, is as plaine, saying, in the Eucharist the substance and nature of bread and wine cease not. For the image and similitude of the body and blood is celebrated in those mysteries. And Bertram in his treatise of this matter, writen in the time of Carolus Calvus labourerth by many prooves & testimonies to shew, that bread and wine remaine still, and that we are here to followe Christ in a figure and mystery. And Bede vpon Luke. 22. saith, because bread doeth comfort mans heart, and wine doeth make good blood in his body: therefore the bread is mystically compared to Christs body, and the wine to Christs blood. The like saying hath Haymo in his 5. booke De sermonum proprietate. Emissenus de consecrat. Dist. 2. cap. Quia corpus, compareth the conuersion in the Sacrament to the conuersion in a man regenerated, which we all know is in quality, and not in substance. There are two Epistles yet extant in the Saxon tongue, made by one Alfricke in King Etheldreds time; about the yeare of the Lord 996, being then (as some write) Bishop of Canterbury, wherein he teacheth the bread and wine to be no other wise the body and blood of Christ, then manna, and the water of the rocke was Christ: who also translated 80 sermons out of latin into the Saxon tongue, whereof 24. were appointed to be read for homilies: and in that which was to be read on Easter day, there is much direct matter against Transubstantiation, and your reall presence, And since these times you know well

well inough wee haue had many from time to time (yea, mo the you well like of) that haue beene as flat and direct against your kinde of reall p[re]sence, as we are now. This Master Foxes booke of Actes and Monuments hath made euident to all the world. And it is famously knowen, that befoze your Lateran Councel, vnder Innocent the 3. in the yeare 1215. it was not decreed to bee as you now hold. It appeareth also by the last session of the councell of Florence (which is not much aboue 140. yeares ago) that the Greeke Church vntill then stood against your doctrine of transubstantiation, which is the ground of your reall p[re]sence. And Tonstall (though otherwise a great man on your side) yet in his booke of this sacrament, saith, perhaps it had beene better to leaue euery man that would be curious concerning this matter, of the maner how Christ is present, to his owne coniecture; as by his confession, befoze the councel of Lateran, it was left at libertie. And Iohn Duns, a friend of yours, vpon the 4. booke of the sentences saith, that the wordes might haue beene expounded more plainely, then by Transubstantiation, if it had pleased the Church. Gabriel Biell another great doctour, vpon the canon of the masse in his 40. reading plainely confesseth, that it is not expressed in the canon of the Bible, how the body of Christ is there, whither by Trāsubstantiatiō or Consubstantiation. Euen so your great Bishop Iohn Fisher w[ri]ting against Luthers booke of the captiuitie of Babylō, is enforced to confesse, that he findeth not in Mathew, nor any where els in the scripture, any thing to p[ro]oue, that there is thereby the reall p[re]sence of Christ in your masse: nor that whensoever a Priest shall go about that matter, hee maketh the bread & wine the body and bloud of Christ: and so concludeth, that he thinketh, that euery man vnderstandeth, that the certaintie of that matter dependeth not so much of the Gospell, as it doeth vpon the vse, tradition and custome of the Church. These testimonies forasmuch as directly they are against your literall exposition of Christs words, your new denise of transubstantiation, the onely pillar and buttresse of your real p[re]sence, and against your grosse and carnal eating of him with the bodily mouthes of all receiuers good and bad, they may not bee denied to bee forcible against your reall p[re]sence. For the cause thereof denied and taken away, the effect must cease: and if the consequent thereof, which is eating of Christs precious bodie with the filchy mouthes of vnbeleeyers bee absurd, the antecedent

antecedent thereof must also be absurde.

Howbeit, because you shall not say, that we are unwilling to peelde you thorowly an account, why we deny your reall presence; vnderstand you yet further, we are moued so to doe, because your doctrine of trāsubstantiation (the onely vpholder thereof) and the doctrine it selfe (as you holde it) bringeth in, without all reason, such an interpretation and construction of the wordes of the institution of this Sacrament, as taketh away the analogie betweene the signes, and the thinges whereof they are signes, overthroweth the nature of a Sacrament, in annihilating or otherwise abandoning the outward part; which scripture, and al antiquity necessarily require to continue, to the constitution of a Sacrament: as bringeth in many monstrous absurdities and needelesse miracles, contrary both to the true faith of Christs manhoode, and good maners; abhorring, both by nature and expresse warrant of the scripture, from eating and drinking of mans flesh and blood couered or vncouered; and as lastly inferreth an eating, & drinking of Christ by the mouthes of the wicked and vnbeleuers, as wel as of beleuers. Which eating of Christ with the bodily mouth, neither standeth with the doctrine of the word (which teacheth no such bodily commixion of our bodies to Christs, & therefore (seeing the sacraments are but confirmations of that which is taught in the word) cannot, or may not be taught herein) nor yet to the nature of the couenāt & communion to christ, which is spirituall, & belongeth only to the faithful, & therefore only must be offered, sealed & ratified in this sacrament to them. And yet for al this, I would not haue you to imagine, y we deny al kinde of reall presence in this sacrament of Christs body & blood. For we doe most constantly teach to the ancient fathers, that in this sacrament though by means thereof there be a change in name, vse, honour, and estimation in the outward elements; yet they remaine still to be fed on to y mouth of the body, and that when by occasion of that which is done by the outward elements, the communicāt calleth thankfully to remembrance christs death, and beleueth that his body was as certainly broken for him & his blood shed, as there he seeth the bread broke, wine pouzed out, and both deliuered vnto him; & that thereby his full & perfect saluatiō was absolutely wrought: the by this mouth of his soule, faith, he as certainly, though after a spiritual, & vnspeakeable maner, feedeth vpo christs very broken body, & bloodshed, & groweth through the working of the spirit to a cōmunion thereto, as by the mouth of his body he feedeth vpo the

the outward elements, & so by the force of nature hath them united to his nature. And marueil not, that faith can & doth make y^e body brokē and bloud shed of Christ (which was now done 1500. yeares ago) yet liuely & truly present. For it can make things spoken & taught in the word (though done neuer so long ago) & things absent to be present. And therefore whē Paul wrote to the Galat: though Christ long before had beene crucified, and was ascended, yet by the meanes of the word & sacraments on the one side ministred amongst thē, and of their faith on the other side, he saith, that Christ was euē crucified amongst thē. Gal. 3. wherein (as Chrysostom noteth vpon that place) his meaning was, to shew the strength of faith, which is able to see things though far away, & that by the eies of faith, Christs death was more clearly & perfectly seene, then it was of many, that were present at it, & saw all that was done. You seeine in this your doctrine, and for the defence thereof, to be great aduancers of Gods omnipotencie. But in Christs time, I pray you tell me, whither they that beleued that Christ could fulfill their desire though absent; or they that thought, he must be locally present, or els it would not be, had the greater faith in his omnipotencie? I am sure you will say, the faith of the former was the stronger, and that they therein shewed themselves better perswaded of Christs almightinesse, then the later, for the euidence of the matter will enforce you to confesse thus much. Then to applie this to this present matter, the thing, that both you and wee desire, is, truly to bee fedde with the bodie and bloud of Christ to eternall life: whither then doe wee or you indeede beleue his omnipotencie better: we, that say and beleue, that he can and doeth feede vs herewith, and unite vs and himselfe together in the vse of this sacrament, hee tarrying still in heauen according to the Scriptures; or you, that imagine, that hee cannot doe it, vntill hee creepe into your moutes, vnder the formes of bread and wine? Nay, whatsoeuer you talke of his omnipotencie, this argueth, that your faith is too too weake therein, in that you must haue such a reall presence of him, as you imagine, or else you thinke it will not serue your turne. You will graunt, that distance of place betwixt heade and feet, betwixt man and wife, father and sonne breaketh not, nor hindreth the union, that nature hath made betweene them: what weaknes of faith then were it, to thinke, that Christ our head, our hūsband, our father must be locally contoured with vs, or els the vnion betwixt him and vs cannot be perfected? Assure your selues, if beeing
at

at this table, you will seeke him by faith, where hee is in heauen, and not, as you doe, in the formes of bread and wine (whereunto only your owne fantasie hath tied him) by your faith you shall so reach, and apprehend him, and hee by his spirit will so embrace you, that there was neuer head moze surely by vienes, sinewes, arteries and other helps of nature tied vnto the inferiour parts, noz husband to wife, noz father to sonne moze fast and surely linked and knit, by the bonds of naturall vnion, then he will vnite himselfe vnto you. For the defence of your reall presence, and for the auoiding of many absurdities concerning Christs manhoode, that thereby you are fallen into, you talke much of the state of Christs glorified body. But alas, doe you not see, that whatsoeuer you talke thereof, is quite besides the purpose? For this is not a Sacrament of his glorified bodie, but of his crucified bodie: not of the coniunction of his bodie and bloud, but of the separation of the one from the other: and therefore Christ in the institution, called not bread and wine simply his bodie and bloud, but his bodie broken and bloud shed, and gaue the bread a sacrament of the one, and the wine, a part from the bread, a Sacrament of the other. Whereupon it is euident, that here we haue to doe with his passible body, with his bodie broken, & his bloud shed vpon the crosse, and not with the state of his glorified and impassible body; and therefore vnlesse the state of his passible body dying vpon the crosse, will stand with your reall presence, it hath no place here. For by the very wordes of the institution (which you would seeme otherwhiles most carefully and literally to vrge) it is the body broken and the bloud shed, that must here be really present: which otherwise then by faith, how can it be? seeing it is so long since his body was broken, and bloud shed; and since it hath not bene really at any time iterated, noz can be, for he died once for all, and so, that since he is not to die any moze, as the scripture teacheth, Rom. 6. Which if you and your fellows would seriously marke, the naked and bare wordes of the institution, would driue you from your kinde of reall presence (which cannot be of the body broken, and bloud shed of Christ now) to embrace our reall presence thereof, thow faith and effectuell remembrance, that they were once so blessed to our redemption, which is possible and effectuell vnto saluation. Thus much to answer your demande concerning this matter.

The

The XII. Chapter.

AS touching the rest, * you haue accustomed in your ministrie, to use the imposition, or laying on of handes, and you saie, that it is an ancient and honest Ceremonie, * in this you saie the trueth. For as wee reade, of great antiquitie this ceremonie hath bene used, as well in the olde lawe, as in the lawe of grace. And vnto that did redounde the imposition of handes, laied vpon the * Whether that was brought to the immolation of the sacrifice of * Moises lawe; to declare, that those that are ordeined vnto the seruice of God, and vnto the ministrie of the church, ought to retaine the like ceremonie: and so the Israelites did laie their handes vpon the Leuites, & Moises likewise did lay his handes vpon Iosua, whē he was made a captaine of the Israelites, who did represent the church of Christ. The Apostles haue vsed the like, as we find, where we reade, that * S. Peter & S. Iohn did laie their handes vpon the Christian people of Samaria, * A. 8. 19. & 13 and S. Paul vpon the Ephesians, and likewise the Apostles vpon the seuen Deacons, & vpon S. Paul and Barnabas, * S. Paul doeth admonish Timothy, not to despise the grace that he had receiued by the imposition of handes, & that he should set forth the gift of God, that he had receiued with the imposition of the handes of S. Paul vpon him. Hee doeth likewise command him, not to vse this imposition of handes without discretion, to the end that he doe not communicate with the sinne of another. Calvin according to these authorities in his institution booke (Ar. 8. cap. 50.) of faith, doeth command the like to be used in his church. It doth appeare (saith he) that the Apostles haue vsed no other ceremony in the vocation to the ministry, but this imposition of handes. Now I thinke, that they tooke this custome of the Iewes, who did present vnto God by imposition of handes that, that they would blesse & cōsecrat. After this sort Iacob (Gen. 48.) whē he would blesse Ephraim & Manasses, he laied his handes vpon their heades. Our sauour did the like vpon the little children, when he did praie. Mat. 19. And as I thinke, it was all to one end ordeined in the law: & therefore, the Apostles, by the imposition of handes, did signifie, that they did offer vnto God him, that they did receiue into the ministrie, although they did vse it likewise with those, vnto whom they did distribute the visible gifts of the holie Ghost. How so euer it be, they haue used this solemnitie as manie times, as they did ordeine any bodie to the ministrie of the church, as we see by example, as well touching the pastours and doctours, as the Deacons. Now, although there be no speciall commandement, as touching the imposition of handes: yet notwithstanding, seeing that we reade, that the Apostles did vse it continually, that which they did vse so diligently, ought to be vnto

* What neede then this long dispute, to disproue our calling, for want of it.

* Exod. 29.

* Leuit. 4.

* Num. 8. & 17

* Num. 17.

There is nothing concerning imposition of handes.

* A. 8. 19. & 13

* Timot. 2.

* The places of Paul to Timothy are clarkely quoted, but yet according to your maner, that is, not one of them right.

¶ To what purpose is all this long discourse of imposition of hands, seeing we doe vie it. And it is notoriously known, that all these had imposition of hands, and had an outward ordinance calling, according to the times & places when and where in they lived.

us as a precept. And surely, it is a profitable thing, to set forth to the people the dignitie of the Ministerie by such a Ceremonie, & to make him knowe, that is thus ordeined minister, that he apperteine to no more to himself, but that he is dedicated to the seruice of God & of his church, &c.^a Thus, seeing that Calvin doeth confesse the imposition of hands to be so necessary for the ministerie of the church, & that it is approued, as well by the lawe of nature, as by the lawe of Moyses or of the Gospell: Answer vs then, who was he, that laid his hands upon Calvin, to safe conduct the charge of his conscience? You will answer me, Zuinglius, or Oecolapadius, or the others of his time. And if by chance one would be so curious, as to pursue this designe, mounting a little higher: I meane, to know of whom these aboungamed haue receiued their blessing & imposition of hands, I thinke you will not name the Apostles, if you will not haue euery mā to laugh at your folly: for there is none so simple, but doeth know, that they died aboue 1500. yeeres agoe. And seeing that your Patriarch hath made vs to goodlie an oration, as touching this imposition of hands, affirming it to be necessarie, both by the lawe of Nature, the law of Moyses, and the lawe of Grace, how doeth it come to passe, that Zuinglius hath not vsed it, to confirme his ministerie.

The XII. Chapter

Seeing you know and confesse, that we allow & retaine in our vocatiō this ceremony of imposition of hands, what needed you to haue made so much adoe therabout? But hauing iustified y^e vse therof by Caluins testimony, and otherwise, you demand of whom Calvin Zuinglius & Oecolapadius had this imposition of hands? I answer, y^e not only these, but many other, who god first stirred up in these later daies to detect Antichrist, & so to bring him to consūption, of whom y^e rest y^e haue followed in that course haue descended, & had theirs, had y^e same vocatiō & successiō, wherof you pour selues brag. For most of the were priests (as you call the) ordied by your selues, & doctours of diuinitie allowed in their times by the vniuersities, wher in they were brought vp. But y^e same vocation, w^{ch} you abused, our mē haue laboured to vse well & to y^e vaine successiō of persons, wher w^{ch} you decked your selues, they haue added the successiō of true doctrine, w^{ch} you had corrupted. So y^e what good soeuer was in your vocatiō, ours had it also, & besides, since they haue had confirmatiō of their ministry amongst these lues, and by the consent & approbation of y^e people amongst who they haue ministered.

The XIII. Chapter.

¶ Cip. i. epist. c. 6. If that the good doctor *S. Cyprian had beene in these our daies, might he not well haue saied against your schollers, that which he did write against

gainst Nouatus? there needed no other, but in steede of Nouatus to put in Calvinus or Zuinglius; & nomine mutato, de vobis fabula narrabitur. Seeing that the saide S. Ciprian doeth hold & affirme, that Nouatus ought to be accounted as no Bishop, because he succeeded a body, but rather that he did make himselfe a Bishop, without any imposition of hands. Then to what purpose, I praye you, are ye of the opinion, that Calvin & Zuinglius are such faithfull ministers, considering that they are as farre from proning the confirmation of their ministrie, as ever was Nouatus. You will answere mee, that you haue no neede of the imposition of hands of the Papists, superstitious Idolaters & infidels. But this maketh your cause neuer the better: for if you are so scrupulous by nature, that it goeth against your consciences to come to kneele to our Bishops, you should (I say in times past) haue required your ancient ministers to haue given you a warrant for the confirmation of your estate, when one doeth demande of you, since when your Religion began you are not content, to claime the beginning from the Apostles, but rather, stepping hardlie forward, ye are not content to staie at Dauid or Abraham, but you must needs fetch it from Abel, yea, from Adam. And if one should spurre you forward, you would go, I knowe not whether. Then seeing that your church is so ancient, and that it hath endured till our daies (if we will beleue you) it is not like to be true, that it hath bene destitute altogether of ministers: for although it be so, that God did greatlie afflict the Israelites with the captiuitie of Babylon, yet did he neuer leaue them without comfort of good doctours, such as Daniel, Ezechias, Abdias, and manie others: Euen so you, that thinke in your owne heades, to bee the people of God, I cannot thinke (if it bee so) bee would so haue given you ouer, as to want ministers to comfort you in your afflictions, and to ordeine your ministrie, by the imposition of hands: What staies you, that you doe not go to them, seeing that you haue nothing to doe with ours? And if you say, that you haue done so, doe vs so much pleasure, as to let vs heare their names, & in what time they did flourish, or otherwise you maie pardon vs, if wee giue no credit to your fained imaginations.

The XIII. Chapter.

YOU boldly adde vnto Cyprians wordes, these wordes, without any imposition of hands, for neither where the other wordes of his do you recite are, nor yet any where in that epistle doeth he once mention y ceremony of imposition of hands. Neither can Cyprians saying against Nouatianus (whom you cal wrongfully and ignorantl Nouatus) truly be applied either to Calvin or Zuinglius, seeing they had doct of Diuinity by the vniuersitie, wherein they were brought vp. And after these two were ours, the one had an ordinary calling by the presbytery, magistrate and people of Geneva: the other of Zurich, and so had the rest in the places where they taught.

^a Ciprian calls him that he speaks against Nouatianus, who was a Roman, and the disciple of Nouatus of Africke. That Nouatus & Nouatianus were two euerrall persons, it appeares in Ciprian lib. 3. ep. 11. 8. & 9.

^b These words you adde, for they are not in Ciprian.

^c This is but your flader & sayings for both these were, and so are wee able to proue, that they had sufficient warrant for their calling.

^d Yea euen from that doctrine, that God taught Adam and Eue in Paradise, though it grieue you.

^e Whence proue you, that they had there a prophet: then named Abdias? Or that there was then any Propet named Ezechias? but it may be you would haue said Ezechiel.

^f These 2. while they were yours, and so others, as Luther, Eucer, Capito, Carolstadius, Oecolampadius and the rest, had calling either to be priests, or to be ordered by your owne Bishops, or at least to be doctours of Diuinity.

(as I haue read) the ordinary calling & vocation of the times, wherein they liued euen from your selues. For as for Calvin, his father got him a prebend or benefice in a Cathedral church, and a curateship in a towne hard by, of a Bishop of yours, where he was bozne, w^o would not haue beene giuen him, vnles he had beene within orders, I think. And Zwinglius, it is wel knowē, was a Canō in the cathedral church of Zurich, 2. or 3. years there liuing & preaching, befoze he was ours. And so I read the other preached also in his cure, befoze he was ours: where by it should seeme, y^t the one had imposition of hands to holy orders (as you terme them) of some Bishop of France, and the other of some Bishop likewise of Germany. Now after, when as by force of the trueth, they grew to be of our Religion, & so came out of Babylon to vs, they both were accordyng to the order of those churches where they serued, called orderly to the ministry of the Gospell, where also they both succeeded others, that went befoze them. Neither of which could Nouatianus truely alleadge for himselfe, and therefore Ciprian saith, that he was neither in the church nor Bishop. But seeing we account our church so ancient, as that when we are asked, when our Religion began, we will say, it hath beene euen from Adā, & also that euer since it hath endured, and continued; you say, it is not likely that it hath at any time beene altogether destitute of ministers. For though God did afflict the Israelites for their sinnes with the captivity of Babylon, yet he did neuer leaue them without cōsozt of good doctours, as Daniel, Ezechiel, Abdias, and others: & therefore seeing we haue nothing to do w^o yours, we either haue, or should haue sought them out, & haue taken imposition of hands of them, which if we haue done, you wish vs to tell you their names, when and where they flourished. To answer you indeede for the substance of our Religion, we say it is the same w^o God himselfe first taught Adā in paradise. For first, he was taught to serue God, not accordyng to his owne will, but accordyng to the law that God gaue him. Secondly, he being found a trasgressour of that holy will of God, after he was brought to see his sin, & the danger thereof, he is sent for recouery by Gods promise, only to y^e promised seed: and then is he taught, how to liue in his vocation: wherein lieth the sum of that Religion, w^o wee now teach and preach. For first, we teach men, how to serue God accordyng to his owne reuealed wil, & not accordyng to their owne fanisie, as you doe. Secondly, finding men many waies to decline from this rule, wee labour to make them see their sins, and the danger thereof, which whē we haue done,

done, we send the only to Iesus Christ for help and comfort. In both
 to you also offend; first, whiles you keepe men fro seeing y^e multitude
 and grievousnes of their sinnes, by extenuating the power of original
 sin, by making mā beleue, y^e the fulfilling of the law is now possible
 vnto him, that many sins of their owne nature, for their littlenes are
 veniall: and that the first motions of sinne arising from the corrupci-
 on of our owne hearts not consented vnto are no sin: and then you go
 from this most ancient order of God, in that you send men for their
 recouerie not only to Iesus Christ, but to their owne freewill, me-
 rits and satisfaction, & to a nūber of thinges very trifling and ridicu-
 lous: by vse and doing whereof, you would perswade them, they shall
 purchase to themselves remission of their sinnes. In the 3. point also,
 we follow the patterne of our heauenly father, calling vpon euery
 man according to his calling, to get his liuing in an honest vo-
 cation, with the sweate of his browes; and shewing woman, that in
 lawfull wedlocke (if by nature or otherwise she haue not the gift of
 continencie) though to her paine & sorrow, she is for the encreasing of
 Gods kingdome, and the common weale, wherein shee liueth,
 to conceaue, and beare childzen; whereas you drawe both the one
 and the other herefrom, into Hermitages, Cloisters, and Nunries,
 there to liue an idle life, out of all vocation profitable to the Church,
 or common weale. And we are perswaded, that this Religion, and
 consequently a Church to holde and embrace it hath euer since vnto
 these daies continued. And we graunt you also, that though God for
 the sinnes of his people doe afflict his Church diuers times, and that
 grievously; as he did the Israelites with the 70. yeares captivity: yet
 then he doeth not leaue them without teachers to comfort them, and
 therefore in all ages and times doe constantly beleue in one place or
 other, that this our Religiō and Church hath had some such. Yet you
 must take this to you, that in such times of the afflictio of the Church
 the ordinary state of the ministrie thereof hath often failed. For you
 haue heard Azariah the prophet tel king Asa, in respect of such times
 as were before his time, that Israell a long season had beene with-
 out the true God, without prophet to teach, and without lawe, 2.
 Chron. 15. And in the 3 of Hosea you may reade propheticō, that
 the children of Israell shall remaine many daies without a King,
 without a Prince, without an offering, without an image, without
 an Ephod, and without Teraphim: by which wordes, the Prophet
 plainly foresheweth, an interruption should be of their outward or-
 dinary

dinary visible ministry. And even in respect of the time that you mention, it appeareth in the 2. of the Lamentati. that the like was fulfilled in the Church, in respect of that time of their captivity in Babylon. For there Ieremie lamenting the state of the Church then, saith, The Lord hath caused the feastes and Sabbathes to be forgotten in Sion, and hath despised in the indignation of his wrath the King and the Priests, the Lord hath forsaken his altar, & hath abhorred his sanctuary. And when those prophecies of the flourishing of Antichrist: 2 Thes. 2. and Reuel: 17. and that of the Churches being dried into the wilderness, and there remaining for a time, Reuel. 12. should be fulfilled, who seeth not, that it is no strange thing, but a thing plainly foretold, should be, y neither the church her selfe nor her teachers should be very visible and apparent. And therefore speaking of those times, when indeede those prophesies were verified, as you doe, you doe our church and her ministers great & double wrong: first, in thus chaling the into the wilderness, there to saue themselves from your fury: and then, yet in exacting at our haubes the names of them, whom God by thus hiding of them, preserved to continue his church. And yet (as I haue shewed you before cap. 4.) in the mercie of God, whē your Antichristia Synagogue flourished most, in Bohemia, & other places, y Christians called Waldēses, were many, and had diuers assemblies, schools, churches and ministers. Why the (say you) haue you not, or do you not, run to the, that by the you may haue your ministers ordeined or confirmed, & if you haue, tell vs their names, that did it. I answer you, we haue thought it needles, seeing (as I haue shewed) otherwise both our former & later ministers, nearer home had both ordinatio, & confirmation, that well enough serued their turnes. Besides, I am sure you cānot be ignorant, but it hath ben an ordinary thing to God, whē the ordinary ministers of y church, & consequently y outward face & countenance thereof hath bene corrupted, & gon frō y truth, & waies of the lord, to raise extraordinary prophets and others to seeke & procure y reformatiō thereof, as it appeareth by raising vp from time to time prophets amongst y Israelites, in y ruins and corruptions of his church, who should haue had wrong offered, if they should not haue bene received as the Lords ministers, untill either they could get ordinary admission of the Prelates then, to reform whose corruptions they were set, or untill they could shew names of some other prophets, that had ordinarily succeeded others, & also ordeined them. Which is y very case of the Lords faithful ministers,

sters, whom he hath vsed first in any nation without the ordinary calling of the daies immediatly going befoze, to detect & lay open y^e horrible corruptiōs thrust vpon the Church by the papacy. For they found, that the word of God was concealed & hid frō the people, & y^e insteade thereof, they were sed wth the inuentions and traditions of men; y^e the honour y^e was due to God alone was turned vnto mē & vnto images; y^e y^e blood of Christ was ineffect trode vnder foot, in y^e so many bywaies were sought to attaine to heauē by, besides Christ: y^e the sacrament of his body & blood was turned into grosse Idolatry, & the vse quite peruerter. To be shor^t, they found al the holy scripture prophaned & poisoned wth the Popes glosses, & false interpretatiōs. These things therefore being thus, & the lord reueling vnto thē his truth, because y^e time was come, that Antichrist must be detected, y^e lord gaue vnto thē the spirit of courage and boldnes, first to notifie these corruptiōs to the Prelates of your church, and to craue at their hāds the reformation thereof: but finding that that would not be, because sathā will not be against himselfe. Ma. 12. what were they to do els, but according to y^e y^e God gaue thē, and the places they had in vniuersities & in y^e church, to proceede to call the people yet frō those errors to the truth. When fire shal take hold of a city, or the enemy scale the wal in the night, if y^e least burgesse shal giue an alarū, yea if it be but a strāger (the watchmā sleeping y^e should giue warning) no mā would stād crissling in demanding by what title he did it, but streight he will run to the water and to y^e wals, and laie to his hands to preuent the mischief, & thanke him y^e gaue the warning. And yet whē y^e mē, we speake of, giue notice of a greater danger, though it be as necessary to listen vnto them, & to be warned by them, as the saluation of mens soules is: yet they canot finde this wisdome and thankfulness in men. It should seeme by your standing thus precisely vpon the necessity of visible succession, & ordinary impositiō of hāds in thē, y^e god shal send to teach men, or els they may not be heard: y^e either you haue not red, or els y^e you greatly disseble your knowlege, that God hath vsed y^e ministry of diuers persōs, y^e haue wanted those, to cōuert nations, to lay the foundatiō of churches, & to doe very much good. For Ruffinus in his Eccl. Hist. 1. booke, and c. 10. & Theodoret in his 1. book, c. 23. report, that a captiue maiden did first kindle y^e light of y^e Gospell amongst the Iberiās: who being y^e meanes first to cōuert the Queene, the Queene cōuerted the King, & he wthout any orders (as you call them) taught his people y^e Christian faith & so begā the church there. It is also writē by Ruff. lib. 1. c. 9. by Theodoret, in the 22. c. of his saied booke, by Nicep. in his 8. book, c.

35, that AEdesius and Frumentius brought thither being boyes, by Meropius a philosopher, and there taken and preserved alive when he and the rest of his company were slain, growing after into good credit and authority there, were the first means of the sowing of y^e seed of the Gospell amongst the Barbarians in the further India, to the profession and exercises whereof, especially Frumentius, and that not onely after that by Athanasius he was ordained there bishop, but before ever by any he was ordained either minister or bishop, was a notable & effectuall meanes both to excite marchantes that came thither, and to drawe the people of that countrey it selfe. Moreover Eusebius in his ecclesiastical history reporteth, in his sixth booke and 19. Chapter, that Origen taught publikely before he had ordination, certaine bishops being present: which when Demetrius Alexandrinus objected as a fault, to Alexander bishop of Hierusalem, and to Theoclistus bishop of Caesarea, they defended themselves by alleadging diuers such famous examples, as namely of Euelpis, Paulinus and Theodorus, which in like sort had preached without the ordinary ordination. Yea, read Nicephorus 2 booke and 25. Chapter, and he will tell you, that vnder Constantius, Antonie the heremite taught at Alexandria, and that vnder Valens at Antioch Aphraatis Flauianus & Iulianus being then but monkes (who in those dayes were not reckoned amongst Clarke at all, for vnto Gregories time they were not accounted Clarke) did publickely preach and confute heretiques. And yet these examples I alleadge not, that I would be authour to anie, when an ordinarie calling may be had, to despise that, and to take vpon them that function of the Ministrie without that lawfull ordinary calling: for that were to disturbe the peace of the Church, and to open a gap to much disorder and inconuenience: but to this end, to make it appear, that the Church of God in former ancient times, hath not so precisely and curiously stood vpon these points, of visible succession and ordination, for the iustifying of ones preaching the Gospell at all times, and in all places, as you doe. For (doubtles) there haue bene times and yet may be, as after that great apostasie spoken of 2. Thes. 2. in other great ruines of the Church, when it hath and may please the Lord to call men extraordinarily to this worke, without either immediate, locall or personall succession going before; in ho (as long as they preach but the trueth, and other wise the times be so corrupt, that of them that haue authority ordinarily to call men to that busi-

nes, such rather should be shut out generally, then let into the ministry (are) to be receiued, heard, and listened vnto, as such whom the Lord of his mercy hath extraordinarily called himselfe.

The XIII. Chapter.

Calvin doeth alleadge to vs, that the Apostles doe saie, that no bodie ought to take vpon him the honour of the high priesthoode, except he be called to it as Aaron was, meaning by that to conclude, that of our owne authoritie we haue vsurped the dignitie of Priesthood. We haue answered him at large of our vocation, by the succession of Pastours ioined with the imposition of handes. I doe demande of him, or of his, if they can make any true answer to the like obiection. You doe laie to our charge the ill liues of our Popes and Bishops, and the naughtinesse that you pretend to finde in our Preachers: but all those inuectiues serue to no other purpose, but to shew how you keepe a learned schoole of railing, the which preheminnence we doe yeeld to you without any debate or proceffe, for ye maie attribute that vnto your selues as your owne by right, insteede of the imposition of hands, which ye want. But in one thing to my iudgment you are greatly ouerseene, and that is this: Why doe ye not fill both sides of your booke, in the one, you set forth at large without omitting anie point of their ill doings, al the naughtie liues of our Pastours and Bishops: but the other sides of the leaues are emptie; you should haue written on them the holie liues of your Ministers, succeeding one after another this thousand and five hundred yeares. When the Popes Bonifacius & Gregorius did gouerne ill their Seats at Rome, which were the good and holie ministers that did their duetie at Geneva? When our Doctours did preach against God in times past, in what part or vnder what sign were your Ministers lodged, that did then preach the pure word of the Lord? if they did hide themselves, they did not folow the pure word of the Lord, the which you say is necessarie to know the true & faithful beleeuers. For Christ doeth saie, Mat. 10. that hee that shal deny him before men, him wil he deny before his father in heauē. And S. Paul doth saie: Ro. 10. that with the hart one doth beleue to iustice, & with the mouth one must confesse to saluatiō. But to saie the truth, your religiō was not the found out, & the Grādfathers, & great Grandfathers of Calvin had neuer drāpt of the heresies, that now their reformed childe hath set sonewly abroach. And therefore thinke it not strange, if that those people that are not light beaded, send you to preach in new found landes, as one that hath here at home giuen manifestlie iudgement against himselfe, confessing, as wee haue alleadged aboue, that the Church of God hath vsed the imposition of

And yet to no purpose.

Nay you shall haue the bell, both for that, & for prophane iering & scoffing. When you observe this lawe your selues, we wil learn of you.

I haue sufficiently answered this, cap. 4.

Reasoned like your selues, as though the Apostles neuer lawfully hid themselves, from the fury of the persecuters.

And to haue curs all wayes in due time and place, though to the losse of thousands of their liues, done.

This is but your cuckowes song, containing neither truth, nor honesty.

Are you not ashamed to ly so impudently, and to reason so foolishly?

iNeither would
you, but that
your belly is your
God, and that
you mind earth-
ly things: vnto
which purposes
that doctrine
serueth you
fitly.

hands, yours hath not done so: and therefore it doeth follow, that it is not of God, & that, that doeth follow consequentlie, is, that it is of the deuill. For we know, that you allow no purgatorie, I mean, no meane betwene the both.

The XIII. Chapter.

How you haue answered Caluin, and proued your vocation to be of God, by that which now the reader hath heard both parties say, let him iudge. Our answer to the like demande I haue giue you Chap. 9. when you first called for it. But hauing demanded this now againe of vs, instead of pursuing your demā (as one that had streight forgotten what you saied) you are in hand againe with our saying to your charge, your popes & bishops il liues, w^{ch} wise o^r th^{is} if you were in hād w^{al} before, where you haue your ful answer. Wherein (you say) in railing you giue vs the preeminēce: but you do so, but in words; for in deed & trueth (as al your late books, fraught wth nothing more, then this kinde of Rhetoricke, to bzing the seruants of God vniustly into hatred, doe proue) none cā go beyond you herein. And as for that which we say of your Popes & bishops, your own storie-writers, and manifest experience doe iustifie to be true, & therfore cānot iustly be couēted railing. But you find fault wth vs, that hauing writē the lew^d liues of your bishops & Popes on the one side of the leafe, we set not down on the other side in the meane time the succession of those good ones, that we had. This law you nether haue, nor cā alwaies obserue your selfe. For though you haue had many good Popes & bishops, yet a great while your good ones haue bene as hard to finde as cole-black swans. And yet you please your selfe, and your friends, that take pleasure in your gibing, & scoffing, in asking vs, when your Popes behaued theselues il at Rome, who were the holy doctors at Geneva, & whē your doctors preached against God, vnder what signe our ministers lodged: al this kind of Rhetoricke of yours is grounded vpon a false principle, namely, that the Church and ministers thereof haue bene, & alwaies must be so visible, as that in al times demonstration may be made thereof, cōtrary to these often alleadged propheties, 2. Thess. 2. Reu. 12. & 17. And the thing that deceiueth you, & nourisheth in you this error is, that you expōd the places of scripture, w^{ch} are vttered concerning the continuāce & spiritual beauty of y^e church of the elect, the true heauenly Hierusalē & spouse of Christ: as spokē of the cōtinuance of particuler Churches, o^r of the outward order & state of the Church militant onely: and that you either wilfully, o^r otherwise cannot distinguish, betwixt the being and continuing of the Church

Church and her pastors, and the maner of their being and continuing; and so you construe those places, that proue her being, and their continuing, as though therupō followed your maner of visible and apparent being also, as though there were no being or continuing of the Church: but in your maner. Whereas in Israel in Ahabs time, you haue heard, both the Church and ministers therof ther continued, in that, euen in that kingdōe Obadiah had hid 100 prophets, and God had reserued vnto himselfe 7000. that had not bowed their knees to Baal, & yet not in your maner. For Eliah was not able to make such demonstration thereof, who they were, and where they were, as you require of vs, for he thought himselfe alone. 1. King. 18. & 19.

But you, very like a diuine, proue out of Mat. 10. & Ro. 10. because Christ hath saied, him that denieth me before me, wil I deny before my heauenly father: and Paul requireth aswel confession wth the mouth to saluation, as beleife with the hart to iustification; that therefore they could not be faithfull beleeuers, because they did hide themselves. As though euery one were a denier of Christ, that hideth himselfe frō the fury of the persecutour? Or as though none confesse with their mouth to saluation, that so hide themselves? What think you then of the 100 prophetes before named? And of Eliah himselfe, who (as it appeareth in those places) hid themselves from Ahab and Isebel's furie? Haue you forgotten, that the same Christ saierh in the same Chap: to his Apostles, If they persecute you in one City, flie to another? And that the same Paul himselfe did sundry times by hiding himselfe from the hands of his persecutours, saue his life? As you may read Act. 17. and elſewhere. Who though he were assured in a vision by reuelation from God, that with safety of life hee should come to testifie of Christ and his Gospel at Rome, yet refused not a good and lawfull means to haue himselfe conueied away, and so to escape the hands of his bloody persecutors, the Iewes; which had solemnly bound themselves wth an oath, that they would neither eat nor drinke, til they had killed him. Act. 23. 11. 12. Your diuinity is not so simple, I thinke, but that you vnderstand, that as long as a Christian carrieth that minde and purpose, that wheresoeuer he is, he will be ready boldly to yeeld a sound confession of his faith, and therefore when he is called thereunto, and iustly occasioned, is ready to performe that purpose of his, and doeth it indeed; that man cannot bee saied to deny Christ, or not to confesse him with his mouth, though by flying and hiding himselfe, as long as he may lawfully hee
seeke

Seeke to keepe himselfe for the further good of Gods Church, out of the handes of his persecutours. And therefore you were much to blame by thus wresting of these places of Scripture to seeke to abuse your Reader.

But our Religion (you say) was not found out then, and Caluins great grandfather had not once dreamed of his Religion: and therefore no maruell, though they could not be found, that were the ministers of our Church and Religion: and no maruell, that they that are not light headed, send vs to preach in new found landes &c. This in effect you haue often said, and (if that will serue) you will not sticke with vs to say it in euery Chapter. But this being indeede the question, whereupon the determination of the whole controuersie betwixt you and vs dependeth, namely, whether our Religion bee not the true ancient Religion, taught by Christ and his Apostles: for you to passe it ouer thus with bare words, and neuer to go about soundly to proue, that it is not, is but too too childish and ridiculous. Well may you in your owne conceite, and in the opinion of the simple silly reader, seeme herein to haue done a great act, but in the iudgement of any of meane witte & capacity, howsoeuer you may bee counted a wordy man, yet you shall neuer be accounted a worthe champion, to fight in this greatest question, onely with bare words.

The XV. Chapter.

YOU will saie to me, that this argument ought to take place in an ordinary commission, but yours is extraordinary, as that was of the Prophets of the olde Testament, whom God did sende to correct the Scribes and Pharises: and that enen so God hath inspired you and others, of your selfe to the like effect, that is to say, to correct the superstitious lines and doctrine of the Papists Idolaters: and by this, as farre as I can see, ye are commissioners of God in his behalfe: & yee maie saie wel with S. Paul (although yee haue not bene raished vnto the third heauen) * that ye are not sent by man or of man, but by the authoritie of our Sauour Christ. But what would you saie, if we should speake against it, as a number doe, and that to reuenge this quarrell, we should write against your commission, we might well aide our selues with a Sillogisme of our Sauour Christ, if we would come to pleade the matter, which is this: * He that is of God, doeth outward calling of men. * Gal. 1. * b Joh. 6. b Iohn the eight you would haue said. c This argument, the contrariety betwixt your religio & Christs, being as it is, proues neither your Church nor Priests to be of God.

by the word of God: but you doe not obey the word of God; therefore yee are not of God. *I knowe that you will denie the Minor, and therefore it doeth appertaine to vs to prone it. Christ doeth saie:*

* *Giue vnto Cesar that, that appertaineth to Cesar: and to God that, that appertaineth to God. That is to saie, to speake familiarlie, giue Geneva vnto his Lord, and the Bishopricke vnto his Bishop. Now you doe not obie this commandement, & therefore, as one that doeth not appertaine vnto God, you haue provided your selfe a new master.*

And because we would not haue some to thinke, that we that are not of the cuntry doe beare false witness against you, or, that we doe it without hauing anie interest vnto the matter: I am sure, that all the world doeth know, that yee haue set all France in as ill an estate, as ye haue done the Dukedome of Sauoy: In that that appertaineth to the Church, is there anie Bishopricke or Dioces left, where ye haue not sought with al your power to preach your holie doctrine? where haue ye forgotten that, that Saint Paul doeth saie, which is: how shal they preach if they are not sent?

What right haue you, to come to reape other mens corne? Doe not you remember that, that Tertullian doeth write against your elders, that did persecute the catholique Church, against whom he saith in his booke de praescriptione haereticorum: What are yee, and from whence doe yee come? By what right, O Marcian, doest thou cut downe my woode? Why doest thou, O Appelles, remoue my landes? And

a little after he sayeth: the place is mine, I haue beene thus long time in possession, and before thee I haue good title and euidence, to maintaine my right, of those, to whom it did appertaine which left it me by inheritance from the Apostles. &c. Our church of France, which is one of the principal members of all the Catholique Church, might with good cause saie vnto you the like. And I praie, what would you answer? You cannot denie, but that ^a aboute a thousand yeares before ye were borne, that the faith in which yee were baptized, and the which you haue falselie denied, was planted, I doe not saie, in this onelie kingdome of France, but ouer all Christendome. If you pretende any right to the contrarie, shew the reason of your possession by the euidence of the

ancient doctours, and after come to demande it, as I haue saied before: I meane, that you should yeelde the ecclesiasticall gouernment, which you haue vsurped in manie places, with too great libertie of conscience, and licence to doe euill, which is the verie death of the soule, as Saint Augustine doeth saie. Epist. 166. And after that yee haue restored France to his olde estate, then there will be more apparence of the matter, that ye

are

* *Mat. 22.*
a In this particular respect, witness your Popes vsurping ouer Christian Princes, none were euier more; guilty in denying to Cesar that which is Cesaars, then you.

b Nay the euidence of the matter sheweth, that your owne sauage dealings, contrary to the publicke edicts of that cuntry, hath caused the stors there: and now of late you haue reuiued them, by open treason and rebellion.

* *Rom. 10.*
c This Tertullian would surely haue saied of you, if he had liued in these daies.

d If this were true, as it is false that your religion were a thousand yeares olde, yet being no elder, it is too young by five hundredth yeares at the least, to be the true religion.

e This we can, & haue often done already.

f S. Augustines words are these, *qua est peior mors anima, quam liberitas erroris*

¶ Arcadius I
think you ment.

¶ Even thus you,
and your prede-
cessours got pos-
session of your
places, & there-
fore by this law,
you haue but
right to be thrust
out, as you haue
beene.

are sent to preach the true word of God, then there is now. But in this e-
state that yee are, although that God had giuen you commission (the which
he neuer thought) he would haue called it backe, because of your noble
actes. Theodosius and^s Arcades, which in olde time were Emperours
of Rome (L. si quis in tantam. cod. vnde vi.) did establish or make an
Edict, that if the true owner or lord of a thing should vse any force, or to
seek by the waie of violence (without staying for the sentence of the Iudge)
to get possession of his own from another man, yea, although the other had
no right to it, he should not onely lose the possession, but likewise the pro-
prietie: but if it were found, that he that did enter by force, had no right to
the Mannor, hee should not only be deprived of it, but moreouer he should
be condemned to giue as much more of his own unto him, against whom he
had vsed the force, as the thing was valued at, that he sought to vsurpe. If
one should call you, my masters the new reformed Gospellers, to such a re-
ckoning, ye might wel packe up your pipes, and transport your fidelitie into a-
nother countreie, for you should haue no other remedie, but to runne away
with the goods, and preach povertie.

The XV. Chapter.

What argument you speake of, it is hard to tell seeing as
yet (for any thing that I can perceiue) you vttered nothing
since you entered into this matter, to call vs to an account of our vo-
cation, worthy the name of an argument. Indeed that which loose-
ly you haue vttered here and there against it, of the necessity of suc-
cession of persons, and of imposition of handes (as you imagine) we
must say indeede, take place in an ordinary calling, and not alwaies
in an extraordinary. But by your speech it should seeme, you had
relation to some thing, which you took to be an argument, set downe
in the last Chapter before this; where in effect you haue saied no-
thing, but onely in your scoffing manner found fault with vs, because
in setting downe the ill liues of your prelates, on the one side of
the leafe, we set not downe on the other side the good liues the of our
own: which how it should seeme to containe an argument, either a-
gainst ordinary, or extraordinary vocation, I see not. For neither
they that are called the one way or the other; are alwaies bound to
obserue that order. But to let your pitiful logicke go, and to passe
ouer your scoffing in calling vs Gods Committaries not worthy an
answer, let vs see, if you haue hit of any better argument here to
proue

prooue our ministers not to haue beene extraordinaryly by God stirred, vnto correct the superstitious liues, and doctrine of the papistes Idolaters (as you saie, we tearme the) then as yet you haue brought to disproue their ordinary calling. If we would come to plead this matter with you (you say) you would aide your selues herein against vs with a Syllogisme of Christ, Iohn. 8. which is this. Hee that is of God doeth obey the word of God: but you doe not obey the word of God, therefore ye are not of God. You suppose that we will denie your minoz, and therefore in that God commaundet Matthew. 22. to giue vnto Cesar, that which is Cesars, and vnto God that which is Gods: and our ministers doe neither of these, but the contrary, in deteyning Geneva from the Duke of Sauioy, and in being the causes of the stirres in France, and spoiling your bishops and Priests of their liuings, you thinke that proueth so against them, that the conclusion must needs follow. Doe you thinke in earnest, that whosoever can be proued in anie one thing to disobey God, streight thereupon it followeth, that his commission or calling is not of God? What man euer was there either ordinarily or extraordinaryly called to anie office (except the man Christ Iesus) but in some one thing or other, at one time or other, one waie or other hee did not obey God? Seeing that all men are sinners, and there is not one that can truely say, his heart and handes haue alwaies beene free from sinne, and transgression of the law of God. Take Christes words in this sence, and sonne, no not hee amongst you, that is fullest of his workes of Supererogation shall euer escape this conclusion. If you had viewed the text, you should haue perceiued, that Christ vseth that speech against the Scribes and Pharises, who blasphemed the doctrine of the Messias, and would abide neither to heare, nor to obey it, and not generallie against all that in anie thing are found at anie time disobedient to God of ignorance, or infirmitie. And yet though he had ment so, and it were graunted, that euery man in that hee offendeth, or sinneth, is not therein of God: yet thereupon it followeth not, that the same man therefore cannot be a man, that hath his commission or calling of God. Dauid was not of God, in that he committed adultery with Berthebah, and murdered Vrias, yet euen then hee had a commission of God, and a calling to bee King ouer his people. And therefore though you could proue these thinges to be true that you charge our ministers withal, and though also

also it were graunted, that therein they haue done ill: yet thereupon necessarily it doeth not follow, that therefore they were not extraordinarily stirred by God, to correct your sins, and abominations. For Iehu, whom God undoubtedly stirred by to chastise the house of Ahab, and to correct the Idolatrous priests of Baal, euen with an extraordinarie zeale 2. King. 9. & 10. yet he departed not from the sins of Ieroboam, the son of Nebat, which made Israel to sinne, as there it appeareth. Againe, it is strange that you should lay these as faults, yea as such faults to our ministers charge, as that therefore they cannot be sent of God, when as not onely it is a receiued, taught & printed doctrine amongst you in the 5. Chapter of D. Allines defence of catholiques, but also such as hath from time to time beene, and yet is most monstrously practised euen amongst your Popes (which pretend to haue the best, highest, and largest commission from God of all other ministers) not onely that they may deteine dukedomes from the right owners, but also depose Princes, and Emperours, translate their kingdomes and crownes to whom they please, and make warre against them both by foreigners, and their owne subiects, for the aduancement of their religion, when and how it pleaseth them. For this your doctrine and practise considered, if your argument for the causes by you alleadged (supposing that they were true) haue any force against our ministers, it hath ten times as much force against yours, whose chiefest meane of late to establish and continue your kingdome, hath beene (as the stories of all countries for this 600. or 700. yeares at the least doe make it most manifest) by force and sublety to bend and frame Kings and their kingdomes, either to be at your deuotion, or els to make a spoile of them, and their kingdomes for your selues and your friends. If therefore there had beene either shame or common discretion in you, you would neuer haue vled this argument against vs, which maketh more strongly against your selues.

But in deed and trueth, the things, that you ground your argument vpon against vs, are partly vntue, and partly maliciously wrested onely against our ministers. For neuer shall any of you be able to proue, that our ministers either are the authours of any wronge to the Duke of Sauoy, or that either they or their followers were the cause of the ciuil warres and troubles in France. If the Duke of Sauoy haue any such right to Geneva, as you pretend, and that it be withholden from him, it beeing a ciuil quarrell betwixt him and the
states

states ciuill of those parts, why should it be layed to the charge of the ministers, who you cannot proue haue had any intermedling therein: And as for the troubles in France, it appeareth by the stories thereof, that they haue proceeded first from your owne side, and that the doings of the protestant Princes there, haue oftentimes beene iustified, euen by the Kings owne edictes, and proclamations to haue beene done in all loyalty: and that their warres haue beene but defensiuē against the oppressions offered them (contrary both to the ancient lawes, and present edictes of the Land) by certayne ambitious persons, and not offensive either to the Kings person, or dignity. And as for your Bishops and Priestes (of whose being driuen from their lyuings by our men, you complayne so much) in some sorte I confesse, thorow their occasion indeed, they haue beene dispossessed thereof, but that seditiously or tumultuously, by force they haue beene driuen therefrom by them, we utterly deny. For in most places, they haue beene dispossessed thereof by mature deliberation, and consideration of the badnes of their titles thereunto, in solempne and lawfull assemblies of the estates of the countries, by the lawfull authority of the same estates: as namely here with vs, in Englad, in Scotland, and in other kingdoms, where the Gospell is receiued and established by publique authority: and by the same authority orderly our men (whose right thereunto in those assemblies and Parliaments haue beene founde to be the better) haue beene put into possession thereof. And in other places, your Bishops and Priestes, as not able to stand in the presence of the light of the Gospell, when, will they, nill they, they sawe it would take place in their territories, forsooke their places, and left them to those that had more right thereto, as for example, they did in Geneva, when the Gospell was first established there. And no marueile, though vpon the bare preaching of Gods trueth, and the entertainment thereof, many of your proude Bishops, and superstitious Priestes can stand no longer in their places. For when the Arke of God came in presence, Dagon could stand no longer, though his friends set him vp againe neuer so often; yea the more they stroue, to haue him stand, the more dangerous fall got he, as you may read, 1. Sam. 5. And it cannot be leited, but Christs sayings will take place, and be verified one time or other, Euery plant, that my heauenly father hath not planted, shall be plucked vp by the rootes, Matth. 15. 13. whereupon it cometh indeed, that

that the proude prelates, of your Antichristian Hierarchie, hauing gottē vnto themselves titles and offices, through the ambitious and fond deuise of mens heads, which God neuer allowed to be for his house, must needs (when God meaneth to reforme his house, and to establish his owne orders therein) auaunte their roomes, and leaue their liuinges, for the Lordes true officers, and allowed seruantes indeede. Blame therefore the badnesse of your foundation and title, for leeling of your liuinges, and nothing else.

You bid vs shew our euidence, that our right to them is better, then yours, out of the ancient doctours. In the meane tyme you apply Tertullians wordes, in his booke of Prescription against heretiques against vs, and that of Paul, How shall they preach, vnlesse they bee sent? Romans. 10. I answer you: not onely out of the ancient doctours, but out of the Canonicall Scriptures also, our ministers long ago haue made euident demonstration vnto the Princes and estates, that haue giuen you out of possession, and put them in, that their title to your liuinges was good, and yours starke naught; in that thereby they proued vnto them, their religion to be ancient, sound, and Apostolique, and yours to be but of a later Antichristian stamp: though you (according to your maner) say we cannot deny, but that your religion was planted throughout Christendome 1000. yeares, before wee were borne: which you shall neuer be able to proue true: for wee most constantly deny, both that antiquity, and vniuersality of it. And whensoever you will, wee are ready againe by the same Scriptures, and Doctours, to proue our right by the same argument to bee good and sound, and yours to be of no force: come to the triall of it, when, and as oft as you will. And therefore, seeing it is a thing most euident, that the reason why either you or we should pretend any right to these, or any other liuinges of the Church, is, that we feede the Church with wholesome and sound doctrine; wee hauing oft proued ours so to be, by the grounds aforesaid, and you being neuer able to doe the like for yours, both Pauls saying, and Tertullians must rather take place against you, then vs. For I trust you will confesse, that there Paul accounteth none sent of God to preach, but those that preach the truth; and questionles Tertullian vseth those wordes of his (as by the wordes themselves, as they are set downe by you, it is euident) not against those, that were able

able to proue their doctrine sounde by the Apostles writings, but against fantastlicall heretiques, such as had taught, and did teach doctrine dissonant from the Scriptures, deuised vpon their owne heades. Against whom he being to prescribe, both by the Scriptures, and by the sounde testimony of those, that succeeded the Apostles vntill his tyme, he might lawfully and to good purpose say, what are yee, and from whence doe you come &c. And cruelly, when any man shall enter into a consideration of the state of the Church in Tertullians tyme, both in respect of doctrine and gouernment: and on the one side weigh the simplicity of the pastours and teachers then, and the agreement that their doctrine had with the writen word, and then therewith on the other side, compareth the more then princely prelacy and Hierarchie, that hath bene these many yeares, and yet is in yours, iopened with doctrine not only manifoldly differing, but in a number of points, directly contrarying the word writen: hee shall be enforced to thinke, that if Tertullian were aliue againe, and sawe notwithstanding how confidently you ruffle, as though all were yours, and no man had any right to any thing, but your selues; he would more vehemently vse these words here recited by you, against your prelates, then euer he did against Marcion, Apelles, or any other heretique in his tyme.

But you are so liberall vnto vs, as to tell vs, that though wee had commission from God, yet he would haue called it backe, euen for our noble actes and deedes, in driuing you out of possession, and taking possession, though of our own, before the sentence of the iudge was giuen. Which you proue by a law of Theodosius and Arcades Emperours of Rome, made to forbid men, vnder paine of leefing their right, not to seeke to recouer possession of their own, by violence & force. Therunto I answer you, that graunt vs so much (which of right you must) and for all your tale and penall Statute of Theodosius and Arcades, we shall be to good for you. For first, what other Iudges sentence were wee to expect, but theirs, that we had on our side already: Secondly, there hath bene no such tumultuous, or disorderly violence vsed by vs (as I haue shewed before) as their lawe forbiddeth, to recouer our owne from you: and then you must vnderstand, that these Emperours prescribe their lawe, to bidle men, and not to binde God from recouering his inheritance to
 D 2 the

the vse of his seruants, from the hands of Antichristian vsurpers, euen by force and violence, if otherwise they will not yeeld. To proue therefore, that God would haue called in our commission, though he had graunted it, rather then hee would haue suffered vs to execute it, in violent driuing you out of possession, to recouer our owne right, you had neede to haue vled a stronger reason, then taken from the edict of Emperours. If these thinges had bene well cōsidered before of you, you might haue spared your iest, where-with you conclude this Chapter well enough, and so rather haue staied your pipes your selfe, then in such sorte, as you haue, blown so ioyfully in token of triumph, before any likelihoode of victory. The vanity and falshoode of your bragge, for the continuance of your religion aboue one thousand yeares, before we were bozne, not onely throughout France, but also throughout all Christendome, I haue fully and at large discovered in the later ende of the p̄face, & in my answer to your 4. 16 & 39. ca. & therfore in this place I haue saied no more then I haue, referring the reader for a full answer thereto both here, and wheresoeuer else it is repeated by you, vnto these places. And though S. Augustine say, as you write, that liberty and licence of conscience to doe euil, is the death of the soule: yet that toucheth vs nothing at al, for doing what we may, by lawfull & ordinary means, to dispossesse your Antichristia p̄lats of the places of gouernment ouer Christs Church, and of the maintenance due to his true & faithfull pastors. For so to deale, is but orderly to recouer Gods inheritance out of the hands of his enemies, & to possesse them thereof, to whom it is due, and therefore in so doing, there is neither liberty nor licence to doe euil practised. But rather you, in crauing the restoring of you thereunto, and quiet continuance therein still, craue both liberty & licence, without controlement to go on in sacrilegious enioying that, which at no hand appertaines to such as you be.

The XVI. Chapter.

FOR^a your defence you alleage no other reason, but your good zeale, and your ardent Apostolicall affection, the which hath mooued you, to sowe this seede of sedition. You saie, that the fildes is great, and there are few good reapers, but if you marke that, that doeth followe afterward, and to take the counsaile of the wise: Christ doeth not commaunde therefore, that euerie one should take his sickle, and go, and pointed for true Pastours, and not for wolues & foxes, as your Prelates haue bene a great while.

^a This is vntrue, for wee alleage both our lawfull calling, & thew the right that we & not you, haue to those places and maintenāce, for they were appointed for true Pastours,

cut downe other mens corne. But he saith: * Pray the master of the worke, to the end, that he sende more workemen to his vine. He doeth teach vs, that if we see anie estate out of order, we should praise to God to redresse it: And in the meane time we ought to correct and amend our owne liues: for if euerie man were for himselfe, God would bee for vs all. ^a Yet, notwithstanding this, it is not reasonable, that vnder the colour of a good zeale, a seruant shoulde take in hand an act of so great importunee, without expresse commandement of his master, as it is said. But now that wee are come to talke of your good zeale (if it please you) let vs know, if those ardent flames of charitie haue so inflamed you, that you haue ouerthrowen the chaires of the negligent Pastours and Bishops, and in their roomes ye haue collocated your ministers in euerie place, where yee could beare anie swaie, as it doeth appeare in manie townes and Cities in this Realme. I doe not doubt, but that you will doe the best that yee can to doe the like with the rest, ^c I meane as vuell temporall as spirituall. For euen as God (of whom yee speake so often) doeth make no exception of persons: euen so you, that call your selues his Lieutenants will make no difference betweene the euill estates & the good. Euerie one doeth know, that the administration of iustice is verie honourable before God, and that there be manie in this vocation, that would not for anie thing doe anie wrong, vnto the widow and fatherlesse childe: & yet we see and know by experience, that there are manie others that without anie conscience, doe take bribes and offer wrong, both to the fatherlesse & to the widow, the which crimes are no lesse in that estate, then the carelesse lining of the Bishops and Pastors. So that I thinke by this, that he that hath giue you charge & power to turne the Bishops out of their seats, the Curats out of their benefices, and the Monkes and Abbots out of their Abbeyes, because of their euill linings: would likewise extende your commission, to put downe Lordes, Knights, Iudges and Gentlemen, because of the corrupt liues of manie of them. And to make an ende of the reformation, your holie Ghost, and those zealous flames of the spirit, would mooue you to go a little higher: for there is nothing done, but the spirit may amend it. Against the great trees, strue the great windes; and against great dignities great abuses. It is not vnknown to al mē, that ther are good and godly Catholicke Princes and Kings, which are suretie to the people the great gistes of God: but likewise one cannot denie, but that there hath beene and are diuers ill Princes, that doe gouerne their people carelesse & without iustice. And if by chance your Gospell should fall into some kingdom, where the Prince were not so sage nor so wise, as you would haue him:

^a b. Mat. 15.
^b Mat. 9. It is but your ill lucke, scarce to quote one of ten rightly.

^c That is a good means, but doth it thereupon follow, that no other meanes is good and lawfull to that ende, and in that case? Neither haue we.

^c This is but a malicious surmise enforced to make vs odious, contrary both to your conscience and experience: but indeede it is plaine by proote, that thus you deale with King and Queenes, if they be not of your sect and humors.

¶ This you attempt and praise flatly, all the world knoweth. Looke else to the course that your legers now in France take against their king.

¶ Cap. 3.

¶ Rom. 13.

¶ If this lesson had beene remembred of your Romish prelates, they neither could nor would have beene so terrible to Kings and Emperours, as they haue beene of late.

¶ Rom. 13.

¶ The Lord in his word preferreth obedience to ciuill magistrates, and to all such ministers and Churche officers, as are according to his ordinance, but if they be contrary to that, as your Popes be, hee saith neuer a word for them, but many against them.

in your conscience, what would you doe to him? I thinke, that that verie zeale (if you could) that hath moued you, vnder the colour of a reformed Gospell, to trouble so much our state, would likewise commaunde you, to dispossesse those Kings, that doe abuse their owne kingdomes, euen as well as to deprive those Bishoppes, that doe abuse their bishopricks. But, O Lorde, what a Gospell is this, if it bee permitted, that the people shall call their Princes to accompt, or, that they maie correct their superiours, vnder the colour of a reformed Gospell, what seditions, troubles and vvarres shall wee seeouer all Christendome? Wee shall see fulfilled, to our great harme, the prophecie of *Esaie*, who saith: The people shall seeke to raise one against another, & euery one against his neighbour, the yong man shall disdain the old, and the ignoble the noble &c: But what colour soeuer ye cloke your new Gospell withal, ye run far wide from him, that doeth command vs * to ^b obeie al creatures for the loue of God. He doeth not regard, whether they doe acquite their charge or no, for the obedience of the inferiours is not limited by the diuetic of the superiours. * Al power doeth come of God, saith the *Apostle*, & he that resisteth that power, doeth resist the ordinance of God, and they that doe withsaie it, acquire for themselves damnation for euer. He doeth make no distinction of persons, whither it be a Magistrate Ecclesiastical or temporal, whither it be a King or a Pope, a Bishop or a Lord, he doeth talke generally of al powers that are established by God, to make vs liue in peace & tranquillity. God had not chosen of his goodwil *Cæsar* the Emperour of Rome to be king of Hierusalem, as he did chuse *Saul*, *Dauid*, *Salomon* & the rest, for of his owne ambition & vnsatiable cupidity, he had vsurped the kingdom appertaining to the house of *Dauid*: yet our Saviour did commaund, that they should paie him tribute. *Math. 22.* The which commandement he himselfe did fulfill, to teach others obedience. God did likewise permit, that the wicked king *Nabuchodonozor* should destroye the kingdome of Hierusalem, to punish the wickednes of those, that dwelt in it. And although hee had invaded the kingdome of *Iuda*, to the which he had no title nor right, yet doth God protest, that he gaue it him, & he willet & doeth command, that they should obey him, euen as if he were the best Prince of the world. Beholde (saith God by the Prophet *Jeremy*, Cap. 27.) you shall tell your Lordes, that I make the earth, the men, & the beastes that walke on the face of the earth, through my great strength and mighty arme, and I haue giuen it to whom it pleaseth me: And so now I haue giuen all these Lands and countreyes to *Nabuchodonozor*

donozor my seruant, king of Babylon. Besides this, I haue giuen him the beastes and the fields to serue him, his sonne, & his sonnes sonne, vntill the time of his earth come: also of him many people & great kings shal come, and shal ordaine, that the kingdome, or the people that shal not serue Nabuchodonozor king of Babylō, I wil visit that people (*saieth the Lord*) with the sword, pestilence, and hunger, vntil that I consume them in his hands.

&c. But if you, my masters the new reformers of the Gospel, had beene in those daies, what wou'd haue bridled your burning zeale? ^a Could yee not

with a little better cause report of Nobuchodonozor that, that ye report of the Pope: for who is that Nabuchodonozor, that we should submit our selues vnto him? He is not a king, hee is not a tyrant, hee is not an

Emperour, but a robber, a cutthrote, more cruel then anie kinde of wilde beast. Is it not by him, that the Prophets haue represented the spoiler of

nations? For God, when he would cause ^e Esay^e to talke of the fall of Lucifer, he doeth discric it vnder the person of Nabuchodonozor: then how

wil you haue vs to submit our selues to be subiect vnto him, whom God doeth liken, not onelie to a deuill, but to the captaine of all the deuils of hell?

Manie causes doe persuaide vs, not to obey him. First, his wicked & abominable life. Secondly, our religiō, for we beleue in God, that created hea-

uen & earth: but as for him, he is more the a worshipper of Idoles, for he is one that called himselfe a God. Thirdlie, he is not of the line of Dauid, by

whom God had promised to establishe his kingdome, for hee was a stranger, & such a one, as got into the kingdome by force, making himselfe a king, not

by righteous election, but by violent compulsion, so that, considering al these things, ye might well, according to your zeale, haue found fault with his

raigne: but God would haue stopped your mouthes, saying, as I haue writtē aboue, I haue created all things, & I giue the to whō it pleaseth me. Or as he saith in ^e Job, It is I, that cause Hypocrits to raigne

to punish the sins of the people. Or as he saith in the .4. of Daniel, I haue the preheminēce ouer the kingdomes of men, & I giue the to whō it pleaseth me. ^f And he that speaketh against him that is put in

authoritie, although he be as euil as Nabuchodonozor, hee shall perish thorough the sword, famine, or pestilence, or that that is worse, thorough eternal death. These are the very words that God spake by the Prophet, &

therefore saith Christ, Come vnto me, & learn in my schoole, for I am humble and milde of heart, I haue obeyed Pylate, and Annas, & Cayphas, I haue suffered the sentēce of death & haue

beene nailed betweene two theeues, and I tooke it patiently for

your

O 4

^d No: for your Popes place and office that he challenges, is far more vnlawfull then Nabuchodonozors was. ^e Cap. 14.

^e Cuius contrariū vultū est.

^e Cap. 34.

^f True, the authoritie being of it selfe lawfull, as Nabuchodonozors was, though he abused it, but it is not so when the office it selfe is vnterly vnlawfull, as your Pope is. ^g Math. 12.

your sakes. Learne of me to be my disciples in the schoole of humility, and you shall finde rest in your spirits. *The which true rest in deede is, for euery man to examine diligently his owne conscience, and to commit to God the consciences of his superiours.*

The XVI. Chapter.

NO we, but your Romish Iesuites and Seminary Priests, are the sowers of that seed of sedition, that you speake of; neither is it we, but they and such like of your side, which when they haue so done, alleadge onely for their defence, their ardent and Apostolique zeale and affection to winne soules. This, in England and Ireland these late yeares, hath notoriouly and very often beene found true in these, and questionlesse other kingdomes, where the Gospel is preached and established, haue and doe finde the like. For they go vp and downe secretly, vnder the pretence of reconciling men and women, into the bosom of their mother Church, to alienate their heartes from their naturall soueraigne, to the obedience of a foraine potentate, and so prepare them against the time when opportunity shal best serue, to procure the death or deposition of their lawfull Prince. And that thus without anie offence to God they maie doe, they perswade themselves by vertue of the Popes bull, in that therein they bee absolved from their allegiance vnto their home supreme magistrate, and are thereby also taught, that in furthering either his depriuation or death, they shal doe honourable, acceptable and meritorious seruice to the mother church of Rome. These thinges (I say) haue of late yeares too too often here in England, in open places of iudgement beene manifestly proued against your Iesuites and Popish Priests, and therefore as traitours a number of them and their followers, haue beene most worthely executed. Which thinges being so euident as they are, great shame is it, that yet you should not blush to charge vs with these thinges, whereof yours are most famously guilty, and whereof cruelly you cannot conuict any of ours. You tell vs wee should haue prayed to the Lorde of the harvest, to thrust forth more labourers thereinto (as Christ hath commanded vs Math. 9. and not as you quote it Math. 15.) and that in the meane time we should haue reformed our selues, and not haue taken vpon vs without some expresse commaundement from God, a matter of such importance

rance, as the reformation of your estate is. According to this coun-
 sell of Christ, wee haue prayed to the Lorde of the haruest, and he,
 in his mercy towards his Church, hath heard our prayers, and
 wee hope will euery day more and more, to the full ouerthrowe
 of yours, and perfect consummation of ours. But that in the meane
 time, they, whose eyes God hath opened to see the Babylonish
 confusion of yours, should there haue staied (as you would haue
 had them) untill they had a further commission from God then
 already they had (for so you must needs meane by that further
 commission or expresse commaundement, that you would haue had
 them first to haue had) you can neuer proue. For they, whose
 ministrie it pleased God to vse to detect your Antichristian do-
 ings according to his worde 2. Thessal. 2. in these later daies
 were such, as namely, Wickliffe, Iohn Hus, and Luther, that had
 not onely the ordinary calling of those times to feede Gods peo-
 ple as pastours and doctours, but also they were such as God
 had blessed with rare and extraordinary gistes of knowledge
 and zeale, and therefore if they seeing the abominations of your
 Synagogue, and the grosse blindenesse and errours that you still
 laboured to holde Gods people in, had contented themselues one-
 ly with praying vnto God for the redresse therof, & with reforming of
 theselues, & had not laied their hands & shoulders to the work, vsing
 the talents that God had bestowed vpon them, to his best aduan-
 tage, without a further new and expresse commaundement, then they
 had already receiued in the writen word, should not they with
 the vnprofitable seruant Math. 25. haue had their wages? They
 tooke not in hand to doe as they did (as you would make your
 Reader beleue) onely vnder the colour of zeale, without expresse
 warrant from God their Lorde and master. For beside their zeale
 and knowledge, by their callinges in that they were famous do-
 ctours and pastours in their times, they were bound by Gods
 expresse worde Esay 58. 1. Ezech. 33. 6. & 7. and in sundrie o-
 ther places to doe, as they did. But to bring vs and our mini-
 sters into hatred, in this Chapter you labour to perswade your rea-
 der, that as of burning zeale they haue in many places dispossessed
 your Bishops and Priestes of their places, so as Gods Lieute-
 nants, and as men boide of all partiality (for thus tauntingly it
 pleaseth you to write) they wil proceene against ciuill magistrates,
 both higher and lower in like maner, because many of them haue
 beene

beene and be (as you say) as ill liuers and rather worse, then your
 Popish Prelates haue beene. Which to bee an vlawfull thing
 and the cause of all confusion and horrible disorder, you bestowe
 a great deale of needelesse paines to proue, for it is a thing that
 wee teach and vrge in earnest, and you (your practise to the
 contrary beeing so vsuall as it is considered) onely in iest, and
 for a fashion teach it. But indeede this is the way, which the ma-
 licious and ancient enemies of Gods Church haue alwaies vsed,
 to disgrace the true seruants of God by, with the Kings and
 Princes of the world, and therefore you doe well in that you are
 nothing behinde them, in malice & enmity against Gods people, in
 that you studie also to be like them in this. Wee reade (you
 know) after the returne of Gods people out of their captiuitie
 in Babylon, when they beganne once to build and to go forward,
 either with Gods house in Hierusalem, or the walles of that Ci-
 ty, alwaies this was one of the practises of their enemies to la-
 bour their discredit, to the hinderance of their worke, to accuse
 them to the Persian Kings, to intende therein sedition and rebel-
 lion against them. Ezr. 4. Nehem. 6. And it appeares Iohn
 19. it was the principallest meanes, whereby the high Priest and
 the Iewes prouoked Pilate, to giue sentence against our Sauour,
 that they tolde him, that he was not Cæsars friend, if he deliuered
 him, thereby insinuating (though in trueth hee had both payed
 tribute vnto Cæsar, and had taught others both by example and
 word publickly, to paye vnto Cæsar whatsoeuer was due vnto
 him Math. 16. & 22. and they of all other did most repine at
 Cæsars iurisdiction ouer them and their cuntry) that hee was
 one whose doings and doctrine tended to the supplating of Cæsar.
 In like maner Act. 17. & 24. wee finde it one of the vsuall
 meanes, that the vbeleeuing Iewes and other lewde people (then
 when none in their hearts regarded Cæsar and his authoritie
 lesse) vsed to discredit the Apostles and their doctrine, to accuse
 them to be seditious and such as cared not for Cæsars decrees. Nei-
 ther did this practise die, when the common weale of the Iewes
 ceased, for it appeares in Euseb. lib. 5. cap. 1. and in Tertullians
 Apology in sundry places, that there was nothing more common
 in the primatiue Church, then to lay to the charge of the Christians,
 that they conspired amongst themselues against the state of y^e com-
 mon weale, and the ciuill and supreme magistrates thereof. And
 ther

therefore we can the more patiently abide this your dealing with vs, in that herein we see we are no otherwise dealt withall by you, then Gods people, Christ his Apostles, and other his faithfull seruants haue beene dealt withall in ancient time, by your predecessours. But the Lordes name be praised for it, howsoever it hath pleased you, in thus charging vs to intende the deposition and displacing of ciuill magistrates, to conformance your selues to the ancient enemies of Gods people, our doings in those places where our Religion hath beene longest settled, doeth evidently in the eyes of the world acquite vs hereof. For in such places who seeth not, that the ciuill magistrates together with it haue alwaies, and yet doe honourably and quietly enioy their places and dignities? Yea this wee dare bee bolde to say, that the Christian Kings, Princes and magistrates, that haue giuen best entertainment vnto it, finde by most manifest experience, that both it and the professours therof, haue better established them in their thrones, and more aduanced them in their dignities, then euer they were or could be by yours. For now they are absolute Kings and Princes according to their right, where as yours made the to hold their kingdomes, as the Popes vassals, and so but at the curtesie and deuotion of a forainer, and of an intollerable proud and insatiable vsurping Prelate: and now their treasure is kept at home to the strengthening greatly of their kingdomes and dominions, which by your Romish Religio & gouernment, was wont a 1000. waies most insatiably in infinit quantity yearly, to the wonderfull weakening thereof, to be conueied to Rome. And whereas then by meanes of your auricular confession, the secrets of euery Prince where that was vled, was often to the great peril of their states made known, to many & vndiscreet blabs & by them & their means to their forreine head the Pope, and so he was thereby alwaies the better inabled for the furtherance of his owne deuises, to preuent & crosse theirs: by the banishing of that Romish stratageme Princes counsels & secrets, are kept at home in secret as they should, to the great good of the & their countries. And lastly, by our Religion, according to the examples of Dauid, Salomō, Aśa, Iehosaphat, Ezechias, Iosiah, Constantine & Theodosius, they are in possession of their full authority, to comāde for Religio & in matters ecclesiastical, as wel their subiects of the clergy as the rest; whereas by your Religion they were supreme gouerners vnder God for matters ciuill only, & had their cleargy so exempted from

from them and their iurisdiction, that howsoever they had their bodies in their kingdomes to enioy the promotions thereof, they had neither their bodies nor soules in further subiection, then would stand with the pleasure and profit of the foraine potentate the Pope. By meanes whereof, Anselme, Stephē Lanckton, Thomas Becket and sundry other proude prelates of this land, haue so stucke to the Pope, against their soueraigne kings at home here in England, that in comparison of the Pope, they haue set their King at naught, to the wonderfull trouble and disquiet of the whole land, as notoriously appeares in our Cronicles. Which things considered, I thinke you may long tell Princes, that you and your religion is frendly to them, and that we and ours is hurtful vnto them, before any of them, that be wise, beleue you. Cruely I cannot but wonder at your grosse hypocrisie in this Chapter, in that you are so earnest and busie, not onely to proue it vnlawful and monstrous, how bad soeuer they that be in authority be, to refuse to yeelde duety & submission vnto them, but also to lay to our charge, that we haue an intention, to place and displace ciuill magistrates at our pleasure. For I cannot perswade my selfe, that your skill in diuinity was so small, but you were resoluēd for all this, that the obedience and subiection taught in these places here quoted by you, or any where else in the scriptures, is not so infinite and absolute, as that there by subjects are bound to doe whatsoeuer by higher powers, be it good or bad, they are commanded to doe. For how could it be possible, that a man of your place should forget the vsual limitation, in the Lord, or that you should not remember that God must be obeyed before man. Neither yet can I thinke, that you were ignorant, but that the very same thing which here you charge vs with, as with a grieuous fault, hath bene and yet is openly practised, and taught publickly, to be very lawfull in your Church of Rome. Whereof I am sure D. Allen, a great man of your side, in his 5 Chapter of his defence of English catholicks, reckōs vp in a great brauery and bragge, sundry Kings and Emperours by force depōsed by the Pope. And indeed it appears most euidently in sundry Cronicles, that at their pleasure, a long time they haue most shamefully misused Christian Princes & potentates of the world. For though they were and are beholden to the Christian Roman Emperours, for their first aduancement, from the state of poore persecuted bishops, to the state of patriarches in these westerne parts, yet in procelle of tyme, when the seat of the empire

pire was remooued to Constantinople, & these westerne parts were gouerned by an exarch at Rauenna, they through the help of certaine Kings of the Lombards and others, in token of thankfulness to the ancient Emperours of Rome, quite extinguished their Empire and authoritie in these west parts. And in the ende, not contented with that, which they had incroched by the ruine of the Empire, through the helpe of the Goths, Vandals, Lombards & others (seeking thereby their further aduancement) Pope Zachary, about the yeare 743. found the meanes to cause Childericke then King of France, to bee depofed, and he set vp Pipine in his roome, whom he & his successour Stephen the 2. aduanced to the Empire, and therefore this Pipine, Charles the great and Lodouicke his sonne (which thre immediatly succeeded one another, in the new Empire, thus translated vnto them by the Pope) to gratify the Pope for the same, they brought the Lombards and others, that before beganne to be somewhat to saulie with the Popes, vnder, and bestowed vpon his see, as Blondus & Volateran note, very many rich and great Ilands, cities, countries, shires, townes and prouinces, whereby he was mightely aduanced. Yet for all these great benefits receaued by the line of Pipine, when his successours began not to be pliable enough (as they thought) to their becke, in making warre against the Princes of Italy, which began to pinch them for their wrong-gotten goods, Gregorie the fifth about the yeare 1002. practiseth with the Germans, to bring the Empire to them, from the line of France, and so Otho was set vp Emperour. But when these German Emperours began to abide them of their wil, and to resist their tyrannicall oppressions, then they laboured & practised by all meanes, to hamper them also: in so much that certaine it is, that Gregorie the 7. excommunicated Henry the 4. as some write 3. about the year 1078. & gaue his empire to Rodolph, who missing of it & being slain, the Emperour yet to be reconciled with the Pope, waited 3. daies & 3. nights in the winter, with his wife and child at the gates of Canossus, and within the suburbs thereof, barefoote & barelegged, before he could come to the speech of the Pope, when he had obtained that, then he was faine to kisse his foote, and to peeble by his crowne into his hands, & to take it againe vpon such conditions, as it pleased him to prescribe, and yet his successour Pascalis raged against the same Emperour againe, & set vp his owne naturall sonne Henry, to depriue his father of his Empire. Who when he had got it, yet he was in the ende accursed and
excom.

excommunicated by that Romish see, as his father had beene, and not preuailing sufficiently that way, the Saxons at last were set vp to warre against him and depose him. And thus they hauing hampered these two Heries, vnto Frederick Barbarossa came, which was about the yeare 1155. they did what they listed, who beganne somewhat againe to abridge them of their vsurped supremacy, and so did his sons sonne Frederick the 2. but in the ende Alexander the third, brought the necke of the first vnder his feete in S. Marks church in Venice, and Pope Adrian controlde him from holding his wrong stirrop, & excommunicated him for being so saucy, as to set his name in writing befoze his; and the other was miserably vexed, by Honorius the 3. Gregory the 9. and Innocent the 4. For the first of these interdicted him, the second excommunicated him twise, & raised the Venetians against him; and the third did in the end spoile him of his Empire, caused him to be poisoned, and at length strangled by one Mafredus. Innocent the 3. in the minority of Frederick the second, and befoze he was cholen Emperour, dealt in like sort with Philip and Otho the 4. placing them and displacing them at his pleasure. Frederick the seconds sonne called Conrade, and the next of his line also called Conradine were amongst the miserably abused: for the first of them was soone dispatched, they stirring vp against him the Lât graue of Turing, who droue him into his kingdome of Naples, where he died of poillō giuē him, as some write; & the other claiming but the kingdome of Naples, after his death the matter was so handled (they stirring vp Charles the French Kinges brother against him) that both he & Frederick, Duke of Austria, were takē, imprisoned & in the end beheaded. Hēry the 6. Frederick the firsts son, Pope Celestine the 3. crowned at Rome, but in such sort, that wth his foote he put the crowne vpon his head, & therewith he spurned it of againe. And the like y^t happened to Frederick had almost befallē Philip the French king, by Pope Boniface the 8. who because he could not haue whatsoeuer commodities he demaunded out of France, by his bull denoiced sentence of depolition against the saied King Philip, and gaue the title thereof to one Albertus king of the Romans; but for all the roaring of that bull, Philip kept his place still. Alexander the 3. that trode vpon Frederick the firsts necke at Venice, runneth here in England so farre abused King Henry the 2. about Thomas Becketts death, that he caused him to go for penaunce barefoote in winter, with bleeding feete to his tombe. And Innocent the third caused

caused King Iohn his sonne, after that 7. yeares he had resisted their supremacy & tyranny, by the meanes of his excommunicatiōs, inditments of his land, and encouraging of his subiects against him, to surrender his crowne to the hands of his Legat Pandelphus, and so he continued five daies, befoze hee receiued it againe, and then was glad to take it in farme of him for a rent by indenture. Infinit be the villanies, that haue bene offered & done by that see to Emperours and Kings. For did not Gregory the 7. to the great iniury of the Empire, set by Robert Wifard, and made him King of Sicilia and Duke of Capua? Did not Pope Vrban the second put downe Hugo an Earle in Italy, discharging his subiects from their oath and obedience vnto him? Did not Pope Clement the first, most despitefully cause Franciscus Dandalus, the Venetian embassadour, suing but for absolution of Venice from the Popes curse, to lie a long time first tied by the neck in a chaine vnder his table, like a dogge, befoze he would harken to his request. Furthermore Gelasius the second, brought the noble captaine Cintius so vnder, that he was glad lying prostrate befoze him, to kisse his feete, and by the yeare 1237, the Pope Gregorie the 9. had so cursed king Henry the 3. king here of Englād, hat he was glad (to currie fauour w him) to receiue a Legat of his, called Cardinal Otho, meeting him at y sea side, & that in most lowly maner, bowing downe his head in low curtesie towards his knees. And though he yeelded wonderfull submission to the next Pope Innocent the 4. yet he tooke of one Dauid Prince of Northwales 500. marks by the yeare, to set him against y King of England, & exempted him & his welshmen, from their fealty which they had sworne vnto him befoze. Most intolerable were the exactions & comodities, that one way & other the Popes for theseluges & their friends, had out of Englād in Henry the 2. king Iohns & Hery the thirds time: they exceeded oftē (as it appeareth in y stories) the ancient reuenues of the crowne, & wonderfully empouered y land, & yet whē these kings (though in neuer so humble maner) at any time, neuer so litle sought to stay these pillages & oppressiōs of the lād, the Popes raged most extreemly against thē: & did thē w hat despite they could, vntill they had their will. Wea so intolerable hath bene their pride & insolēcy against kings & Emperors, y they haue brought thē to lead their horses by y bridle, & to waite on thē on foot like lackies, they riding like high & mighty princes ouer thē, & they haue made thē faine to please thē withal, to hold thē water & to serue at their table.

And

And though their power bee not as it hath beene, yet their malice and will, to trample Princes vnder their feete, is as great now as euer it was, and therefore not onely haue Pius 5. and Gregory the 13. by their cursed buls, roared against our gracious soueraigne Lady Queene Elizabeth that now is, thereby labouring her deposition, but also both secretely and openly, a number of waies they and their fauourits haue gone about both by open hostility and priuy conspiracies, to bring that their wicked purpose to passe, yea though it were, by the shedding of her innocent blood. And so far are they of yet in this great light to be ashamed of murdering treacherously Christian Princes, whom otherwise they cannot frame to their fancies, that of very late yeares, by a most wicked varlet, whom they had perswaded, that therein he should doe a meritorious deede, they so dispatched the noble Prince of Orenge; and since by the like persuasions, haue sought by one Parrie and others to effect the like against our soueraigne; whom the Lorde for his Christes sake so long preserve, that she may see either the happy conuersion, or effectuell confusion of all her enemies. Now these thinges considered, and they beeing most true (as from point to point, they are testified by your owne Cronicles) if there had beene any shame in you, you would neuer haue gone about as you haue, to charge vs with your surmised intention to displace ciuill magistrates. Whereas you would seeme to strengthen this your malicious accusation, in that we haue displaced some of your Popish Bishops, Priests, Monkes, and Friars, and refuse obedience and submission to your Popes: you must vnderstand that herein you commit two great and foule faults; the first is, that you stretch the places here quoted by you, which teach indeed only obedience and submission to ciuill magistrates, and to lawfull ecclesiasticall persons, in the Lorde, as though therein and thereby God had as well tied and bound al persons, to obedience and subiection, to your vnlawfull and Antichristian Prelates and cleargie, yea and that in such strict maner, as though it were vnlawfull how bad and wicked soeuer they and their commandements be, either to refuse to obey them, or to speake any hard word against them: your second fault is, that you take it, that there is no difference to be put betwixt your ecclesiasticall Prelacies, and the higher powers, that the scriptures in these places teach obedience and submission vnto: where as indeede there is as great difference, as there is betwixt heauen and earth, and the ordinances of God and the vnlawfull deuises of man, betwixt the
higher

higher powers there spoken for, & the higher powers that you plead
 so much for. For the higher powers there spokē for, be such as though
 sometimes for iust causes known vnto God, they light in the hands
 of wicked and profane persons, yet of themselves are the lawfull or-
 dināces of God, whereas the authoritty of your Popes & of other your
 Romish Prelates, whom we haue displaced, and refuse to submit our
 selues vnto, is vterly vnlawful, and not onely without warrant from
 the lord in his word, but directly contrary to the same. For whereas
 Rom. 12. & Ephesiā 4. the spirit of God hath reckoned vp all the ec-
 clestiaſtical officers, which Christ the master of the house hath appoin-
 ted, for the ful and perfect ordering therof, none of these of yours, who
 we haue displaced and refuse to obey, are once remembred, & besides
 both contrary to Christ our sauiours expresse cōmandement, & Peters
 also Luk. 22. 1. Pet. 5. they take vpon them, as tyrannially as euer did
 any Princes of the nations, Lordship ouer Gods inheritance, & the re-
 soze by their proceedings we finding them to be very antichristian,
 both S. Pauls prophesie, that Antichrist shall be consumed by the spi-
 rit of Gods mouth 2. Thess. 2. and that flat commandement giuen vs
 from heauen Apoc. 18. to come out from Babylon, & to seperate our
 selues from her, doe assure vs, that lawfully wee may speake against
 them and their enozmities, and not onely refuse submission vnto them,
 but also to doe what we can to roote out such plants, which our hea-
 uenly father neuer plāted, out of the earth. Wherefore fondly doe you
 go about to teach, out of the Prophet Ieremy, that as the Iewes were
 taught submission and obedience to Nabuchadnezzar, so we should
 learne thereby, to chamber our tongues against your Pope and other
 Prelates, & also quietly to submit our selues vnto them. For though
 he were a wicked tyrant, yet his authoritty it selfe was lawfull, and by
 ordinance of God; and he came vnto his authoritty ouer the Iewes, by
 force of armes & conquest, which is an ordinary way, that God vseth
 to inuest Kings and Emperours, with such ciuill authority ouer na-
 tions and cuntries by, whereas the very authoritty it selfe of your
 Popes and other Prelates (howsoeuer you cōfidently, and yet vntruly
 aduouch that S. Paul Rom. 13. is to bee vnderstoode, as well to haue
 spoken that which he there speaketh of them, as of Kings & other law-
 full magistracies & offices) is as I haue proued vterly vnlawful, and
 the meanes whereby they haue come thereunto, hath beene shameles
 wresting of the scriptures, fraud, deceit, treachery & maine force, &
 all are abhominable steps, for cleargy mē to attaine vnto their offices
 by

by: neither would we, if we had liued vnder the persecuting Emperours of Rome, or vnder Nabuchadnezzar (as you here insinuate) haue refused to yeelde so far obedience and submission vnto them, in all quietnes, as we might, not disobeying the Lorde to obey them; and further, neither the Iewes vnder the one, nor the Christians vnder the other, were bound: which obedience and submission to your Popes & Prelates will not serue your turne, for you would haue it yeelded vnto them without limitation, for otherwise they should not be obeyed, wherein you would fainest haue the obeyed. And therefore in your Canon law dist. 40. cap. Si papa: it is enacted, that though your Popes should deale neuer so lewdly, both in respect of themselves, and in carping others by heaps vnto hell, yet none must be so presumptuous, as to aske them, why they doe so. Howbeit for the more full satisfiing the Reader, and clearing our selues of this your slanderous accusation, of intending the displacing of ciuill magistrates, for their wicked liues, this further is the common and receaued doctrine amongst vs, concerning that point: that though Christian subiects may not disobey God, to obey their wicked commandements, yet they are rather patiently to suffer the penalties that they shal inflict vpon them, for their chusing rather to obey God then them, then to vse or to consent to the vsing of any forcible meanes to depose them. And this our practise hath plentifully made to appeare, to bee the common and receaued opinion in this case among vs. But whereas you would haue vs so humble and meeke (by abusing and wresting Christes counsell giuen vs Mat. 11.) as that we should obey Pilate, Annas and Caiphas, euen to the suffering of death, without once opening our lippes, to speake anie word of disgrace against them: I see the onely marke you shoote at is, that we should obey your Popes & Prelates in whatsoeuer they commande vs, or else that we should suffer them, without once muting against them, to make what hauocke of vs they list. For though you would seeme to plead for our obedience & submission to the ciuill magistrates, yet plainly you bewray, that so your Popes and Prelates might get this submission at our hands, you haue the thing you shoote at and care for. But to returne to your perswasion of vs to be meeke and humble &c. tell me in good earnest, did Christ at any time obey any of them you speake of, in any thing that was ill: and was there not a necessity in regard of our redemption to suffer those things which he suffered, and as he suffered them at their hands: what manner

kerth this then, either to binde vs to obey the wicked & vngodly proceedings of your Popes and Prelates, wherein onely we refuse to listen vnto them, or needelesly to suffer those thinges at your hand, which lawfully we may auoide? And I trust you are perswaded, that Christ himselfe that willed others to learne of him to be humble and meeke, that he neuer forgot that lesson himselfe. And yet if you reade Mat. 23. and Iohn the 8. you shall finde, that he comprising the high Priestes themselues within the compasse of his speech, as well as other his inferiour malicious enemies, calleth them hypocrites, children of the Deuill &c. And the Prophets though they were not to learne of you, how to behaue them selues to higher powers, yet they did vse often very sharpe and bitter speeches, against the Princes and other rulers of their times; an example whereof you haue Esay. 1. 10. in these wordes. Heare the word of the Lord O Princes of Sodom: hearken to the law of our God, O people of Gomorrah. But Paul you will say Act. 23. hauing called a wicked high Priest, that contrary to law tyrannously had commanded him to be smitten, painted wall, being admonished thereof, corrects himselfe, remēbryng that it is writē, thou shalt not raile or speake ill of the Prince, Ex. 22. saying I knew not that he was the high Priest. Indeebe one of the high Priestes clawbacks, who are alwaies ready to iustify their master, how vniustly soeuer he deale, and to controle Gods seruāts for saying neuer so litle amisse of thē, though therunto they be neuer so iustly prouoked, gaue him a check therfore, whereupon it seemeth that Paul vpon the reason aforesaid excuser himselfe, but indeede he did it in such sort, as that in trueth he giue him a greater blow, though somewhat more couertly, then he had done before, in plainly shewing that, (that dealing of his considered) he knew him not to be the high Priest. But if this notwithstanding, you thinke still, that Paul would not giue any harde speech to such a Prelate, and iustifie it when he had done, consider a little what reckoning you make of Saint Peter, and then call to remembrance, what is writen Gal. 2. and you shall finde it cleare, that not onely he rebuked Peter openly at Antioch, but that also he iustifies that his owne doing therein, saying, that he did so because he went not with the right foote to the Gospell. And learne by these places not to be so dainty ouer your Popes and Prelates hereafter, but y if they doe lewdly, think it may well stand with that meekenes & humilitie, that Christ hath taught vs, that they be plainly

as they deserue, tolde of their doings by vs. It is one thing to rale of them, that be in lawfull authority, and to backbite and depaue them; and another thing it is, by way of instruction, admonitio and reprehensio, by plaine, iust and true tearms, to let them see their faults, so it be done in time and place conuenient, & in maner beleeeming such an action. This later might the Lewes doe to Nabuchadnezzar notwithstanding Ieremies words, and p^r Christians vnder the heathen Emperours to them, and yet both keep within due ty and loyalty, but the former is that which is vnlawful to bee vled against any, how bad soeuer he be, that is in place of lawfull magistracy or office. Finally, whereas you yet thinke scozne, that your Pope should bee worse then Nabuchadnezzar: and that therefore the Lewes might haue had far moze iust exceptions against him, to free them fro their obedience and submission to him, then we haue to free vs from subiection to your Popes, in trueth, therein you are very much deceiued. For first, his authority, as a King ouer them, was a power in it selfe lawfull, though abused by him; and yours (as I haue shewed) is flatly vnlawfull: and the Lewes were commanded subiection vnto him; and we are commanded (as I haue saied) Reuel. 18. to forsake all communion with your Popish Antichristian kingdome. Your Popes for lewdnes of life, for manifold Idolatries, and blasphemies in Religion, and for want of right title to the dignity and office which they claime, doubtlesse will thorowly match him, & by how much their knowledge, in respect of the meanes they haue which he lackt, should be moze then his: by so much these things in them, make them moze intolerable, then the same could make him. And therefore these thinges considered, the obedience and submission which the Lewes were enioyned to yeeld to Nabuchadnezzar, inferreth not the like to be due to your Popes and other your Romish Prelates.

The XVII. Chapter.

Cod. v. nemo in sua causa iud.

a This is your dealing, that for your Pope is the party many waies most iustly charged by vs, & yet he wil be the supreme iudge in his owne cause.

ANy mā may easily perceine by this discourse, that you haue no great reason, in saying that that you saie, and much lesse to doe that that you preach, I meane, to begin the reformation of the church by the waie of force, the which is a thing contrarie to all lawes diuine and humane, which defende * that * one should bee Iudge in his owne cause: and you will not onelie be a Iudge, but a partie, resembling in this him that gaue

the blowe to Christ, vnto whom the answer was made,* If we haue done ill, proue it before the Iudge, seeing that you are our accusers. If you saie, that God hath giuen you power, to knowe, to iudge, and to exempt, that is to saie, to drine vs out of our possession, and to cause the people to forsake that Religion, which they haue maintained^a these 1500. yeares & upwards, shew vs your commission, with as sure a warrant, as so great a matter doeth require, seeing that you saie, that ye are sent extraordinarylie, as Moses was, to redeem the childe of Israell out of the captivity of Egypt, that is to say, according vnto your interpretation, the children of God, & the true faithful, out of the false Religion of the Papists, of that which the Pope, Antichrist, & worse the Pharao, is the head & master. Thus ye vse to expound & moralizate the figures of the olde Testament, in fauour of the Catholicke Church: yet is it so, that when God spake vnto you about so zealous a thing as this, yee forgate one thing, that doeth hinder greatlie your commission. You should haue shewed God, that the commission which he gaue you, was like to breede no lesse mischief amongst the Papists, the Moses did amōg the Egyptians. For I am sure (if anie to trie you, would take your oath) that you would sweare, that the Pope is as ill as Pharao, and we as hard hearted as the Egyptians. Therefore, why did yee not demande of him, a rodde to conuert into a serpent, and to passe drie foote ouer the redde Sea? Why did yee not require at his hande, that it might please him to authorize his worde preached by your ministers with signes, miracles and tokens, as he did, when hee sent your fellowes the Apostles: seeing that you are Prophets, how commeth it to passe, that you haue not foreseene, that wee would not beleene you: for who is hee (alibough he were a Deuill) that could not saie as much? But we haue one disauowe, which God hath giuen to manie, which doe report, that they doe come from him, which doeth greatlie ouerthrowe the authoritie of your commission.⁸ He doeth saie in the 14. of Hieremie, the Prophets preach falsely in my name, I haue not sent them, I haue not commaunded them, nor I haue not spoken vnto them: but they prophecie vnto you false visiōs, and naughty diuinations, to deceaue your heartes. And likewise in the 27. Chapter. I haue not sent them (saith the Lord God) & they prophecie in my name falsely, to the intēt I should forsake you, and that aswell you, as your prophets should perish. Item in the 29. Let not your Prophets seduce you, that are amongst you, nor your southsaiers, and doe not marke the dreames that yee dreame, for they doe prophecie falsely vnto

^a Job. 15.
^b Wel hit again,
15. for 18.

^c This alwaies
we are ready to
doe.

^d It is a shame to
repeate this
bragge so often,
and neuer to go
about in all your
booke, once to
proue it, which
you know is the
maine question.

^e And you know
we haue iust
cause, so to
thinke and say.

^f Our vocation is
ordinary, the
message we haue
olde and ancient,
sufficiently
confirmed by all
the miracles
crōicled in the
Scriptures, and
therefore this
was needelss.

^g These & many
more such like,
doe to fidly paint
your Prelates, &
therefore it is,
that we shun the
as we doe.

* Gen 20.

That you can-
not for you haue
the Scriptures of
the old and new
Testament, if you
had grace, to
preserue you fro
such blindnes as
yee shew, in re-
fusing our do-
ctrine, which is
so warranted as
it is there.

* 1. Joh. 1.

And therefore
we are so bold
as to try your
popish spirit, by
the spirit that
speaketh in the
Scriptures.

But we haue
both, and vnlesse
wee can proue
we haue, belecue
vs not

* k Mat. 23.

You were de-
ceaued, these
words be not
there.

Because there
is no like reas-
on and cause, as the

you in my name, seeing that I haue not sent the, saith the Lord,
&c. So that, although it were true, that God hath sent you (as it is false)
we might wish a iust cause, pretend an excuse of ignorance, and to saue
with great assurance that, that Abimilech saied vnto God, where hee
threatned, that he would kill him, because he kept Abrahams wife. O
Lord God (saied he) would you kill a poore simple nation? Shall
it be saied, that we beleuee all those, that saie to come in your name? haue
not you commaded vs by the Apostle, * That we should not beleuee
euery spirit: and that the Angell of darknes doeth transfigure
himselfe into an Angell of light? Haue not you commanded to bee
written, that we should beware which way we take, and that such a way
doeth seeme good, the which notwithstanding doeth leade vnto damnation
and perdition. If anie, saying that he is our Princes seruant, should come
to demande a summe of monie in his masters name, and that hee had nei-
ther his hand nor his seale to warrant his demand, would not wee send
him awaie like a false merchant, fearing that he would deceaue vs? then
with greater reason, ought we to feare the committing of our faith, & the
hope of our saluation into their hands, whom we know not, nor that cannot
shew anie miracles, to confirme their preaching, as the Apostles did. Qui
confirmabant sermonem, sequentibus signis. That is, which
did confirme their preaching, with signes or miracles following: where
doe not they say, as he saied, whose successours they professe to be, the signes
of my commission & Apostleship haue bene accomplished among you, with
signes and miracles. 2. Cor. 12.

The XVII. Chapter.

You proceede, charging vs to haue begon reformation by force,
but as yet you haue not proued it. Upo the beginning thereof, in
these later daies, or not long after, wee graunt some stirres did
arise in Germanie, France and other places, but therein it hath
fallen out no otherwise with the renewing and reuiuing the Gos-
pell of Christ, then it fell out with the Apostles when they be-
ganne first to preach it. For we reade Act. 17. 19. that then
stirres and tumults there were vsually rayled vp, by the enemies
thereof to hinder the course thereof. And as long as it is not to
bee lookt for, but that alwaies it will haue some enemies, what
else can be hoped for, but when it springeth & beginneth to flourish
there wil be some stirres and contentions betwixt, the frendes and
ene-

enemies thereof? But as the Apostles when for these stirrs sake they were charged to be seditious persons, might truly cleare them selues, in that not they, nor the professours of the Gospell were at anie time the authours thereof, but rather the enemies thereof: so may wee in this same case also doe. For either they haue begun of your selues, who haue thought by force to stoppe the course of the Gospell, or if any haue begon by others, as some did in Germanie by the Anabaptistes, our men haue beene the forwardest, by their writings and otherwise, to condemne their doings therein. And yet though it should haue fallen out, or it may bee proued that in some one place or other there haue beene since this late detection of Popish enormities, some disorderly tumults, and in the same some vnlawfull force vsed, wherewith some indiscreete persons of our side, may iustly bee charged, as long as it is a thing which we neither like, allow, nor iustify in them, what reason is there, that that should be objected as matter of sufficient disgrace to all the rest of vs, and to our Religion also? Is it impossible for such thinges, to fall out sometimes amongst them that professe Gods trueth, euen in well ordered common weales? Then truly of al men in the world, the men of your profession will bee proued to haue least acquaintance with Gods trueth. For neuer were there more broiles, hoate contentions and force more vsed to compasse your wils, then haue beene amongst you: euery seuerall order of Religious men, euery abbey, euery Cathedral Church (if the stories were searched) ministers vnto vs infinite demonstration, that there hath nothing beene more vsuall amongst you. O the lamentable and most sauage cruell dealing that hath beene vsed with great approbation by men of your side, to bring the pooze Indians by force in subiection vnto you. And what extreame force and crueltie hath beene vsed of late yeares, to subdue the pooze Christians of Cabriers Merindoll, and other places thereabout, and to roote out the professours of the Gospell, and their fauourers in France? I am perswaded y^e the Turks neuer vsed more faithles, tyrannical and monstrous dealings, then the stories and the euidence of the thing, declares you haue vsed against these. And therefore it being so vsuall a thing with you, as it is, to promote your Religion by force, of all men you are the unfittest to charge others with that, as with a fault, which you account so laudable in your selues. And

yet as though you had said so much against vs for this, as that thereupon it must needs appeare to eue ry man, that we haue neither reason of our saying or doing, you further charge vs, that herein (in seeking namely the reformation of your Church) we haue taken vpon vs, contrary to all laws both diuine and humane, being also a party, to be our owne iudge; wherein you say vntreuely of vs, for we alwaies haue bene contented, to submit both our sayings and doings, to the iudgement of the Lord himselfe, speaking vnto vs in the written word, and by the same we haue had our sayings and doings often examined, and tried to be sound and lawfull in nationall and prouinciall Synodes, befoze we haue attempted the reformation you speake of. And secondly, herein you charge vs as you did befoze, with that which you your selues are openly guilty of. For though your Pope be the speciall party accused by vs, yet in all matters in question betwixt you and vs, you wil haue him to be the supreme iudge, and so the questiō being betwixt you & vs, whither you be the church or we, and whither you hold the trueth or we, no other triall wil you admit, but that we must be iudged by him, whither it be so or no. Wherein you deale, as if the felon at the bar, should refuse all other triall, but to be tried by the principall in that felony, whither he be guilty or no. Now wheras yet in this our dealing, you would resemble vs to him, that gaue Christ a blow &c. Your errour is manifold, & therein it seemeth either your negligence was much, or that your wits were benumbed. For where the story you allude vnto is. Ioh. 18. it is quoted in your booke Iohn. 15. & neither doe you hit of Christs words, in rehearsing the answer to him that smote him, nor yet is there any reason or similitude made to appeare, betwixt our dealing in seeking to reform your Church, & that fellow Christs answer was this, if I haue euill spoken, beare witnesse if the euill, but if I haue well spoken, why smitest thou me? And you set downe his answer thus, if we haue done il, proue it before the iudge, seeing that you are our accusers: & as for the resemblance betwixt him that smote Christ and vs, you shew not wherein it is, neither can I gesse wherein you ment it. But indeed your dealing with vs considered, becometh a liuely resemblance of a number of you, whose property it is, to bring vs for our holy profession befoze your high priest, and his chaplaines, and then if we chance to answer boldly for our own defence as Christ did (though neuer so directly to the purpose) to checke vs, and strike vs, as he did our sauour, for your great prelates may not

to be answered. But perhaps you wil say, that the words that you set downe, containe your answer to vs, when we checke you for your doings: why then set you them downe, as the answer made by Christ to him that smote him? And if the words be taken as your answer to vs (meaning therein such a iudge, as either the Pope or one of his sworn men) that we should be drawn before such iudges by your owne law here alleaged, is against reason, for they can be no competent iudges, because they themselves are principall parties. Our accusation of you we are alwaies ready to proue, before the Lord of heauen and earth, and before any other indifferent iudges, by such deponents and witnesses, as will not bee corrupted either by you or vs, namely by the prophets and Apostles speaking without all partiality, in the Canonical scriptures. Exemption from this iudgement we neuer sought nor will, and if your religion flye this kinde of triall and iudgement, God hath giuen vs power euen thereby to iudge, that you are such as ought to be driuen from possession of such a corrupt religion, that dare not shew the face in this court of iudgment, because then it knoweth, it should bee soyled. But yet to holde your Clyents in some lyking of your religion, you once againe confidently bragge, that it is of one thousand five hundred yeares continuance and vpwads, and therefore you require vs that would dissuade you therefrom, to shew our commission sealed and confirmed, as so great a matter doeth require, and as Moses his was, by miracles: which in this case to be as necessary for vs, as it was for him, you strue to proue in the rest of this Chapter, and that otherwise you are not to beleue vs. Wherefore because all this you require at our handes, and thinke you may doe it stil only vpon this supposition, that your religion is thus ancient, as you bragge. First, let vs consider of that point, and then proceede to the rest which you infer thereupon. Herein, that which I haue written already both in the later ende of the preface and in my answer to your 4 Chapter, doeth sufficiently discouer the shameles follie and banity of this your brag: howbeit because I perceiue what you lacke in truth in this matter, your purpose is to make vp with the setting a stout countenance vpon it: once againe, I will take the paines to strip your Church and religiõ of this visard of antiquity, which done for al your lewd brags, I doubt not, but that both the one and the other shal be found a yotigling & a new vpstart in comparision of that, which you pretend. First therfore, to begin withal, in that the greeke

Churches (which quite brake of communion with you, in the time of Gregory the 9, in the yeare 1230, which is now not about 360. yeares ago) haue not yet allowed the masse, to be a propitiatory sacrifice for the quicke and dead, do minister no priuate masses either in the Church or else where, reserue not after the ministracion of this sacrament any part thereof, nor deny the ministring thereof vnder both kindes to any communicant: in that also they neuer yet coulde be brought, to allow of the supremacy of your Pope, nor of your doctrines of transubstantiation, extreame vnction, purgatory & of forbidding their ministers the vse of lawfull mariage (in w^{ch} points now a great part of your religion consists) euen thereby it may be perceiued, that none of these points, as they are now taught by you, were receiued for catholike 360. yeares ago. For if when they brake of communion from you, these had then beene so accounted and taken, doubtles they had then bene acquainted with these, and so by all likelihood, had held them, as they doe other things which w^{ch} you they had learned before, vnto this day. I am not ignorant that not long after in Gregory the tenthes tyme, in a councell at Lyons, and after that agayne, in the Florentine councell, labour was made to bring them to communion & vnion with you againe, and that in the first, Michael Paleologus (so the better to compasse helpe to keepe his kingdome, which with brutish murder he had got) and some other of his friends, assented vnto a decree to that end; and that in the other likewise, Iohannes Paleologus Emperour of Constantinople, and the patriarch there, with some other greeke bishops, amongst whom was Bessarion, assented, in some sort to your Popes title and your doctrine of purgatory. But withal, good reader, I must tel thee, that I finde, the consenting of the first, was so misliked of the rest of the bishops of Grecia, when they came home, by the stories report, that euen therefore they held them, that so assented, alwaies after, as persons cut of from the communion of their Church, and when they died, denyed them the honour of buriall. And that likewise the same stories report, not onely that in the later by no meanes they coulde be brought to allow of transubstantiation, though there they were urged much thereunto, but that for their yeelding in the other they were so resisted, when they came at home by one Marcus the bishop of Ephesus, and other bishops, that they were brought to recant and to declare merely void al that they had done there: yea moreouer it is recorded in an ancient register, of y^e church of Herford, y^e in 29. articles

cles there also set down, the greek Church differeth quite from your Romā church. And therfore hereby it should seeme, that these points of popery which it hath not yet receiued, were either not at all, or at least not vniuersally receaued, before the foresaid breach, and that therfore these haue not 400 years continuāce on their backs, which comes far short of your account of 1500. years. Further euident and apparent proofes there are to make it vtterly without all question, that both these & many other points of the Roman religion, that now is, are far youger then your reckoning. For before the councel of Cōstance in the yeare 1414. we finde not the ministering the cōmuniō in both kinds publickly forbid to the cōmon cōmunicāt. And in the councel of Basil it was permitted againe in the year 1431. to y^e Bohemiās to receiue vnder both kinds, & so there, from that day to this, many haue bled to doe. Certaine it is (as it appeares in the first Epistle of Cypriā) that in his time, w^h was 260. years after christ, it was by him accounted absurd to deny the cup to any communicant, & de consecratione dist. 2. it is recozded, that Gelasius who was a bishop of Rome about the yeare 500, made a flat decree to binde al men to receiue in both kinds, saying Either let him, that receiueth receiue both or neither, because the diuision of one mistery cannot bee without sacrilege, and yet now your Popes & their counsels, which you hold cannot erre, condēne it for a cursed heresie, to holde it to be needful, that this sacrament should be receiued of al communicants in both kinds. And it appeares in the same distinction, Cap. peracta; That Pope Calixt (in the yeare 223) made a flat lawe contrary to your receiued vse now, of your priests receiuing al alone. For there he decrees that cōsecratiō being done, al that wil not be shut frō the church should cōmunicate; for so (saith he) the apostles taught & the faithiō thē of the Romā church was. How is it thē, that your Roman Church that now is, contrary to this ancient decree, thus groundeth both vpon the authority of the Apostles, & the practise then of that church, in this point now practiseth the quite contrary? Trāsubstantiation the very life of your masse, your owne docto^r Tonsal in his book of y^e sacramēt, & diuers other of your frēds as I haue shewēd before Cap. 11. cōfesse was not enacted & decreed for a catholicke truth amongst your selues, before Innocēt y^e 3 time, 1215 in the Latēra cōcil, which was after the greeke church was gone from you, & so it was rather the decree of a particuler assembly, then of the Catholique Church, and therfore no maruile though the Greekes reiect

reiect this your counsell and decree. Your owne schoole-men, Canonists and Cronickers, as Durand, Albertus, Gabriel Biel, Innocentius, Vrspergensis and others, shew from point to point and from peece to peece, who inuented & deuised your masse, withall the ceremonies thereof, as also Polidor in his 4. booke and 9. Chapter of the inuentours of things, and Platina in the liues of the Popes, and namely, in the life of Pope Sixtus the first. It was so long a licking befoze it came to the shape it now hath, and was patched together, as it appears in these and other your owne writers, by so many Popes so long distant one from an other in time, that it would require a good pretty long treatise, to set downe the seuerall shreds and morselles thereof, with the authours and deuisers of them. Which things considered, it is the likeliest a beggers cloake, consisting of an infinite sort of patches, at sundry times and of sundry colours sowed and cobled together, that can be. The masse now vsed in your church, commonly called S. Gregories masse was first receaued and established in the time of Pope Adrian 780. years after Christ (at the least, for others account it more) as witnesseth Durand, Nauciere, & Iacobus de voragine in the life of Gregorie the first, for befoze that, S. Ambrose Lyturgie was much in vse. And the last of these authours reports, that when with much ado, Adrian had got it to bee decreede in a councill, that S. Gregories masse should be vniuersally vsed, and Charles the Emperour had laboured both by faire and foule meanes, to cause the same decree to bee executed, and yet many would hardly be drawn from the vse of Saint Ambroses, one Eugenius seeing this stir about it, gaue the Pope this graue aduise, that the bookes of both the Lyturgies should be layed vpon the altar of S. Peter, and that the Church dozes should carefully be shut and sealed with the signets of sundry Bishops, and that then they should giue themselves all that night to earnest prayer, that God by some euident signe, might shew which of the he would haue to be vsed: whose counsell being in euery point followed, in the next morning, when they went into the church, they found (as saith the story) onely S. Ambrose booke opened and lying vpon the altar, and the leaues of the other scattered all ouer the church, wherevpon Adrian the Pope, like a profound interpreter of visions, gathers that it was the Lords meaning thereby to shew, that S. Ambroses Lyturgie might well be vsed vpon his owne altar at Millan, but the other should be vsed generally ouer all churches, and thus the

the credit of Saint Gregories masse was first established. Howbeit before transubstantiation came in, which was not, as I haue sayed, before the yeare 1215, it was nothing the minion that it hath beene since. And yet euen then, it was not growen to her highest credit, for about five yeares after it was, ere that adoration or elevation of the host was decreed, for then first Honorius the 3 enacted that; and the hosts holiday, commonly called Corpus Christi day, was not made before Pope Urbans tyme, in the year 1260. as witnesseth Polydor in his 6 booke and 8 Chapter of the inuentours of things. Whereupon it may euidently appeare, that the masse as it is now, is but a very youngling, and one of her father the Popes youngest daughters. And as for latin seruice her companion, it was first brought into England, by one Theodorus sent hither by Pope Vitellian, about the yeare 657. And to proceede to other pointes of Popery (as it is well knownen) it is an other most principall point of your religion, to attribute vnto the Pope that vniuersal supremacy ouer al bishops and ouer the whole Church of Christ, that you doe, for you haue made it an article vnder payne of damnation to be receiued, that there is no saluation, but vnder his obedience and within his communion, as it is set downe by Boniface the 8, in his extravagant de maioritate & obedientia. And yet in the 6 Canon of the Nicene councell, holden about the yeare 330. (as some count) it appeares, that then the Roman bishop had his bounds and limits prescribed him, as well as the other patriarches. And the generall councell of Calcedon, and the 6 generall councell, held at Constantinople, determined Can. 36. that the bishop of that see should haue equall priueledges with the bishop of old Rome, 680 yeares after Christ. And appeales to Rome were forbidden, vnder paine of excommunication, in the council of Mileuitan. Cap. 22. and of Africke Cap. 92. Further yet your owne proper and late councils of Constance and Basil, haue not long ago greatly curtailed the supremacy, that now the Pope chalengeth. for they haue decreed, that the authority of a general council is so farre aboue him, that thereby he may be condemned and deposed. And though now according to your Canon Dist. 40. cap. si papa, your popes wil be lawles, & may not by any be controled, though he lead people headlong by heaps to hel, as it is there set downe: yet I read that in Pope Symachus tyme, about the yeare 500. after Christ, that many bishops did accuse him then to Theodoricus king of the Gothes, because he took vpon him to be *αὐτοκράτωρ*, that is, one whose

whose will should be a law. And in the cosicel of Carthage the thing, there was a decree made Cap. 26. against sundry ambitious titles chalenged euen then, as it should seeme, to be due vnto the bishops of Rome, as that they should not be called Prince of Priests, or high priest, but bishops of the first see. And howsoever now Hosius, Bellarmine and others, reckon the title of ecumenicall or vniuersall bishop amongst the due and iust titles of the Pope, yet it is flatly set downe, as a thing vnlawful, and is forbid in the 99. distinction, both by the iudgment of Pelagius, bishop of Rome in the yeare 583, & by Gregory the first his successor. And it is wel known, that Gregory very directly and often condēned this title both in Iohn bishop of Cōstātinople, and in al other bishops, himselte and the bishops of y^e see of Rome not excepted, as it is euident, in his 4 book of Epistles, Epi. 30, 38. 88. & in his 9 book, Ep. 46. Your set daies of fasting you learned of Mōtanus; & your placing so necessary a point of fasting in abstinēce frō flesh, of the Manichees; as it appears in Aug. 74. Epist. wherein you are as deepe as either they or any other heretickes euer were, witnes your owne Dur. li. 6. c. de ieiuniis. For he there giueth this as a reason, why in fasting flesh is rather abstained from then fish, because al flesh was accursed, and not al fish in the daies of Noe. And compare Augustines description of the Manichees fasts with yours, in his 2 book de moribus Manicheorū Cap. 13. and you shal finde thē marueilous like. Further what holines soeuer you imagin to be in your forbidding your cleargy marriage, and how ancient soeuer you would perswade the simple and ignozant; that that order is, any man may see that reads Augustines foresaied 74 Epistle, & his 18 Chapter of his second booke de moribus Manicheorum, as the Manichees & Tatimists learned to condemne marriage, as they did of the Ethnicks (as Clemens Alexandrinus thinketh they did Stromat. 3) so you haue learned this your kind of forbidding your cleargy (as you cal them) marriage of them. For there it appears, that they allowed it amongst their ordinary hearers, & forbid it onely to those that studied perfection, and were the chosen ones to the ministry amongst them, eue as you do. But whatsoeuer either you or they say, or haue sayed to the contrary, for the iustifying of this your antichristian deuise, as it is most cleare to any that readeth but the old testament, that marriage was as allowable to the Lords priests then, and as honourable accounted both of God and good men, so no lesse clearly doeth it appeare in the new 1. Cor. 9. & 1. Tim. 3. that the

the opinion was retained both of the honourableness and lawfulness
 thereof, for Apostles, Evangelists, and al other ministers of the Lord,
 insomuch that Paul in the first of these places (howsoever you pa-
 pists seeking to hide his playne meaning, disorder his words & read
 a woman, a sister; for a sister, a wife) sheweth not onely, how the bre-
 thren of the Lord and Cephas caried their Christian wiues vp and
 down wth the, but that also it was lawful for them so to doe, & to take
 maintenance where they preached, for themselves & theirs, & that he
 & Barnabas if they listid might lawfully euen doe so also. Insomuch
 that S. Paul. 1. Tim. 4. doeth flatly aduouch the denial or forbidding
 thereof, not only as the Manichees & some other heretikes haue forbid-
 de it, as a filthy & unlawful estate in it selfe (w^{ch} yet if your own report
 be true) was Siritius opinion dist. 82, & is stil Gregory Martins, dis-
 cou. ca. 11.) but euen as the wisest of you, defend now the denyng of it
 to your cleargy, vnder the pretēce of more holines in abstaining ther-
 frō, for a plaine doctrine of deuils. For especially he speaketh of the
 there, that should in the later daies doe so, in hypocrisie. And therfore
 the better altogether to preserve mē frō this vanity & impiety, he pro-
 nouces mariage to be honourable, & the mariage bed, to be vndefiled,
 He. 13. And therfore Ignatius in his Epist. to the Philadelphians saith
 flatly, y^e to say the contrary cometh of the diuel, & vpo this groūd Dio-
 nysius Corinthiacus labours to perswade Pynitus the bishop of the
 Gnosias (as we read Euf. l. 4. ca. 22.) that he did not impose an vne-
 cessary & too heauy a burdē of single life vpo the brethren, yea eue your
 own Gratian could not dissemble or deny, but that 300. years after
 Christ, y^e coucel of Gāgra pronouced him accursed y^e would or should
 more refuse y^e ministry of one that is married, the of one vnmarried, &
 y^e also there is an anciēt Canō fathered vpo y^e Apostles to y^e same end
 dist. 28. Indeed it should seem y^e in Clemēt Alexandrin^o time w^{ch} was
 about 200 year after Christ, y^e there were some y^e the begā to vrge y^e
 single life of y^e ministers, but he calls such proud braggers & such as
 God wil resist, shewing the by many exāples, reasons & places of scrip-
 ture y^e lawfulness both of y^e mariage of such & of y^e vse thereof, & y^e deny-
 ng it the, was the plain doctrin of deuils spoken against by Paul
 1. Tim. 4. Stro. 3. yet it was attempted againe, as we read it was oftē
 before that particularly, so in the first councell of Nice generally,
 to bee establisshed, that men once entred into the ministry, might
 neither marry, nor yet accompany with their wyues married before:
 but there also it was so withstoode by one Paphnurius, that they
 gaue

gaue oute that their attēpt. And consequently, by that general cō-
cel, that which (as some write) was decreed befoze in the p̄uincial
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weakned, that thence forth it was thereby left free vnto ministers, to
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the first general council held at Constantinople, whatsoeuer had a-
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Churches vnder the patriarches of Constantinople, Hierusalem,
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fute and oppugne your doctrine herein, then he doth. And you know,
 that he lyued 400. yeares after Chrift and moze. In lyke soze your
 doctrine of iustificatiō, in part by mans owne merits and satisfacti-
 ons, howsoever of ancient tyme the scribes and pharises troubled
 the Apostolicke Churches with the lyke doctrine, yet was it a doc-
 trine abhorred of y^e Church of Chrift, as blasphemous against y^e om-
 nisufficient merits, & satisfaction of Chrift Iesus, our Lord & sau-
 our, & ours of iustification freely and fully, soly and wholly by fayth
 onely in Chrift allowed and receiued, as sound tructh, and doctrine
 in that poynt, not onely in the Apostles tymes (as it appears Ro. 3.
 Gal. 2. & 5.) but also for many 100. yeares after, even vnto very late
 dayes. For ppoofe wherof let any man read Origē vpon the 3. & 6. of
 the Romās, Ambrose vpon the 3 of the Romās also. Hierom in his
 booke against the Pelagiās, vpon the 4 to the Romās, & vpon the first
 and 2. to the Gala. Aug. de fide & operibus ca. 22. vpon the 88 Psa,
 and in his 22 Chap. of his Manuell: and Hilary in his 8 Canon v-
 pon Mathew. See also Basils 5 1. hom. de humilitate, Paulinus 8.
 Epistle to Saint August. amongst Augustines Epistles; Chryso-
 stome vpon the thirde to the Romans; Theodoret vpon the same
 Chapter; Gregory Nazianzens twenty two oration, and Rufinus
 his exposition of the Creed: & you shal not onely finde al these fathers
 in al these places, as flatly to teach free & ful iustificatiō & saluatiō, to
 cōe by faith in Chrift alone, wout our woꝝks at al cōcurring, as any
 helping cause therunto, as any of vs now doe: but also further, I can
 & doe assure you, that who so wil vouchsafe to take the paines, to read
 Bernards 23, 61 and 62 Sermons of the Canticles, & his Sermon
 the 15 of the Psalme, Qui habitat, and his seuentye seuen Epistle,
 he shal finde, that he (though he were aboue 1100 yeares after Chrift)
 was of the same minde. For in these places he plainly confesses, that
 he for his saluatiō rested onely vpon the merits of Chrift, and
 not vpon his owne at all, counting mans merite to bee nothing
 else, but to trust onely in Chrift and in Gods mercy, withall plain-
 ly testifying, that he hoped to haue his, solā fide, by faith onely in
 Chrift Iesus. Dea your owne Thomas Aquine confessed with vs,
 that we are iustified by fayth instrumentally, and that no vertue in-
 herent in vs, can be of the foꝝme or essence of our iustificatiō. Rom. 4
 Ephesians. 2, and in sundry other places of his commentaries vpon
 Pauls Epistles. And Sadolet, vpon the Epistle to the Romans ac-
 knowledged (doubtles forced therunto by the power of this tructh)

that

that Abraham attulit tantum fidem, non sua opera, that Abraham brought onely faith, & not his owne works; & againe he saith, quantum quisque affert de sua iustitia, tantum detrahit de diuina beneficentia, that is, how much (in this respect) a man bringeth of his owne righteousness, so much he pulleth from Gods bountifullnesse. How far likewise the strength of this trueth conquered your great Champion Piggus, with griefe Ruard Tapper, and others of your side haue noted, & writē against him for it. For in the controuersie of iustificatio, fol. 61. he in playn tearms with vs cōfesses, si formaliter & propriē loquamur, nec fide nec charitate nostra iustificamur sed vnā Dei in Christo iustitiā, vnā Christi nobis cōmunicatā iustitiā: y^e is, if we speak formally & properly, we are iustified neither by faith nor by our charity, but by the onely righteousness of God in Christ: by the onely righteousness of Christ cōmunicated vnto vs. And hauing wth vs before in y^e controuersie, proued & confessed fol. 46. y^e al men, euen the most righteous, if they should be iudged of God, or esteemed according to their own righteousness, by merit and desert, they were to be accursed and condemned, not onely for the imperfection of our best righteousness, but also for playne vnrightheousnes to be found in y^e best: he proceeds & concluds fol. 47. that our righteousness & hope of saluatioⁿ wth God, cōsisteth in the free forgiveness of our sins in Christ, & in that the perfect righteousness of Christ is imputed vnto vs, hauing cōmuniō wth him. And to make his meaning more plain, that he meaneth not by the righteousness of God or Christ, any inherēt righteousness of ours, wrought in vs that beleue, by y^e spirit of Christ, as our late Iesuites doe, but y^e righteousness that was & is inherent in Christ: he saith, y^e y^e righteousness of Christ, wherof he would be vnderstood in this case to speak, is his obediēce whereby he fulfilled his fathers wil in al things, and he expounds or declares the nature of y^e faith, wherof the Apostle speaketh, Rom. 3. saying, We are iustified freely by his grace, by the redemptioⁿ that is in Christ Iesus, whō he hath appointed to be our attonement maker by his blood: to bee fiducia & cōfidentia in sanguine eius, fol. 48. to be a trust and confidence in his blood, thereby alone to be saued: so stil aduouching fol. 49. his onely righteousness imputed vnto vs, to be y^e whereby we shal stand & be accounted righteous before God, and him therefore to be vnica & solidū, y^e alone & solid foundatioⁿ of our saluation. To conclude therefore this poynt, I say with Iulius Aphricanus (who liued Anno. 440.) lib. 3. ἀντιχημενον, si quis in Christū crediderit remissis

remissis peccatis, potest per solam fidem seruari, that is, if any beleue in Christ, his sinnes being forgiven him, he may by faith alone be saued: and so Augustine vpon the 31. Psalm. si vis esse alienus a gratia, iacta merita tua: if thou wilt be void of grace, the boast of thy merits. Your doctrine of auricular confessiō, of praying to Saines, & for the dead, I haue at large in my answer to your thirty seuen Chapter, shewed to be but new doctrines, and of far later stampe then you pretend, and in like maner elsewhere I haue shewed diuers other points of your religion to be, in this answer of mine. And I thinke you are not ignorant, that that worthy bishop, bishop Iewel, here in England, bishop of Salisbury, hath most confidently protested, that for 600. years after Christ, you haue no sound ground for 25. articles (whereof the most of them, are about your masse, whereof you glory most) which protestation or challenge of his, he hath hitherto defended, sufficiently against all your obiections to the contrary. And therefore whatsoever you bragge to the contrary, so much of your religion, as we count it popish for, is and will proue (when you haue done what you can) but as the tares Math. 13 that were by Sathan subtilly and secretly sown in the Lords field, long after the good seed was sown. And yet we labouring onely according to our callings, and that knowledge that God hath giuen vs of his trueth out of his written word, to call you from this newe found pretended religion of yours, to the ancient and true catholike faith, which we haue learned out of the Scriptures, and of all sound antiquity: you not onely burst out into this vaine and monstrously false brags, of the antiquity of yours, and nouelty of ours, but also knowing in your own consciences, that your folly therein will soone be descried, you cal then for miracles to confirme and warrant this our commission by, which you would faine proue, to be as necessarie for vs in this case, as it was for Moses in his time, thereby to confirme his. Whereunto I say as vpon the like occasion, S. Augustine said in his time, de ciuitate Dei l. 22. c. 8. Whosoever yet seeketh after miracles, that so he may beleue, he himselfe is a monstrous miracle, who the world beleeuing, yet beleeueth not. For if our doctrine be the same, that the Apostles taught (as we are alwaies ready, and by Gods grace able to proue it to be, by the vndoubted word of God) then their miracles are so many seales of this our doctrine, and so it being thereby sufficiently confirmed already by miracles, needles is it to require any further con-

firmation thereof now, by new miracles againe. But you seeme to take it for granted, that we stand either very much, or altogether upon the extraordinarines of our vocation, and therefore supposing that such a vocation must alwaies be confirmed by miracles, you call for them the rather, thus earnestly at our hands. Concerning which point, I haue tolde you already, y^e though in such ruins of the church, as you had brought it vnto, it bee no strange thing with God to stir by men extraordinarily, to seeke the reformation thereof, as he did many of the Prophets: yet neither the first ministers, which in these later daies, he hath vsed to this end amongst vs, nor those that he hath vsed since, to go on with that which the others began, rely onely upon an extraordinary calling, for as I haue shewed, both the one and the other, haue had outward ordinary calling. Besides you must vnderstand, that a man may haue an extraordinary calling, as had Nahū, Abdia, & diuers other of the prophets, who yet you cannot shew, euer wrought any miracles to confirme their calling withal. And to vse Chrysostomes words, which he vsed against such as you, in that commentary vpon Matth. Hom. 47. which you father vpon him, what miracle wrought Iohn Baptist, which instructed so many and great Cities? For the Euangelist saith he wrought none Iohn. 10. And yet who therefore may lawfully say, that he had no lawfull vocation or good commission. Again you know by that which is writen Deut. 13. & 2. Thes. 2. and elsewhere: that false prophets, yea Antichrist himselfe, may and shal seeke to seduce men, and to draw men from God by miracles, & therefore there God forwarne his people thereof, that if notwithstanding they suffer themselves, the rather to be peruerterd thereby, they may be void of al excuse. Wherefore, seeing there haue bene sundry true prophets extraordinarily called, that yet haue wrought no miracles, and also many false prophets, that haue wrought them, and may doe agayne; to what purpose should you thus call for miracles, as though they straight might lawfully be refused, that worke them not, and they safely alwayes followed, that doe them? Howsoeuer you seeme to pretend, that if we should worke miracles you would beleue vs, yet certayne it is, that if we should worke neuer so many, you would as little for all that beleue vs, as the blinde and superstitious Jewes beleued Christ and his Apostles, for all the myracles wrought by them: but this is onely a shift of yours, as long as you may, to dazell the eyes of the simple. For questionles if myracles would serue the

tuzne, beside sundry miracles indeede which the stories doe testifie,
 haue beene wrought by God, in the protection and propagation of
 the religiō, which we now professe, euē this is a miracle of miracles,
 that Luther, lyuing in such a time as he did, should doe as he did, & to
 so great effect wthout miracle, & yet in the end, maugre al his enemies,
 which were many & mighty, to die quietly, as he did, in his bed. So y^e
 al these things considered, it appeareth (I hope) sufficiently to the in-
 different reader, that you haue no such aduantage against vs for mi-
 racles, and you pretend. But because your obiection in this behalfe is
 so egerly prosecuted by you, I wil not refuse to follow you frō step to
 step & to yeeld you a more particuler answer, to whatsoeuer you haue
 sayed in this matter. First therefore, whereas you would insinuate
 to your reader, that we doe w^{ro}ng, in comparing the misery that the
 poor people were in, vnder your Idopes, to the misery that the people
 of Israel were in, in Egypt, vnder Pharaō; & their deliuerāce frō the
 Romish yoke, to the deliuerāce of that people, frō the bōdage of E-
 gypt: we graūt you, we make that comparisō sometimes, & we are
 sure, that therein there is offred no w^{ro}ng at al vnto you. For both
 in vniuersality, continuance of time, and extremity both to soule &
 bodie, the slauery vnder your prōud antichristian Idopes, hath excec-
 ded theirs, vnder Pharaō in Egypt: and consequently, the deliue-
 rance of the people from that of yours, must needes (beeing as it is
 both more spiritual and general, then that of theirs was) much ex-
 ceed y^e of theirs. But that therefore, it is as necessary that wee should
 ane w^ork miracles, to confirme our vocation, to doe this; as it was
 for Moses to confirme his calling, to doe the other thereby: therein you
 are both deceiued & seeke also to deceiue others. For Moses by God
 was shewed, that he should so confirme his, and so are not we that we
 shal or ought so to confirme ours, and his calling thereunto was not
 onely extraordinary, whereas ours in great part at least (as I haue
 shewed) hath bene to this ordinary, but also the thing it selfe and the
 means to bring it to passe, both in the eyes of Pharaō & al others, were
 strange & miraculous, whereas in this our case, in deliuering mē frō
 your antichristian seruitude, & bringing thē to the liberty & freedome
 purchased for thē, by the blood of Christ, by the preaching of y^e worde
 of God sincerely, & ministring his sacraments accordingly, both are
 wōted & ordinary. For what is more ordinary wth God, then to bring
 mē frō error to truethe, & y^e by these means in his church? The thing y^e
 Moses was sent to doe was a new & strange thing: for a man of his
 quality

quality about force of war & weapons to deliuer so great & gainful a people out of y^e hands of such an hard hearted tyrāt, it is wōderful, & therfore it was likewise necessary, that y^e means that he should effect that by, especially should be miracles. Finally there was no certainer way for Moses, hauing to deal wth such an one as he had, thē to approue his calling by miracles, wheras ours in this, is far more substantiallie iustified by the scriptures, frō whēce our doctrine hath warāt, y^e hath wrought this effect, then it could haue by miracles. For as whē the law was first published wth al y^e ceremonies therof, it was needful, because thē it was new, that Moses credit y^e publisher thereof, & y^e law it selfe, should be cōfirmed by miracle, but whē in y^e raigne of Iosiah, Hilkiah y^e priest found y^e booke of the law, w^{ch} had lēn hid before a long time, & so did but reuiue or renue the same law, that was before sufficiently confirmed by miracles, he wrought no miracles, neither was there any called for, or looked for at his hāds, for it was needles. Euen so, whē the ceasing of the ceremonial seruice of the law was to end, & the new priesthood of Christ to come in place thereof, & so withal that then first it should be notified both to Jew and gentile who was and is the very person of the Messias, & what new government & sacraments he would haue in his house, it was necessary that miracles should be wrought, to confirme the ministry of thē, y^e should teach these new & strange thinges first vnto the world: but now these things hauing bene already then sufficiently cōfirmed by miracles, we comming in these later daies of the world, and not taking vpon vs, to preach any other doctrine then the former, and so onely reuiuing and reuiuing the knowledge of that, which by the ignorance and wickednes of former times, had lēn in great part hid, no more at our hands ought miracles to be looked for. Indeebe if it could be proued but once, that we labour to set abroach a new doctrine (as you often in wordes charge vs) that neuer was before sufficiently confirmed by miracles, or if the maner that we vsed to reuiue it by, were any other, but the ancient ordinary way that God hath alwaies allowed in his Church, there were yet some colour of reason, why they should bee thus called for at our handes. But seeing wee stand vpon that point, and haue alwaies done, that our religion is the very same, and no other that Christ and his Apostles taught, which by them in their times was confirmed by miracles, and the maner of our dealing to spread the same againe, is but the ordinary ministerie of the worde

and

and Sacraments, by them left for the same purpose vnto the church, there is no reason at all, in matching vs, thus as you doe, with Moses, and in requiring miracles of vs, as of him. And vntill you can proue by the scriptures, that the doctrine that we preach is false, which you neuer shall be able to doe, the three places which you cite out of Ieremie 14. 27. & 29. vttered by him, to admonish the people in his time, to take heed of suffering of themselves to be seduced, with the false and lying Prophets, that were in those daies, make nothing at all against vs, nor yet appertaine to the matter in hand: which was to proue, that seeing we worke no miracles, therefore our commission cannot be good, in taking vpon vs to refozme you. For in these places (euē by the words as they are set down by your selfe) it most euidently appeares, that he warned the people to take heed onely of such Prophets, as prophesied falsly in the name of God, hauing no vocation from him, and labouring to seduce the people by false visions, naughty diuinations, southsayings and their owne dreames: whereas we haue ordinary vocation from God, preach nothing but truth warranted by his word, and neuer vse, but alwaies abhor the vse, of all these meanes, that they vsed to seduce the people by. But herein most certaine it is, that the Lord most plainly forewarneth his people of such as you be. For you be they indeede, that were neuer sent of Christ, but of Antichrist, and that preach false doctrine, as doeth appeare not only by the dissenting, but by the contrariety of your doctrine, in a number of points from the vndoubted word of God (as I haue noted in sundrie places in this my answer to you) and then whom neuer any false Prophets in the world, more relied vpon false visions, diuinations, southsayings & fond dreames; for indeede they are the best & most vsuall pillars, & grounds of your Popish doctrine. For what is more common with you, then to the ende these may haue place, to complaine, and by long rhetoricall discourses, to make what shew you can, of the obscurity, vnsufficiency and vncertainty of the word writen; that so with some colour, you may shew the triall of your doctrine, by that touchstone, and all because, in your owne consciences you know, that it cannot be iustified thereby. And then, when thus you haue satisfied your selues in weakning, what you may, the credit of the scriptures, to prepare a way for your selues to fly from them: then you breake out into commendation of the word vnwriten, traditions, and liuely practise of the church, that so by that window, you may thrust in and out to the Church,

Church, whatsoeuer please th you, be it neuer so fond a vision, diuina-
tion or dreame of your owne drowly heads. But yet once againe, for
lacke of miracles howsoeuer the case stand, whither we be sent of
God or no, for your refusing to yeeld vnto vs, you thinke you may
pleade simplicitie, and ignorance, for your excuse, as Abimelech did
Gen. 20. especially (you say) seeing you are willed not to beleue eue-
ry spirit, and seeing you reade, that the Angell of darknes, will some-
time transforme himselfe into the shape of an Angell of light &c. But
withall, you must remember, that you are willed to search the scrip-
tures Iohn 5. & so, to trie the spirits, whither they be of God or no 1.
Ioh. 4. For they are able to make the man of God wise to saluatio,
& thorowly to furnish him, to all good workes. 2. Tim. 3. which if
you did as you ought, thereby you shall be diuened to perceiue, that
not only our calling is of God, but that also we teach the trueth ac-
cording to the same, and that therefore, notwithstanding we worke
no miracles; yet your ignorance cannot be simple ignorance, as A-
bimelechs was, but either wilfull, or of an idle peeuish negligence,
and therefore such as cannot excuse you, in refusing to beleue vs.
And as it is writen, that sathan will so transforme himselfe, as you
write, and that we should take heede what way we take, for there is
a way that seemeth good, and yet leadeeth to destruction: so you must
remember that still, the due consideration of the writen word, is the
meanes to preserue vs from the danger of both. For thereby Christ hath
taught vs to withstand him Mat. 4. euen when he would seeme to
fortify his temptations with the word writen it selfe; & whereby else
shall a young man learne, to frame his waies aright, but by taking
heede thereunto according to the same. Psal 119. you must also re-
member, that it is writen, Wo to him that calleth good euil, Esa. 5.
& strue to enter in at the streite gate Luk, 13. Al this notwithstanding,
in your opinion we are like to a false merchant, pretending to
be the Princes seruant, in his masters name demanding mony of his
debtors, hauing neither his hand nor seale to warrant his demand: and
all this you say, & would perswade to be true, because we worke no
miracles, as the Apostles did. I deny your argument, for we haue our
Lords masters hand and seale in his writen word, in that thereby our
doctrin is taught, & as it appears, thereby is sealed both by miracles
& by the precious blood of our lord & saviour: yea but say you, if yee
be the Apostles successours, in preaching this doctrine, why doe ye
not confirme your doctrine with signes and wonders, and say with

the Apostle Paul 2. Corinth. 12. the signes of our Apostleship haue bene accomplished amongst you, with signes and miracles? Hereunto I answer, that then it was necessarie for them so to doe, and yet now it is not likewise for vs, because then for the newnesse and strangenes of diuerse things incident to their ministrie, miracles for the first confirmation thereof, for a time were necessary, whereas now, we taking vpon vs only to preach the same doctrine, as we doe, it being then thereby sufficiently confirmed, it is needles now to confirme it againe thereby.

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^a And so we may still, for any reason that you doe shew to the contrary.

^c Mat. 12.

^b The power of our commission hath stretched so farre, as to the hartes griefe of al your Synagogue, your Romish Babylon is so false, that ye eue despaike of euer recouering the glorious pompe, of your Babylonish harlot againe.

^c We say and preach thus, and we are well able to stand to it.

^d If we had had no better catechists then you, we should neuer aught haue vnderstoode, either Creed, the Lords praier, or the commandments.

You doe answer vs, as the Iewes were answered by Christ, when they did demande him to shew some miracles.* The generation adulterous & peruerse doeth demaund signes, but no signe shalbe giuen them &c. But this comparison cannot bee applied vnto vs, for we are not so hard of beliefe as the Iewes, nor you such faithfull messengers of God, as Christ was, of whom the Iewes did demande some signes of obstinate hatred, after they had seene so manie lame healed, so manie blinde receiue their sight, so manie deafe heare, and so manie dispossessed that had spirits: but as for you, we haue seene your commission not to haue extended so far, as to restore a sūe to life againe, or to heale a lame goose, although that greater matters are required to confirme so strange and so new a reformed Gospel. These wordes doe make you mad, crying out and preaching in euerie place, that your church ought not to be called newe, but rather, that it is olde & Apostolicall, & that your doctrine is the very same, that S. Peter & S. Paul did preach. And to drawe the simple people to beleene that, that you say, you doe declare your faith, saying that you doe beleene, & doe preach, that there is one God in Trinitie of persons, and the second, which is our saviour became man from the wombe of the virgin, and that he suffered and did rise againe, & to be brieife, you shew, that you haue profited in your Religion, for you haue bene but fortie yeares (which is the time since it began) in learning the great creede, & the Pater noster, the which you could not learne in a thousand and fine hundred of ours. But in all this you say nothing to the purpose: for we doe not demaunde of you, whether you can well your Catechisme, the which you hauing learned of vs, you teach to others. And as Sampson saied: Iud. 15. If you had not laboured with my cowe, ye would neuer haue hit my riddle. That is to saie, that if that our Church had not nursed or taught you, which are her rebellious children, you would haue known nothing: for it is

of our Church, that you haue learned the principles of your faith. She is the Cowe that hath nourished Caluin in a Canonrie of Noyon, & Theodore de Beza in the Priorie of Louinnam hard by Paris: and consequently all the other ministers, which haue learned all that they know, at the conuent of S. Francis, S. Dominick, S. Augustine, and of S. Benet, where ye were nourished spirituallie, as touching your doctrine: and temporallie, as touching the mainteining of your studie, at the charge of that church, against the which ye doe now so strine, as the camels, which sometime reward their masters for their good keeping with yerking & biting: so that colour it how you list, ye cannot deny, but that ye set forth new deuises. For although it is so, that your heresies (which to please the eares of the vnlearned, yee call the reformed Gospell & pure word of God) haue bene in times past, yet they were buried in the verie depth of hell, & you haue raised them againe, cloked with new colours. But although it were so, that your doctrine were not new, but verie olde, yet ought not you to be more priuiledged then Moses and the Prophets, whose simple and plaine wordes the world would not beleene, although they preached no new doctrine, no more then you saie that you doe. Moses did shew manie miracles in Egypt, and why? was the principall cause to deliuer the children of Israell out of the captiuitie of Pharao? No surelie: for to what purpose, I praie you, should God shew such great power and might against a simple worrne of earth? Is it like to be true, that he should mooue the whole heauens with such great darkenesse, * to sende so manie notable plagues, to bring him to yeelde, which had confessed his wickednesse, for the torment that he suffered with the flies, the frogs, and Grashoppers? Surelie no, he himselfe doeth shew the cause, it is to the end, that my name be knowne ouer all the earth: that is to saie, that men should know, that he is God. If we come to the Apostles, wee shall finde likewise, that their doctrine was not new: for when they began to preach vnto the gentils & Idolaters, they did not at the first preach Iesus Christ, but they did seeke to blot out of the minds of the simple people, the foolish opinion that they had in the multitude of Gods, & to teach them, that there was but one God, who had created the beaue & earth, who sendeth raine in time of neede, & all things els that are required for the sustenance of mā. This is the doctrine that S. Paul did preach, as we read in the * Acts. This doctrine was not new amōg men, although it were so, that they were Painims: for not onlie in Moses lawe, nor in the law of Grace, but euen by the lawe of Nature, God hath bene knowne, euen of those which were not of the familie of Abraham, Isaac, & Iacob. * Act. 14. And therefore you bestow much needeleffe cost, to proue this point, no new doctrine, touching the vniuersality of the Godheade, and the verity thereof.

Iacob,

Howsoeuer these had their bringing vp and maintenance for a time amongst you, they had their learning & true knowledge no more frō you, then Paul had of the Pharises.

These & others haue sought to be thankful to you for these things, as Paul sought to be thankfull for the like, to the Pharisees and Iews, in seeking their reformation and conuersion.

This is but your spitefull vaine of popish railing, without either truth, honesty or reason.

If either our office or errand were extraordinary, you say somewhat, but both being ordinary, there is no like reason, that miracles should bee wrought by vs as by them.

* Exod. 19.

For the 9.

This he preached but this was not al, & therefore he preaching somewhat that was new, both to Iewe and Gentile, namely, that Iesus was the Christ: therefore in that respect he & his fellows had need to confirme their doctrine, by signes

* Gen. 10.

* Gen. 24.

* m Iudg. 2.

m Iudg. the first
you would say.

* Psal. 18.

* Sap. 13:

* Rom. 1.

Iacob, unto whom the promise of the incarnation of Christ was made. Of this doeth Abimilech the King of Gerar beare witnesse, who did excuse himselfe before God, for the wife of Abraham: hee could neuer haue known, how to talke thus with God, if he had not known him. Besides this, he made Abraham to swear by the innocencie of the said God, that neither he, nor his heires should suffer anye damage by his posterity. * Bathuel did likewise know God, when he confessed, that he was the authour of the mariage of his daughter with Abrahams son: euen so Abimilech the king of the Palestines, & Phicol & Ochofath saied vnto Isaac: We heare that God is with thee, & therefore we are come to make alliance together. * Adonibezeth, although he were a Gentile, did not he confesse one God, when he saied, that he had giuen him the selfesame punishment, that he had giuen the 70. kings? Iob & al his friends, although they were Gentiles, haue auouched one God to be the Creatour of heauen & earth, euen as well as the Israelites, as it doeth appeare by the discourse of the said Iob. If we read the histories of the Paynims, we shal finde, that they beare witnes of one God among themselves. Diogenes Laertius, in the liues of the Philosophers, doeth write, that the Emperour Adrian did demaunde of a Philosopher celled Secundus, what God was? He answered: God is an immortall spirit, incomprehensible, containing al the world, a light, and a soueraigne goodnes. True it is, that this Secundus was bolder to speake of God, then another Philosopher called Simonides; of whom Tullie doeth write in his first booke De natura deorum, vnto whom, when the tyrant Hicro did demaunde of him, what God was, & that he had giuen him diuers daies of respite to answer him, at the last he saied, that he did acknowledge in him an infinite of al things. Cicero himselfe in the first question of his Tusculanes, doeth gouerne & giue the being to all things. And in diuers places of that worke he doeth wel expresse, that he knew wel, that there was one God, and that the Gods that the Gentiles did worship, were but mortall men. And in the said booke he saiet, that we know God by his works, in the which hee doeth not much differ from Dauid, saying: * That the heauens declare the glory of God, and the firmament doeth announce his workes. And in the 40. Chapter of Esay, when God did talke with the Gentiles, he did cal his works to beare witnes of his greatnes. Lift vp your eies (saie he) and beholde who hath made this. And the * Sage doeth say, that men through their vanity haue not knownen God by his workes. And * Saint Paul doeth absolutely condemne them, saying, that they can procure no excuse of ignorance for the inuisible things (such as is the di-

uinity

minitie of God) maie be knowne by the visible thinges. And therefore they are unexcusable, hauing hidaen the trueth of God to vniustice: for after that they haue knowne him, they haue not giuen him that thanks and honour, that they should haue done, but they haue bene deceiued through their owne subtiltie, & making a profession of knowledge, they haue bene founde foolish and ignorant. S. Augustine. 8. lib. de Ci. dei. cap. 24. doeth reckon Mercurius, called Hermes Trimegistus, among these, forasmuch as he did continue in his owne error, although he knewe by that (that one maie see in his owne writings) that his anncestours did erre greaslie in the making and worshipping of so manie Gods.

The XVIII. Chapter.

Indeede euen as you suppose, in this case, we further aunswere you, as the Iewes were answered by Christ, telling you that you are an adulterous and peruerse generation, in thus demaunding signes to confirme a doctrine, already of ancient time sufficiently confirmed. But this answere (you say) cannot be iustly made to you, because neither we are faithfull messengers from God as Christ was, nor you so hard harted as these Iewes were. Trueth it is, we dare not compare in faithfulness with Christ, for such comparison were odious, but with S. Paul we protest, that in seruing the God of our fathers, according to that Religion which you count heresie, beleeuing all that is writen in the law & the Prophets, we haue alwaies endeououred to keepe a good conscience both before God and mā Act. 24. and as for you, we see no cause to the contrary, but that you may both for malice against the trueth, and hard hartednes, be compared with the Iewes. For though we worke no miracles, and they then had seene Christ to worke many, yet our doctrine beeing the same that he taught and no other (as we are alwaies ready and willing to proue it to be by the scriptures) it hath bene confirmed not only by all the miracles that then Christ had wrought, but also by all them that since were wrought by him or his Apostles, to confirme the same: and therefore you yet refusing to beleue it, shew as great hardnes of hart, as they did & rather more. Indeed if we took vpon vs, either any callings not warrated by the Lord in his word, or to preach any doctrine which we could not warrant by the canonical scriptures, you might with some reason call for some miracles of vs: but seeing you cā proue neither of these against vs, you
maie

may with more reason giue ouer this obiection, then to pursue it any further. Indeepe we are not ashamed to confesse, that these are two principall reasons, which are here remembred by you, wherby we proue our Religio to be the true & ancient Catholicke faith, taught by the Apostles, and euer since continued in Christes true Church: namely first, for that by the Canonickall scriptures, we can proue it to be the same that they preached, seeing it cannot be denied, but their preaching and writing agreed; and secondly, because our Religion in all points agreeth with the ancient groundes of the Catechisme, the ten comandemēts, the articles of the faith, the Lords prayer &c. And for these causes indeepe, we most confidently say and aduouch, that you doe vs extreame wrong, the truet h & soundnes of these two reasons notwithstanding, either to call our Church or Religio new, or thus to call for miracles to confirme it now, as though it had neuer beene confirmed thereby before. But in all this, with you we say nothing to the purpose: yet with the indifferent Reader (I hope) it is to good and great purpose, seeing hereby we labour to proue, that our church and Religion is not new, and but of 40. yeares continuance, as here most vtruly you charge it: but olde & ancient, because it agreeth in euery point with the principles of the ancient Christian Catechisme. All you say to confute this argument of ours, is, that we haue learned our Catechisme of you, & otherwise we should not or could not haue come by it. Whereunto I answer, that if we had had no better Catechisers then you, we had yet beene but badly Catechised: and this further you may be sure of, your credit was by your long and manifold lewd dealing so crackt wth vs, if we had not found these parts of the Catechisme, either flatly exprest or sufficiently confirmed, and grounded in the Canonickall scriptures, vpon your credit we had not receiued them: besides, as I haue plentifully shewed in the 4. Chapter, we haue had in all ages, from Christ downe to our owne, very manie of our owne Religion, that haue continued, and from hand to hand deliuered vnto vs, these partes of the Catechisme, more soundly and faithfully then you haue done, so that, if you had neuer beene, we should farre better and sooner haue learned these things. But in the most wise prouidence of God, these were in some sort also continued amongst you, that so you might be the more without excuse, in that, notwithstanding the light that might haue shined vnto you thereby, you yet chused rather to walke in grosse and palpable darknesse, then in the light thereof. And therefore

foze sathan the Prince of darknesse, in your Synagogues, through the helpe of his vicar generall your Pope, and his Chaplatnes, neuer ceased vntill by one blinde and hellish perswasion or other (whatsoever Paul had taught to the contrarie 1. Corint. 14.) he brought to passe, not onely, that all your Lyrurgie and seruice should bee in Latin; and rather lying legends permitted to be read, in the Churches publickly in the mother tongue, then the Scriptures of God: but also that these portions of the Catechisme should, either not bee learned at all, or else onely in the Latin and vnknownen tongue, which he knew was all one in effect. Otherwise then thus, by your good wils (how little soeuer we had vnderstoode the latin tongue) wee should not, nor could not bee suffered to learne them, and therefore this learning being altogether without edification, neither is there any cause why you should brag y^e we haue learned our Catechismes of you, nor why we should account our selues any thing in your debte for the same. Further to make it yet more appeare, how little beholden we are to you, for teaching vs the Catechisme, let vs but a little consider euen your most diligent Catechising of men in these thre partes thereof, here named by you, the ten commandements, the creede, and the Lordes prayer. First, concerning the ten commandements, in steede of one God, which there we are commanded to haue, you in teaching vs to worshippinge Saints, Angels, your breaden God, and your Pope, as you doe, haue taught vs to worship so many more Gods then one; and secondly, y^e your images and idols might stand to the enriching of your cleargy in the idolatrous offerings vnto the, it was and is a common trick to you, in setting down the commandements in your Catechismes and elsewhere, to leaue the second commandement quite out, which is directly both against the making and worshipping of them, and yet least you should of euery one be spied, in finding them but 9. you deuide the tenth into two. And as for the other 2. commandements of the first table, by your ordinary & most common practise, the people were taught (whatsoever is there to the contrary) that it very well becometh them of your schoole, vsually to sweare by a number of things that are no Gods; and to season all their common talke, with oathes of all sortes: and to turne the day which should bee kept holy to the Lord, to a daie of the greatest vanitie and impiety of al the daies of the weeke. And to proceede to the second table, neuer did the Iewes more make the 5. commandement of none effect, for loue of their

their Corban, then you haue done to maintaine your infinite orders of monks, friers & nuns, in all contempt and neglect of duety to their parêts, if once you could enise them into those cloisters. How pretious soeuer blood be, yet so small a matter hath it bene with you, that your Synagogue is drunke with the blood of Gods saints, and euerie varlet is not only easily dispensed withall with you, but also often much commended if hee can, though neuer so traiterously embzue his hâds, for the furtherance of your kingdome in the blood of subiect or Prince, brother, or of whô soeuer else. And as for adulterie or fornication, yea for sinnes against nature not to be named, your great Catechisers neuer haue seemed to make reckoning of, in that notwithstanding they know, that these haue followed in such infinite measure vpon their enforced single life, in euerie corner, that þe stench thereof hath long ago reached vp vnto heauen to pul downe Gods scarce vengeance against you, yet rather then they would let go this trick of hypocrisie, they are contented that this stench increaseth still. Your infinite and open sacriledges, in building & founding your cloisters and Prelacies, in spoiling the seuerall parishes of their ordinarie maintenance for their ministers, & other your innumerable & vnsatiable pillings & polings of Gods Church: your decree and practise in not keeping any faith with those whom you count heretiques, and your ordinary doctrine, that bare concupiscence, is no sinne, shew, what Catechisers you are for the rest. And whereas in the creede, we be taught indeede to beleue onely in the Trinitie, in that you vsually teach vs to trust, yea in the matter of saluation, to a number of things besides, and to praie vnto saints and Angels, it being plainly taught vs in the word, that beside God, there is noe sauour. Esa. 43. and that Christs name is the onely name of saluation. A. 4. and that none are to be called vpon, in whom we beleue, not) Rom. 10. you teach vs to beleue in many thinges and persons besides the Trinitie, & so to be apostataes from our creede & forme of baptism. And besides, whiles you teach vs this doctrine of innocation of saints and Angels, contrary both to the beginning and ende of the Lords praier: you also teach vs to pray vnto them, to whô we may neither begin nor ende our praier, as thereby we are taught. And therefore you dealing with vs in these pointes and diuerse others, being so grosse as it is, and was (if we had had no better warrant to receiue these partes of the Catechisme, then your worde) we should haue had small courage, to haue receiued them as from you. But
you

Caluin, Beza, and other of our famous ministers in the teeth, with hauing their education and maintenance at their bookes first with you, comparing them in that now they set themselves against your corruptions vnto Camels, to reward their masters for their good keeping, with perking and biting. Whereas in tructh (if you had grace to see it) they could no way shew themselves moze thankefull vnto you for the same; then by carefull and diligent labouring your conuersion, and reformation, as they haue done. S. Paul (you know) was brought by at the feete of Gamaliel, a notable Pharisee, & was himselfe at the first by profession a Pharisee, and so had his education and maintenance at the first, amongst such: what then? will you resemble him to your perking Camels, because after, when it pleased God to open his eyes, and to conuert him to Christ, hee preached and wrote against the errorrs of the Pharises, & laboured their reformation? why should you then euen for imitating of S. Paul, thus vnnaturally compare these men, or any other, whom it shall please God to stirre vp in like maner to seeke your good.

Still you call our Religio new deuises, & now further you adde, that though it haue beene in times past, yet it was buried in the very depth of hell, & we haue raised it vp againe, & giuen it new colours. All this cannot make vs ashamed of the Gospell of Christ, which we know to be the power of God to saluatio, to euery one that beleeueth, to the Iewe first, & also to the Grecia: Rom. 1. 16. For these are but bare words, how spitefull & malicious soeuer, and we know that when it was preached by Christ himselfe, and his Apostles, it had as hard sentence oft giuen of it, by the superstitious and blind Scribes and Pharises; and yet for all that, it mightily preuailed then, and so doeth and will now. Yet it is well, y in some sorte now you will confesse, it hath beene before: for very confidently before in your 4. chapter you set downe, that none of vs cā deny, but y Luther 1517. began it first: but as you did well in this, and spoke truly, so in adding, that it was yet buried &c. you speake not onely maliciously and blasphemously, as one day (though I feare to late) you shall be bound to see; but also vnto truly. For you cannot be ignorant, but as it was before Luthers time professed and taught by Petrus Valdis, Iohn Wickliffe, & Iohn Hus; so therein they had their followers, in Bohemia, Calabria, Angronia & diuers other places, and that in great numbers euen vnto Luthers time, and long after. And as for colours, we vse none to countenance this tructh, but y nature

& naturall colours, which y^e scriptures allow it: for we thinke it most sincerely preached, when it is most simply set forth onely in these colours: other colours we leaue to you, to decke vp the garish whoze of Babylō withall. At last (so earnest a procter, or crier are you for miracles) y^e you are contented to ioine wth vs vpon this point, y^e though our doctrine were not new, but very old, yet we must & ought to confirme it by miracles. And this you labour to proue, because y^e doctrine that Moses & the Apostles were sent to preach, was not new, but old, & yet they were furnished wth power to worke miracles, to cōfirme that old & ancient doctrine. For Moses wrought his miracles (you say) especially to this ende, y^e Gods name might be knowen ouer all y^e earth, that is to say, y^e men should know, y^e he is God: & the Apostles (as you say) at their first preaching, preached not Iesus Christ vnto y^e Gentils, but that there was but one God: which by a number of testimonies you labour to proue was no new doctrine to the heathen & Paines; but a thing, which by the light of nature left in them, and by the view of Gods works, many of them attained vnto, & all might in such sort, as that they are without excuse, for that they worshipped not God, as God. This is (I confesse) directly to the matter, and some shew these things cary (I graunt) of prooffe of that, which you toke in hande thereby to proue. But if we examine well those things, and weigh the weight of this argument, wee shall finde small, or rather no force at all therein to proue indeede the thing intended thereby. For though God saie Exod. 9. not 19. (as your quotation is) that for this cause hee had set Pharaoh vp, to shew his power in him, and to declare his name throughout the whole world (as in working of all miracles at all times, that is an especiall ende that the Lord hath.) And though that bee no newe doctrine, that hee is God, and but one, and that both Moses and the Apostles taught this: yet this proueth not, but that otherwise both Moses and they had newe and strange matters giuen them in commission, for confirmation and effecting whereof, it was necessarie for them to worke miracles. For Moses especially was called, and appointed by God (as it appeareth Exod. 3. 4. and 5. Chapters) to this ende, to signifie vnto Pharaoh, that it was the pleasure of God, that he should dismisse his people. Which because the Lord had purposed (notwithstanding the harde heart of Pharaoh) to bring to passe, therefore Moses was by his direction to worke the miracles, hee wrought. So that the next ende of working of them, was to confirme this his newe and strange

strange message to Pharaoh, and to cause it to take place, though therein the Lord had another further end, namely thereby to get himselfe a name for euer. So in like maner, though the Apostles preached the God that made heauen & earth, to be the only true God (as it appeareth they did, A. & 14. & 17.) which was no new doctrine indeede in it selfe considered, yet it appeareth in the same places, that it was newe there. For in the one place, they worshipped Iupiter and Mercurie for Gods; and in the other, an vnknown God. And besides it is euident, that not onely their office was extraordinary, in that immediately they had their calling from God, and their charge without limitation: but also y^e within y^e compasse of their commission they had to doe many new and strange things; namely, to call the Gentils to y^e fellowship of the Church, to preach the abrogation of Moyses ceremonies, to administer new sacraments, to ordeine new officers in the Church, as Euangelists, pastours, and doctours, and especially, to preach Iesus Christ to be the person of the Messias, god and man, the onely and sole Sauour of the world: for which things sake, it was needfull for them to worke miracles, howsoeuer it was needeles in respect of the other old doctrine concerning the one true God. And therefore to make it appeare, that their miracles were wrought especially for y^e confirmation of this point, that Iesus was the Christ, & the person of the Messias, alwaies they worke their miracles in his name, whereas wee doe not preach some one point of olde doctrine onely, but altogether from point to point our doctrine is olde, and hath bene sufficiently by Christ and his Apostles already confirmed by miracles: neither haue we any newe, but the olde ordinary offices of pastours and doctours to publish it: and indeede, wee take vpon vs none newe or strange thing, but labour as nigh, as possibly we can, to conforme our selues euerie waie to the patterne shewed vs of ancient time, by Christ and his Apostles. Wherefore, vnlesse as you haue shewed, that Moyses and the Apostles taught this one olde lesson, that there is but one God, and y^e he is he y^e made heauen & earth: so ye could haue shewed also y^e they wrought al their miracles to confirme that, & that otherwise besides y^e they had no new & strange things to doe & teach, for confirmation whereof, miracles were needeful, & therefore done by thē, this y^e you say of thē is nothing to binde vs to worke miracles, doing nothing, or teaching nothing otherwise then was done and taught 1500. yeares ago and moze, by Christ and his Apostles: and so you might haue

haue spared all that you haue said, or can say, to proue, that this is an old, and no new doctrine, that there is a God, & that he is but one.

The XIX. Chapter.

LA Etantius Firmianus in his book of his diuine institutions. cap. 5. writing against the Gentiles, doeth proue, that there is but one God, & he doeth alleadge as witnesses, all the olde learned Philosophers, such as Thales Milesius, Pythagoras, Anaxagoras, Cleanthus, Anaximicus, Crysipus, Heno, Plato, Aristotle, Seneca, and others. O. Etaius likewise, a Christian Oratour, disputing against Cecilius, as the Gentle, doeth alleage likewise, to confound these olde Philosophers, and he doeth adde more, Xenophon, Spenippus, Demaritus, Strato, Theophrastus & many more. * S. Paul likewise, preaching to the Athenians, doeth protest, that he doth teach them no new thing, but rather him whom they did worship, & did not know. By the which it is plainlie to be seene, that the Apostles did not annouce vnto the people anie new law, for it was verie olde, and notwithstanding, they did confirme it with miracles. And if you saie, that although those learned Philosophers had a knowledge of God, as it doeth appeare by their workes: yet there is found in them no mention of Iesus Christ, and therefore, that it was necessarie to approue that doctrine with signes and miracles. But contrariwise, that you in your new reformed Gospell, doe preach the olde Apostolicall lawe, I doe answer you to this, that the 9. Sybilles^b did speake of his comming and birth, euen as plainlie as anie of the Prophets: and amongst other Sybilla Erithrea did as fullie Prophecie of the comming of our Sauour to iudge the quicke and the dead, as anie other Prophet; as S Augustine doeth testifie. * Lib. 1. de ciui. dei. cap. 23. Likewise of his death and passion, and of the miracles he should doe before his death. The Oracles of the false Gods haue likewise declared vnto the Gentiles the coming of Christ, as La Etantius Firmianus doeth write, * li. 4. cap. 15. in his booke of the diuine institutions. Nicephorus in like maner doeth write how Augustus Cesar sacrificing to the God Apollo Pithius in his temple could get no other but a verie brieue answer, then Cesar did demaund why hee could not make him then as fullie answer as he did at other times, Apollo was constrained to saie the truth, the which was, that a young Hebrew child borne of late, did commaunde him to retire himselfe into his hell, vnto whom he was forced to yeelde obediently, forasmuch as he was God, and gouernour of the other Gods, & therefore that he did counsell the said Cesar quietlie to retire himselfe, & to make no more adoe: the verses are these.

* 1. A. 12.

* A. 17. you should haue said.

^b Though it was foretold that such a one should come, yet that Iesus the sonne of Mary was he, was new, and needed such confirmation by miracles.

There is nothing once founding that way. In other places I graunt he speaketh hereof, but he nowhere thus matcheth them with the Prophets.

* Lib. 1. cap. 15.

† Your text and your margin agree not, your margin is right, and the other wrong.

Me puer Hebraeus, diuos deus ipse gubernans,
Cedere sede rubet, tristemq; redire sub orcum:
Aris ergo dehinc tacitus abscedito nostris.

The XIX. Chapter.

Y Our proofes in this Chapter, out of Lactantius and Octavius, that the doctrine of one God is olde and ancient, in that they induce the olde learned Philosophers as witnesses thereof: and that which you alleadge to the same ende, spoken by S. Paul A ct. 17. and not (as your quotation is) A ct. 12. might well inough haue beene omitted. For as it is a thing not in question, so also (as you may perceiue, by that which I haue saied in mine answer to your former Chapter) it proueth not the thing you intend: for that both Moses and the Apostles had other matters in their commission, that were new and strange, for confirmation whereof they wrought their miracles, and not for this purpose only. But foreseeing, that we would in some part answer (as I haue shewed) that the doctrine of Iesus to be the person of the Messias, yet was new, in respect whereof it was necessarie for them, to approue their doctrine by miracles: you would proue, that that was not new neither, and so your meaning is, y^e the oldnes of our doctrine cannot proue miracles to be vnnecessary. But let vs heare, how you proue this. In this Chapter you proue it, by the testimony of the nine Sibils, especially of Sibilla Erithrea, the rather for Augustines testimony of her, in his 1. booke of the city of God, c. 23. though indeede there be no mention at al of her in that place: who (you say) did speake as plainly & fully of his coming, birth, miracles, death, & coming to iudgement, as any of the Prophets: out of Lactantius 1. booke, & 15. c. of diuine institutions: & out of Nicephorus, by the oracle y^e Apollo gaue of him to the gentiles, & namely to Augustus Cesar: which profes though they were granted to be of sufficient force, to proue that the gentiles had thereby some knowledge of the coming, maner of coming, & office of such a Messias, yet they proue not, but that it was notwithstanding a thing newe and not vnderstoode to most of the: neither doe they at all proue, but that still the doctrine concerning the particuler person of that Messias, namely that Iesus the sonne of the virgin Mary, whom the Iewes crucified, was he, & no other, was a new doctrine both to Jew and gentile, and therefore in that respect, it was necessary for the A-

possles (for all these thinges) to confirme that by miracle: whereas now amongst vs, that beare any waie the name of Christians, that doctrine is not newe, neither anie thing else that wee preach, but to those to whom the ancient doctrine taught in the Scriptures is newe, and therefore as yet there remaineth cause sufficient, why the Apostles should worke miracles, and not wee. This also I cannot but tell you of, that howsoever the Sybilles are reported to haue prophesied of Christ, your comparison is verie odious, when you saie, they did it as fully, and as plainelie as anie of the Prophets: and that you wrong Augustine too too much, in making your Reader beleue, that hee either in the place quoted by you, or anie where else iopneth with you in that malaperte comparison. But these comparisons of yours argue the profanenesse of the spirite, that directeth your pennes.

The XX. Chapter.

THUS you see that Iesus Christ was announced among the Gentiles, before the comming of the Apostles, who notwithstanding this, did not let to set forth the doctrine that they were sent to preach, with manie notable miracles, although they did not teach but that doctrine that was verie ancient. And although that their doctrine was newe and unknownen to the Gentiles, yet you cannot alleadge, that it was so vnto the Iewes: for they beeing studied and learned in Moses lawe, they heard nothing of the Apostles, but had beene prophesied by the Prophets. Doeth not Saint Paul saie, at the beginning of his Epistle to the Romanes, that hee was seperated to preach the Gospell, the which

Yes it is evident that the true doctrine both of his person and office was new and strange vnto the

which God promised by the holie Scriptures. * Saint Peter talking with the Iewes, doeth giue them plainelie to understande, that his was no newe doctrine, because that hee did preach Iesus Christ, of whom Moses had prophesied long before, saying thus. * God shall raise a Prophet among your brethren, you shall obey him, as you doe me, and hee that doeth refuse it, shall be put to death, Saint Peter saith afterwarde: All the Prophets that haue beene from Samuel unto this time, doe announce unto you these daies, that is to saie, the doctrine that wee doe preach. That that the Apostles did preach unto the Iewes, that is to wit, the remission of their sinnes, by the death and passion of Christ, it was no newe thing: for as * Saint Peter saied unto Cornelius, All the Prophets haue witnesed, that those that beleue in him, shall obtaine remission of their sinnes: for it had beene so prophesied by Esay. cap. 55. unto the people, aboue eight hundred yeares, saying that hee had laied upon his sonne all our iniquities, as it doeth appeare in his booke, in the which he doeth shew himselfe more an Euangelist then a Prophet: for there hee doeth write the tormentes of our Sauour, euen as if hee had beene present at his passion. Dauid likewise doeth talke of the like, where hee doeth mention, the extreame affliction of our Redeemer, and of the Gall, and Ilope, and the Vinager. Daniel did not onelie discerne the death of our Sauour, but therewithall, the verie time that he should come. And to bee brieife, all the Prophets haue announced unto the Iewes that, that the Apostles did preach unto them. Now, if wee desire to knowe why this olde doctrine preached, aswell to the Gentiles as to the Iewes by the Apostles, was confirmed with manie miracles, which they did in the name of God, who sent them, the cause is this: the Deuill had so obscured and hidden the trueneth ouer all nations, that superstitious Idolatrie had taken place in steede of the true seruice of God, so that the poore Painims did not put their trust in one God, but in a multitude of Gods. And in like maner, the true Religion ginen by God to the Israelites, had beene troubled, and almost cleane abolished by the traditions of the Scribes and Pharisees, in the which they did trust, for the iustification and remission of their sinnes. * The like doe you report of vs, and of your great curtesie yee are contente to match vs with the superstitious Iewes, and Idolatrons Paynims, placing your

Act. 3.
v^b Dent. 18.
b Dent. 18. you would saie

Act. 10.

53. you should haue saied.

d And in your owne consciences you cannot but see we haue iust cause.

*Because our doctrine being the very same that theirs was, their miracles serue sufficiently to confirme it, to take away al excuse from them, that will not beleue it, to the worldes ende.

selues in the degree of the pure Gospellers, and the true children of God, taking upon you the succession of the Apostles, and calling your congregation, the true Catholike and Apostolical Church. This sounds notable well, but seeing that your cause is absolutely to reforme the Church, as they did; preaching the ancient doctrine of God, as they did; and dealing with superstitious Idolaters, that cleaue more to the traditions of men, the vnto the pure word of God, as the Iewes. Seing then, that our cause is reported vnto the similitude of the Iewes, and yours to the Apostles and Prophets, how comes it to passe, that you doe not as they did, seeing that you are sent frō one master? Why doe ye not make your commission appeare by signes and miracles, seeing that God hath euer done the like heretofore, when he hath sent the like Commission to yours?

The XX. Chapter.

I haue shewed you my reason in the former Chapter, why you must stay (for all your premises) from the conclusion, that you be ginne withall in this. For howsoeuer some few of them, the heard in some sort, that such a Messias either should come or was come, yet the particular person, who that same was, was first preached by the Angel Gabriel, & secondly by Zacharie and Elizabeth his wyfe (Luke. 1.) before he was borne: then by the Angels to the shepheards the day of his birth, after by Simeon and Anna, Iohn Baptist, the Apostles of Christ, and the rest, as it followeth set downe in the story: Luke. 2. &c. But you say yet further, that though their doctrine concerning Iesus Christ the Messias was vnknownen to the Gentiles, yet it was not so to the Iewes, for the Apostles preached nothing, but that which had warrant from the law and the prophets, as you proue (I graunt) wel out of the 1. to the Rom. and 10. of the Acts: conferring those places with the 53. of Esay (though wrong quoted by you) and out of the prophesy of Daniel. I graunt, they preached nothing, that ought to haue beene new vnto them, forasmuch as euery thing that they preached, had ground in the olde Testament, but yet (as you after seeme to confesse) it was growen new not onely to the Gentiles, but also to the Iewes, in that they were misse-led in the vnderstanding of the prophecies, that went before of him, both concerning his person and office, through their ignorance, corrupt glosses, & interpretations, that by false teachers were made thereof. Inasmuch, that when the Messias came and executed his office (though indeed all

all the ancient prophecies were yea & Amen in him, and most plainly in respect of euery circumstance verified) yet they could not be perswaded, either that he was such a one in person, or office, as he was, and therefore then once it was necessary by all other good meanes & miracles also, to confirme the doctrine concerning him, which was thorowly done by Christ and his Apostles in their tymes. Now whereas he rcupon you would inferre, that seeing wee match you with the superstitious Iewes, and Idolatrous Painims, and our selues take vpon vs Succession to the Apostles, and to the true catholique and Apostolique Church, and to reforme you of your errors, as they did theirs; therefore we preaching that ancient doctrine of God, and of his Christ, that they did: we now also should confirme our doctrine & commision by miracles, as they did. Beside many other, there are two p[ri]ncipal things, that let you from this conclusion. The first is, that howsoeuer other things were old, y^e they taught of God, & the M[essias], yet this was new, who was the very person of the M[essias]. Wherin if they had erred (though otherwise they had rightly vnderstood the generall doctrine both of his person, and office) it had bene most dangerous for the: and therefore that doctrine especially is vrged by the: as for example you may see in Peters sermon to Cornelius, Act. 10. And for the confirmation of that doctrine, they work al their miracles, not generally in the name of the M[essias], but particularly in the name of Iesus Christ of Nazareth, as it appeareth Act. 3. 6. & c. Which thing in respect of you, we haue not, for that is a thing agreed on betwixt vs. Another stop to your conclusion is, seeing that doctrine hath bene once sufficiently confirmed by miracles, by Christ and his Apostles, y^e we teach, and you haue the same doctrine and miracles set downe in the new Testament, whereunto you seeme to giue credit, as wel as we: it is thenceforth needles for the ministers thereof, howsoeuer they meete wth people, that for Idolatry & superstitious errors match the Gentiles, & the Iewes in the Apostles times: to vse any other prooffe, the from those recozds of the scripture, which ought now to be accounted sufficient, & therefore now the calling for miracles to be out of time. To reason therfore as you doe, It was necessary for the Apostles in their time to worke miracles: Ergo it is necessary also now for vs, though our doctrine be the same; is besides and without reason. And yet for al this, we recant no whit for comparing you to the superstitious Iewes, and Idolatrous heathen. For if either be worse then o-

ther, we thinke it is like to proue your selues, in that hauing far better meanes, and more knowledge of God, and his Christ, then they had, yet you multiply your Idolatries and superstitious conceites far beyond them. And euen for this, that notwithstanding your better meanes to keepe you in the waies of God, and your more knowledge, then they had, when Christ and his Apostles came first vnto them to preach this Gospel; you match them in grosse Idolatrie, and in multitude of superstitions, and false opinions; is it, that God, vouchsafing the better to conuert them, to worke miracles then; thinketh it fit to answer you now, as the rich glutton was enforced in the like case; ye haue Moses and the Prophets; yea & also the books of the New Testament; and if you will not belecue them, you would not belecue, though one should rise from death againe; or what miracle soeuer els were wrought. But wher as you suppose, that the cause why the Apostles wrought miracles, was the blinde Idolatry of the heathen, & superstitions of the Jews onely; and not any newnes of any part of their doctrine; you are much deceiued, as you may perceiue by that which I haue saied. Againe, if you would perswade, that their doctrine was in no point new, because in the doctrine of one God, and in the doctrine of the Melsias, in some points it was not, or ought not to haue bene so, your logicke is slender. For in other points it might be new, as I haue tolde you, and so in respect thereof, though not of the other, miracles were necessary. But this your obiection of lacke of miracles, pleaseeth you so well, that you cannot haue done with it; let vs therfore heare, what further you can say, touching this matter.

The XXI. Chapter.

YOU doe coniure vs by the name of the liuing God, to receiue your Gospell and pure word of God, or els you doe threaten vs, that you will shake off the dust of your feete in testimonie against vs, because that wee will not belecue your words. But in this matter ye doe alleage a wronge text: for we were very simple, if we should forsake or remoue the foundation of our Church, vpon such an occasion, as I will shew by this discourse that doeth followe. I am sure that you are not ignorant, howe that Luther, after he began to preach his Gospell was not founde barren: for immediatlie after his beginning, he did ingender another Gospeller, that

is to wit, Andrew Corallstadius, and from thence was produced another called Zuinglius, and of Zuinglius, Oecolampadius. Then, Thomas Muncerus, considering, that he had no lesse the gift of the spirit then the rest, hee beganne to forge a newe Gospell of the Anabaptists, vvhich hee thought to gratifie the Towne of Milhouse, vvho had receaued already the Gospell of Luther. But the Senate of that towne, beeing vvearied already with two manie straunge Gospells, they aduertised Luther your first Apostle of it. And he wrote to them againe, that Thomas Muncerus ought not to be receiued, if hee could not proue his vocation by some miracle. And if you demaund where I haue founde this, I saie to you, not in the workes of some lying Papist, but in the Commentaries of your deare Historiographer master *Sleydon, vvho hath so good a grace in his writing, and is so moued with the trueth of his spirit, that he doeth omit nothing in his Historie, but that, that doeth go against himselfe, and the professours of his religion. I doe wish those that doe vnderstande the Latin, to reade this answere of Luther in the Commentaries themselves, and for the rest, I vvill set it forth, translated, not by mee, but by a minister of your ovvne sect, called Robert Preuost, vvho dwelleth in a seignorie of Berne. According to his translation, the vvordes are ^b these. Luther was of opinion, that the Senate of Milhouse should doe very wel and wisely, to demaund of Muncerus, who had giuen him commission to teach, and who had called him vnto it. If hee say, that it is God, let him demaunde of him, to shew some signe or miracle to proue his vocation: and if hee coule not doe it, that they should banishe him: for it is common to God, to declare his vvill by some miracle, at anie tyme, when hee vvill haue the common custome and order changed.

These are the vvords of Luther. We ought to yeelde that that is right to euerie bodie, & not deprive anie mā of the praise that he doth deserue. And so I say, al the Catholicke Church is bound to giue praise & thanks to Luther, for the memorable good & wise counsell that he hath giue, for he hath taught vs, how we shal expel & overthrow, not only the heresies that he did preach vnto vs, but likewise yours, & those of al the rest. For if it be so, that euerie time that God wil chaunge the ordinarie custome (such as ours) to an extraordinary (such as yours) there ought miracles to be shewed by those that come extraordinarily. By this good & godly aduise, we know, that Martin Luther, nor none of you all, vvvhich doe come extraordinarily, as he did, doe come from God, but rather from the prince of darkenes.

Caluin

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^a Either you had wondrous ill hap for your quotations, or else your printer was too bad, for it is lib. 5.
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These are the vvords of Luther. We ought to yeelde that that is right to euerie bodie, & not deprive anie mā of the praise that he doth deserue. And so I say, al the Catholicke Church is bound to giue praise & thanks to Luther, for the memorable good & wise counsell that he hath giue, for he hath taught vs, how we shal expel & overthrow, not only the heresies that he did preach vnto vs, but likewise yours, & those of al the rest. For if it be so, that euerie time that God wil chaunge the ordinarie custome (such as ours) to an extraordinary (such as yours) there ought miracles to be shewed by those that come extraordinarily. By this good & godly aduise, we know, that Martin Luther, nor none of you all, vvvhich doe come extraordinarily, as he did, doe come from God, but rather from the prince of darkenes.

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Caluin doeth confirme this opinion of Luther, as touching the vocation of the ministerie: for upon the third Chapter of Saint Luke, in his harmonie, hee doeth saie thus, None ought to attribute vnto himselfe by authority any office, forasmuch as it is great temeritie: such persons did nothing of them selues, except it were, being called to it by God. Of this we gather, we ought to enterprise nothing of our selues: for if that the great Prophets haue attended to be called of God, what are those, that in these daies take it upon them of them selues? we ought to answer, that they are presumptuous fellowes. &c. like vnto Caluin and his fellowes.

The XXI. Chapter.

IN this Chapter, to your purpose the onely thing you bring vs, is, the counsell that Luther gaue to the towne of Millehouse, for the triall of Muncer the Anabaptist, which you send vs, by your quotation, to seeke for, in the 8. booke of Sleidon; and there it is not, but in the 5. but this is your happe with most of your quotations. His counsell was, that they should will him to proue his calling to be of God by some miracle; because it is common with God, to declare his will by some miracle, when he will haue the common custome and order broken. Proue that we either in our doctrine or gouernment of our church doe breake the common custome and order taught in the church for these, in the writen word, as Muncer did, and then follow Luthers counsell and spare not. It euidently appeareth in that booke, that Muncer was a monstrous fantastick Anabaptist, and that in Luthers iudgement he taught not onely many absurde thinges, contrary to the word: but that also peruerting all good order, and pollicie of Church, and common weale: he meant nothing moze, then force, theeuerie, and other such villanie: and yet pretended for his defence, extraordinary calling and reuelations; and therefore no maruel, though Luther gaue this counsell, for the sisting of such a wretch. In trueth the newnes of your doctrine considered, in comparison of that taught in the word, and the strangenesse of the order of your Church, from that of Christes, in the primatiue time thereof; leade vs rather moze iustly to followe this counsell of Luther against you, then any thing in vs can truely moue you to vrge it, against vs. Which if we should doe, certainly either should we finde you as boide of miracles, as
you

you finde vs; or at least you would be driuen to alleadge such monstrous, vaine, and lying miracles, as that now I thinke you your selues would be ashamed to tell. Indeepe the time hath beene, when you would bragge of the miracles set downe in your Legends (amongst which S. Dunstons catching the Deuil by the nose in the shape of a woman, with a paire of tonges, and such like, good store are reckoned vp) and when we were told great wōders of the bloud of Hales, which proued in the ende, the bloud of a ducke; and of great miracles done in this place, or that place, by the images of this Saint, and that: but this was in the night of deepe and black darkenes of ignozāce. For now that the sunne of the Gospel shineth abroad, we heare little noise of your apparitions and visions, and other such antichristian miracles, that there was so great talke of before. It seemeth now that either your spirits are coniuured into a dead sleepe, or that you haue lost your old gift of working miracles. Belike yet in that you make thus much of this counsel of Luther; when they came from you so readily, and your Church had such a dexterity, and was so fruitfull in bringing of the forth; it was because God would haue the world to vnderstand, that indeed you were setting abroad a new doctrine; and a fashion of Government, which neither agreed with the ancient and custumable doctrine of his Church, nor yet with the olde order of the same; and that therfore you thought it needfull by such meanes, to confirme your commission in so doing. Therfore, make as much of this counsell of Luther, as you wil, it wil proue in the end to touch you more, then vs. You cite also a saying of Calvin in his 3. Chapter of his Harmonie vpon Luke, but to what purpose? For who of vs euer either in word or deed contraried that speech or doctrine of his: that is the thing that we obiect against you, that of your own heads ye haue deuised a number of offices, and orders in your Churches, that God neuer gaue allowance vnto: and besides that you haue set vp a number of pointes of doctrine, forged but in the shop of mans vaine braine, not onely not agreeing to the word writen, but diuersly and wonderfully disagreeing. And as for vs, we stand vpon that point with you, that wee neither take office in hand, without sufficiēt calling thereunto from God, nor teach things, that we haue not good warrant for from his writē word. In the rest of the Chapter, there is nothing but scoffing at Luther and Sleydan, ioynd with malicious slaundering of the one to haue byed, not onely Corallstadius, Zuinglius, and Oecolampadius.

padius (whereof he needed not to be ashamed if it were so) but also Muncer the Anabaptist; and the other to be a partiall Cronicker: which are things easie for you to speake, but impossible for you to proue: and therefore therein until you bring further prooffe, you are worthy no further answer. And therefore, as yet for any thing you haue saied, you were best follow our counsell, and receiue the Gospel which we preach vnto you; least the dust we shake off of our feete against you, proue a witness against you in earnest, at the day of iudgement.

The XXII. Chapter.

Although that by the testimonie of your owne doctours ye are condemned, yet you doe stil maintaine your ill cause, saying, that ye ought to be receaued to preach the Gospel extraordinarylie, that is to saie, without the commission of the Pastors & Bishops, being those that are sent vs by the permission & ordinance of God. And you saie, to maintaine your commission extraordinarylie, that you haue the holie scriptures, which you doe alleage, the which alone ought in this behalfe to be of more credit, then all the miracles that euer the Apostles did. For it maie so chaunce, that by subtle deuises & impostures of the deuil, miracles maie be falselie counterfai-
 ted, but not the scripture which is the touchstone of the trueneth, as it shalbe seene by experience, whe the childe of perdition, otherwise called Antichrist shal come. For he, to confirme his saying, shall shew such great signes and Miracles, that the verie elect should be seduced, if it were possible. Now to answere vnto this, which is a notable waie to deceiue the simple and vnlearned, I saie, that if the alleaging of Scriptures should maintaine you, and fauour your cause so much as you doe saie, our side were driuen to hard shiftes: for then we might bee blamed before the seat of God, not onelie for not receiuing your Gospel, but likewise, for refusing the Gospel of diuers heretikes, that haue bene manie hundred yeares before you were borne: which did al alleage the Scriptures, as it doeth appeare by the three passages written vnto the * Hebrewes aboue mentioned. By the which the Nouatians did pretende, to verifie, that the mercie of God was denied vnto him, that did offende after his Baptisme, joined with that that is written in the first booke of the Kings. If man (saied the good Helye) doeth sinne agaynst man, hee maie agree with him agayne: but if hee come to offende God, who shall hee bee, that shall pray for his sinne? Did not the Arrians alleage Scriptures, to
 * Cap. 6. 10. & 12.

* Still herein you flatly bely & slander vs.

b If the ordinary way be thus by Pastours and Bishops, then few or none of your Priests haue entered the ordinary way, from whose ordering, Pastours haue bene and be usually shut out.

* This obiection you will neuer be able to answer.

d Nay we take not our cause iustificed because we alleage scriptures, but because by the rule of right interpreting, we be able to shew, that the true sence thereof, is of our side, which heretiques cannot doe, & therefore we standing vpon this as vpon the foundation of our cause, and we being alwaies ready to yelde, vlesse we can proue we truly alleage them, all that you say in sundry chapters following to proue that heretiques haue alleaged them is needeleis and beside the point.

maine

maintaine, that Christ was not God and man? Yes surely, as
 manie places or more then the Catholikes. Saint Augustine doeth
 write in his booke De heresibus, ad quod vult deum, That there
 was in his time a certaine sect of heretikes that taught, that for a man
 to be saved, hee ought to be gelded. And they did alleage the nineteenth
 Chapter of S. Mat. where Christ doeth praise the Eunuches, which have
 gelded themselves for the kingdome of heauen. And if a man were disposed
 to forge another heresie like this, hee might soone finde scripture to main-
 taine it, beeing ill interpreted: for he doeth commande, that wee should pull
 out our eies, and to cut off our handes and feete euerie time, that through
 them we are scandalized: for (saith he) it were better for one to enter
 blinde or lame into the kingdome of heauen, then to be condemned, having
 all our members: so that, taking these words as they are plainlie written, we
 ought to cut the members from our bodie. Besides this, he that would
 forge an heresie somewhat more pleasant and easie, one might soone doe it:
 the which is, that for to goe to Paradise, we haue no neede of hose, shooes or
 money, because that our Sauour did so commaund it to his Apostles. One
 maie likewise proue by the Gospell, that we haue no neede of Magistrates
 nor other Superiours, forasmuch as our Sauour hath saied, that one is
 your Lord and master, namelie Christ. Moreover, a man maie proue
 by scripture, that one ought to retaine nothing vnto himselfe, if
 anie other demaunde it, forasmuch as it is written, If one demaund of you
 your coate, you ought not onelie to giue it, but your dublet also: and if
 one giue vs a box on the eare, it is not enough to take it patientlie, but
 we must turne the other cheeke also. Iouinian a great heretike, did
 teach, that a Christian after his baptisme doeth no more offend God, yea,
 that hee could not, although he would. Who would not hate such a blasphemous
 error as this? yet if the alleaging of the Scriptures ought to suffice,
 he maie be preferred before Master Caluin as more ancient: for hee
 doeth alleage Saint Iohn in his first Epistle, vho saith: Wee
 knowe, that hee that is borne of God, doeth not sinne, for
 the generation of God doeth preserue him, and the ill spirit
 shall not touch him. And in the same Epistle he saith: Every
 man that is borne of God, that is to saie, baptized, hee doeth not
 sinne, for the seede of God doeth dwell in him, and hee cannot sinne, for
 he is borne of God. Saint Augustine doeth write in his eightie nine Epist.
 ad Hilarium, that the Pelagians and Manichees, among o-
 ther heresies that they did maintaine, they saied, that it was impos-
 sible for rich men to enter into Paradise, vntill they had sold all their
 goodes,

How or wher
 proue you this?

It seemes you
 haue bene
 brought vp in
 this trade of mis-
 alleading the
 Scriptures, you
 are so cunning
 in matching
 herein wicked
 heretiques.

And to this
 heresie, you
 come maruel-
 lous neare, in
 your cap. 34

* Cap. 5.

* Cap. 3.
 That is a cursed
 glosse that cor-
 rupts the text.
 Iohn speaks not
 of the sacramen-
 tall regeneration,
 but of effectual
 regeneration by
 the spirit, which
 alwaies accom-
 panies not the
 other.

* Mat. 10. 2. 16.

¶ This is false,
that Church
condemne th po-
pery, for this he-
relie, Zisca, Hus
and their follo-
wers cōdemned
before you.
* Psal. 90.

goods, and given them to the poore, and that all things ought to be commo. The which doctrine is easilie to be maintained by the Scripture ill under- stood: for our Saviour doth say, that for to be his disciples, we must forsake and renounce all that we have, in testimony of the which, the first Christians at Ierusalem did sell all their possessions, and presented the money of them to the Apostles to give to the poore. And that that is worse, the Adamites did maintaine a greater error then this, and more brutish, the which is, that al mens wines should be common, and they did cal this the true Gospel, and the pure word of God, alleaging for it the first and eight of Genelis, where God doeth say: Increase and multiplie, and replenish the earth. If you doe say, that this is a foolish opinion, I confesse it to be so: but that very Church which hath condemned this heresie of theirs, doeth likewise condemne yours. When the deuill determined to fight with Christ, he thought he could no wise aide himselfe so wel, as with the holy scripture, perswading him, that the best way for him to shew himselfe to be the sonne of God was, to breake his necke, casting himselfe downe from the pinnacle of the Temple. And he did alleadge this text saying, * as it is writen: That the Angels of God should so preserve him, that he should not hurt his foote against the stones, following that Dauid saied. And if I should go about to write al the places of Scripture that the heretikes haue alleaged, to maintaine their horrible errors, I thinke surely, I might make a bigger booke then the Bible.

The XXIII. Chapter.

¶ O you are your
crafts master, a
man may see, in
wrong alleaging
the Scriptures.

YF that the sonne doe hate the father, or the father the sonne: or if the wife doe hate the husband, or the husband the wife, they may take the word of God, ill understood, to defend their cause: for he doeth commaunde us, that we shall hate those that are nearest vnto vs, as vnder the paine of not entring into Paradise, if we doe contrarie. But this ought to be understood, that we ought not to prefer the loue of any creature, how neare soeuer they be to vs, before the loue of God. In like maner, he that will saie, that we should not eat of the bloud of those beasts that are smothered, he may soone alleadge the scripture for it, which doeth saie, that at the counsell that the Apostles held at Hierusalem, beeing present the holie Ghost, this ordinance was made, as we read in the 15. Chapter of the Actes. And if that one should take in hand to bring al the places of scripture, that the heretikes haue alleaged to maintaine their opinions, I dare boldlie saie, that he shal finde it an endlesse piece of worke. For among so great a number of
false

false Prophets, there hath bene verie few, or almost none, but they haue sought to maintaine their opinions by Scripture, drawing the places, as it were, by violence, to a depraved and a corrupt sense, beeing this the maner of interpreting of the Scriptures, called at this daie the pure word of God, by those that haue professed to be as long as they live, enemies to the truth.

The learned and auncient Doctour Epiphanius, in his first booke against heresies, doeth alleage, as touching this matter, a verie familiar example, saying, that if some good Caruer had made the image of a king, adorned with manie Jewels and precious stones, and that another should come afterward, and should take the same Jewels and precious stones, and make with them the image of a Fox or a Dogge, and that he should saie: beholde, here is the Image of a king, would not euery bodie laugh him to scorne, and saie, that he did in mockerie, or els, that he were mad? Yes surely: for although they bee the same Jewels, and that verie stuffe, wherewith was made the Image of the king, yet, because that this other vvorkeman hath taken them awaie, and fashioned them after another sorte, it ought no more to bee called the image of a king, but the picture of a Fox or a Dogge. Even thus is it with the holie Scriptures, which were left vs by the Apostles and Prophetes, for to print in rich colours the Image of the great king of glorie: but seeing that you take those precious stones from the image of this king, and doe appropriate them vnto the Image of a Foxe, making them serue to cloake your heresies vvithal, it ought no more to be called the worde of God, nor the holie Scripture, but the word of men, & false doctrine. And therefore, if you vvill haue it to beare the first name you must set it in the first estate, that is to saie, that it ought to be interpreted by him, that did first indite it. It is not by the will of man, saith S. Peter. Epist. 2. Ca. 1. That the prophecy was brought, but by the inspiration of the holy Ghost, that holie persons haue spoken &c. I know wel, that you attribute the intelligence of the scripture vnto your Synagogue.

But how shal we beleue, that the holy Ghost doeth dwell more in you, then in al the vniuersal Church, which hath continued fro the passion of Christ until this time? I pray, doe so much as answer me, if you my masters be the lodging of the holie Ghost, where did he make his residence before ye were borne? I know already your answer, the which is, In the hearts of the faithful. And where were those faithful? Marie, where the holy Ghost was. Answer thus stil, & ye shal be sure, that ye shal not be ouertake: for it is as good as to play Handie dandie, & so ye shal accomplish the olde Proverbe the which sayeth: It is as farre from Douer to Caleis, as from Caleis to

^a You should haue saied in his first tome 2 booke.

^b This is euen your owne dealing with the scripture. vp & downe, when you would confirme Porey the rewit.

^c This is certaine and therefore scripture must interpret scripture, and not your Romish spirit.

^d This we doe not take vpo vs. ^e Whither our alleaging of the agree or not with the holie Ghost is telle speaking in the scriptures, we are contented to let alwaies the true Church of Christ iudge.

^a This you can
never doe.

Doner. But to the ende that all the world maie see, the great hazarde of eternal damnation that those run into, that are so readie to beleene euery bodie, thinking that they are assured of their health, forasmuch as those that seduce them, saie, behold, there is the scripture, it is the pure word of God & the verie gospel, I wil set forth some heresies, that haue bene in times past condemned by the catholicke Church: the which notwithstanding haue bene^a aswel, yea & more largelie confirmed by Scripture, then you can confirme anie of yours.

The XXIIII. Chapter.

^b Thus at your
pleasur: you fa-
ther vpon these
heretiques, to
make them re-
semble vs, that,
the contrary
where, f, the an-
cient fathers at-
tribute vnto the,
namely that
they thunned
trial by the scrip-
tures, that they
accused them of
insufficiency &
darkenes, and so
fled to vawritten
traditions, and
fond reuelations
euen as you doe
for al the world.

THe Catholicke Church continuallie hath faithfullie holden, & doeth holde, that our Saviour Iesus Christ is true God and man, hauing taken natural flesh in the wombe of the virgin Marie, whole like vnto ours, as touching the corporal essence, that is to saie, excepted onelie sinne, the which bodie he did forme of the verie flesh and substance of his mother, by the operation of the holy Ghost, vwho hath wrought so notable and excellent a worke, that two contrary or diuers natures are miraculouſlie ioined & vnted in one person, without confuſion or conuerſion of the one substance into the other, but by coniunction & vniou of them both, called by the diuines, Hipostatique. This doctrine hath euer bene receiued and holden by the Church in equal degree of truth and reuerence, with the rest of the points of religion, which now you seeke to abolish. And notwithstanding this, diuers Ministers and Preachers, deriued from the sacred consistories of Valentinus, Photinus, Manes, Theodorus, Nestorius, Apollinaris, Eutichus, Macharius, Eutiocheus, besides a great number of other famous heretickes, that I cannot here name, haue sought to teach the contrary, saying, that they were sent from him that sent the Apostles, to reforme the Church, not by the Traditions of men, which you cal Papistical, but by the pure word of God. For euen like you, my masters, did Valentinus & his fellowes begin the reformed Church, taking vpon them the correction of al the Magistrates and Fathers in times past, saying, that they did abuse the people, because that they taught, that Iesus Christ had taken flesh and blood of the Virgin Marie, saying, that this was a great error: the which ought so be reformed, and that the people should beleene, that he brought his bodie from heauen, and that he caused it to passe through the wombe of the Virgin Marie, as the water doeth through the chanell. This Gospel was verie straunge, yet the said Valentinus did not want Scripture, as you haue, to confirme it,
inter-

interpreting it, euen as you doe interpret here in France. He did alleage for his text the third of Iohn, where Christ doeth saie: No person is ascended to heauen, but hee that did descende from heauen. And therefore did he maintaine, that seeing Christ is in heauen, and descended from heauen, that he tooke no flesh of the virgin Marie. Nestorius another notable hereticke, did lincke his Gospell to Apollinaris opinion in this case, seperating the manhood from God, and saying that the sonne of man ought not to be called God: for seeing (saied Apollinaris) that this man is descended from heauen, it doeth follow, that hee tooke no flesh of the virgin: & besides this, Christ saith: I am descended from heauen, not to doe my will, but the wil of my father. Here hee doeth not speake, as one that is God: for if it were so, he would haue no other wil, but the will of his father, and so he doeth speake like a man. And he saith, that he is descended from heauen: for the which cause, this same Valentinus did take the conclusion of this Gospell to his aduantage: for the third authority, that is written in the first to the Corinthians, where Saint Paul saith: the first man is of earth earthlie, the second is of heauen heavenly. The which passage or place is as fit to serue Valentinus opinion, as all the places that you, and all those that hold your opinion, can alleage.

The XXV. Chapter.

A Nother Minister likewise called Apollinaris followed after these, sent by the saied master, & yet according to his saying, he did preach the pure word of God, affirming that the Church ought to bee reformed, which had beleened, that the two natures were contained in Iesus Christ, & that the true religion was, to beleene, as it is written in the 1 of Iohn, that the word was indeed become flesh, or couerted into flesh: And to confirme this, he did alleage the saied place, where S. Iohn doeth say: And the word was made flesh: & when the catholickes did reply against him, saying that the verbe or word tooke flesh, & not as touching the conuerſion of one substance into another: he did fortifie his Gospell with another text, where S. Iohn doeth write of the marriage at Canaa, where the water was changed into wine, that is to saie, as touching the very substance of the water which was turned into wine: Euen so saith he, that it became at the verie Incarnation of Christ, alleaging that that we haue saied, And the word was made flesh. Arius, which was the most famous hereticke that euer hath bene, did pretend to verifie another gospell: & his was, that our

Sauour Christ had not taken at his incarnation, a perfect soule, as other men haue, but that he had onely a body, and that his diuinity did supplie the absence of his soule. Of this opinion was Apollinaris, Theodorus, Mossnestenus: and Nestorius came after, and they did blame the Catholick Church, because it did teach the saied union, called, as I haue saied, Hipostatique; that is to saie, of the two natures in one person. And they did alleage for their argument a verie subtil reason, the which was, that God did inhabite within the body of our sauour, as he did within a Temple, that is to say, by grace, and not by being vnitied together. And therefore, euen as it were a great folly, to saie that God is a Temple, that so it is to saie, that God is a man. This Gospell did seeme verie new, yet did not they want Scripture to maintaine it, and that more plainer, then euer I could see any place, to maintaine your heresies. Christ did saie vnto the Iewes: *Vndoe this Temple, and in three daies I will build it againe. He meant it by the Temple of his bodie, saith S. Iohn. Then the bodie of Iesus Christ is the Temple of God, & God is not his temple. See whether this be not a notable argument to deceiue the simple man, that is not vsed to read, how the doctours expound these hard places. And moreover they did alleage S. Paul in the first to the Collos. where hee doeth saie, that the plenitude or fulnes of diuinitie doeth dwell in Iesus Christ corporalie; they do alleage this place greatly to their purpose, to proue, that God is ^b a Temple, that is to saie, by grace, & not being vnitied. For the third place, they take the 8. of Iohn, where Christ doth say: He that hath sent me, is with me, and he hath not left me alone. And therefore Theodorus & his fellowes did conclude, that there was no more union betweene the diuinity & humanity of our Sauour, then there is betweene God & vs. Of the which *S. Paul doeth speake, where he saith: hee that is ioined to God, is made one spirit with him.

* That is not because we haue not plainer places rightly alleaged for prooffe of our religion, but that in Gods iust iudgement, such as you, haue eyes and e: not.
* Joh. 3.

^b In him as in: left out I thin e.

* 1. Cor. 5.
* Well quoted, you would haue saied. 6.

The XXVI. Chapter.

IT doeth suffice, that one maie see by these fellowes, how soone one that is ill disposed may alleage scripture in corrupt sense, to maintaine such heresies as these, the which I will not staie to confute: for (shankes be to God) they doe not raigne now, for they haue perished and their authours, as you shall and your followers, if yee doe not repent in time. And besides this, our Doctours haue fullie answered ^b by textes of Scriptures these olde heresies, as you maie see in al the ancient ecclesiasticall writers, and confuted them, not onely with pithie reasons, but with the

* This is but a blind Prophetes dreame.
^b It is wel yet that you wil confesse thus much.

true

true worde of God, and the authoritie of diuerse generall counccels. And if I haue noted here some part, both of their authours, and of them, to shew how they did seeke to confirme their damnable opinions, I doe it, only to warne the simple people, that they should not so soone giue eare to false Pastours, which haue nothing in their mouthes but the holie scripture, and the pure word of God, couering the cuppes of their poison with the gold and pretious stones, which they haue taken from the image of the eternall king, to paint those subtil Foxes, that will leade them all to damnation. And therefore in the name of God I doe desire those, that are not much v-

sead to reade the Scriptures, nor to beare how the Church and the doctours doe expound the hard places, to beware, how they reade them, for feare of falling into errour, taking onelie the letter, which manie times hath a contrarie sence to that, that is outwardlie written. For if so manie men of great learning & excellent vnderstanding haue found such great rocks in this rough sea, which haue manie times ouerthrowen their shippes: how dangerous then must it needes bee vnto those, that will take it in hande, so doubtfull a navigation, hauing little skill or none at all. But as for you my masters of the contrarie side, you can saile with all rides & all windes, giuing the gouernance of the shippe or the guiding of the sterne, without consideration^b to all kinde of people. We haue at this daie in France (I will not saie in England) manie that haue the holie spirit, Interpreters of the scriptures: And forsooth, what are they? Mary, Pedlers, Coblers, Tanners, Bankrupts, Runnegates, & such others: which hauing no other tuing, sue to my Lord Bishop, and hee makes them ministers, beeing not one of them, but hath the holie spirit:^a for as soone as they can saie, the Lords, and raile vpon the Pope, the Bishops, and all the learned men that haue beene in times past, Oh, these are great doctours, no place of scripture to them is hard, all the ancient doctours were men, & the generall counccels did erre. I knowe, that you doe maintaine your opinion with the saying of^c Christ, alleaging it as other hereticks haue done, the which is, That the heauenly father hath hid these high and profound thinges from the great Clerkes, and hath reuealed them vnto the mecke and humble.

This is true, but it ought to be vnderstoode, to the humble and mecke of spirit, and not to those which trust so much to their owne wittes, beeing puffed vp with arrogant ignorance, that they thinke to know more in three daies reading, then the doctours could in fiftie yeares studie, faining themselves to be like the Apostles, as if that God, gouerned by their appetites, did send euerie moneth the feast of Pentecost.

^a So doe we, but not to drive the from reading the, but to shew them, hat they must be read and teached diligently.

^b This is a meere slander.

^c Here the author bewrayeth himselfe rather to haue beene an English man, then a French.

For when this should be written there were no Lord Bishops in France to make such, but papists.

^d All this is but slanderous rayling & lying, for we doe not, say or thinke thus: but cry vpon Bishop.

that they admit no such vnfit men, and we call vpon such, rather humbly to content them

telus with the places of fearner, then to presume, without sufficient knowledge, to be teachers.

^e John 8.

^f Mar. 11, you should haue saied.

The

The XXII, XXIII, XXIIII, XXV, & XXVI.
Chapter.

Neither our owne Doctozs, noz any thing els that yet you haue
saied (foz all your great brag) haue any force either to disproue
that lawfulness of our vocation, oz to condemne our religio. Neither
is it true, that we stand so much vpon our extraoꝝdinary calling, as
you would insinuate to your reader. Foz we tel you, that if you take
oꝝdinary calling in your owne sence, if ther be any good at al, in that
Wickliffe, Iohn Hus, Luther, Bucer, and the rest that haue bene the
first & foꝝmost in these late daies in detecting the errours of the pa-
pacy, and in reuuing the light of the gospel, had that kinde of calling.
And as foꝝ the rest since, they haue had a better oꝝdinary calling the
that, in that it hath bene moze agreeing to the order of calling by the
Apostles and primatiue Church. But in that, to expresse what you
meane by our extraoꝝdinary calling (you say) that ther by you meane
a calling without comission of the pastours and bishops &c. I per-
ceiue that therfoze it is, that you charge many of our ministers to
pꝛeach the gospel extraoꝝdinarily, because (howsoeuer otherwise
they had, befoze they tooke vpo them any dealing in the ministry, the
oꝝdinary calling allowed of in the refoꝝmed Churches of Christ,
w hꝛe they were to exercise the same) they tooke not first any of your
popish oꝝders, at the hands of some of your popish loꝝd bishops, after
your popish maner. In which soꝝt I graunt you, many of our mini-
sters haue an extraoꝝdinary calling: but then I say vnto you againe,
that their extraoꝝdinary calling (hauing an eie to that oꝝder that
Christ and his Apostles left in this case vnto the Church) is moze oꝝ-
dinary, then the oꝝdinary calling that you speake of. And therfoze
though their calling of late daies here amongst vs, hath not bene ac-
coꝝding to your oꝝder, & that they haue neither beene chosen by your
pastours, noz had imposition of hands of your Loꝝd bishops, yet you
cannot say truly, that any of them take vpon them extraoꝝdinarily,
that is, as you expouit it, without the comission of the pastours and
bishops to pꝛeach the Gospel. Name the man, time, and place, you ca
not when and where, any that is accounted amongst vs a solid pꝛea-
cher of the gospel, hath either sayed, that thus hee ought to be re-
ceaued to pꝛeach the gospel, oz hath attempted so to doe. Foz it
is

is generally held and receiued of al the Churches, that professe the gospel, and so likewise is their vniforme practise, that none be suffered to take vpo them to preach the gospel, vlesse it be known and sufficiently appeare, that by the ordinary calling of some according to the order of the Church, where hee is ordered, he be sufficiently authorisied so to doe. And wel known it is, that there is no Church that professes the Gospel indeed, but the order thereof is, that none meddle in the ministry therein, without commission (as it pleaseth you to speake) either from some conuenient number of pastours, or from some bishop, or from both, by the order of that church appointed to looke to, and to take care of that busines. As for the Anabaptists, a captaine whereof you named in the former Chapter, we know, that in their fantastical spirit, they both hold and practise, as here you charge vs, but therein and therfore we dislike & condemne them as much as you. And you know we renounce communion with them, we count them heretickes, & therfore sundry of vs purposely haue writ large and vehement bookes against them: you doe vs therfore great wrong to charge vs with that w^{ch} is their fault, & which you cannot proue to be ours. But you wil say, I am sure (for in your former Chap. you seeme to deriue M^ucer the Anabaptist his perigree fro Luther) that we may worthely so be charged, for they are such as spring of and from vs. But herein againe you offer vs as great wrong, as the seruants of the good seedsman that sowed only good seed in his field, should haue done him, if they had saied, that the tares that came vp therewith in the same field, had beene there sowed by him: because when Christ his Apostles and faithfull ministers had first preached the gospel, there were found in the same age, springing vp with the same, & amongst the professors thereof, Ebionites, Cerinthians, Nicolaitans, Simonists, and sundry other fantastical hereticks, as Hymeneus, Philetus, Hermogenes and Phygetus: was it any reason therfore that Christ or any of his faithfull ministers, or that the gospel it selfe should be charged with their fond errors? And yet as absurd & sencelesse as this kinde of dealing were, it is both here with you oft in this your booke, & vsuall is it with all of your spirit, this now for want of better matter against vs, by this means with the simple people to labour the discredit and disgrace both of vs, our churches, and religion.

But you content not your selfe w^{ch} falsely charging vs to say, y^e we ought to be receiued to preach the gospel extraordinarily, but also

you

you lay to our charge, that we seeke still to defend an ill cause, and an extraordinary commission. This you onely say, as your manner is, but neither prooffe nor shadow of prooffe you bring, neither indeede can you. For our cause is the very trueth, and our commission is but that ordinary commission of teaching, and confirming the same vnto men, that Christ hath left by his owne ordinance to all his faithfull ministers vnto the worlds ende. And for prooffe hereof we appeale indeede to the holy scriptures, which in this case euen for the reason by you alleadged, wee are not ashamed to confesse to be the sound touchstone of trueth, and to be preferred in credit before miracles. Yet you some thing amplifie and adde vnto our speech, in that you say we affirme, that the scriptures as they are alleadged by vs alone, ought to bee of more credit then all the miracles wrought by the Apostles. Well, this our reason, to iustifie our cause and commission, you say is a notable way to deceaue the simple and vnlearned. I wonder that you were not ashamed and affraide so to write. For you cannot be ignorant, that to confute error, to proue trueth, to exhort to vertue, and to behoort from vice, Christ and his Apostles, and so from time to time, the ancient fathers, what aduersaries soeuer they had to deale withall, vsed alwaies to flie to this touchstone, and for the most certaine concluding of their purpose, did alleadge scripture: but your shift will be, that these alleadged the scripture rightly, which you speake not of, and we alleadge the scripture corruptly and in a wrong sense, & therefore you would haue your words in all this your discourse against our alleadging of scripture, to bee taken as written not simply against alleadging of scripture, but against alleadging it as we doe. Then I answer, that that you should haue proued, that we alleadge the scripture in a wrong sense, but this you haue not once gone about: only you proue that bare alleadging of scripture cannot, nor may not so countenance our cause as we pretend, for that sundry heretickes haue countenanced their heresies by alleadging scripture, and that often very plentifully. About this you spend sundry Chapters, and withall to shew your selfe to be able, if you list, to be as cunning in wresting of the scriptures as any of the heretickes you mention: all which is to no purpose, vnles withall you had proued (which you shall neuer be able to doe) that we alleadging them, doe alleadge them so likewise. For we are not so simple or ignorant, that we know not, that the scripture hath bene and may be misalleadged, as you write, and therefore we neuer go about

about to perswade the people, that they must and ought to beleue vs
 for our bare alleadging of scripture: but for that by the sound rules
 of interpreting of them, we proue forcibly and inuincibly vnto their
 consciences, that we alleadge them according to their true and na-
 tive meaning. We call vpon them with Christ to search the scrip-
 tures themselves Iohn 5, 39. and with Paul we exhort them so to
 trauaile therein, as that they may haue the worde of God dwell e-
 uen in themselves plentifully in all wisdom. Coloss. 3. 16. that
 so according to the commended example of the noble men of Berea
 Act. 17. 11. and the doctrine of S. Iohn, they may trie the spirits of
 them that would sceme to teach them a right, before they beleue
 them, 1. Iohn 4. 15. we confesse gladly with Peter 2. Epist. cap. 1.
 20. 21. that no prophesie nor part of the scripture, is of any priuate
 interpretation, and all such interpretations we count and iudge pri-
 uate and humane (whosoever giues or allowes them) that are not
 indeede soundly agreeing with the minde of the authour of the scrip-
 ture, the holy Ghost. And therefore we hold and teach, for asmuch
 as the naturall man vnderstandeth not the thinges of the spirit of
 God 1. Cor. 1. 15. that no man in alleadging and citing of the scrip-
 ture, is to trust to his owne wisdom or learning; but according to
 the counsell of S. Iames, finding himselfe in this case to lacke wise-
 dome, we exhort all men, and thinking it needefull our selues, be-
 fore we take vpon vs to interpret them, to aske wisdom of God,
 and that hartelie and faithfully, that we may wisely, truely and sin-
 cerely open them vnto the people: we know and saie with Basil 2.
 libro contra Eunomium, that the word of God is not in the sound
 and words of the scripture, but in the sense; and with Hierom vpon
 the first Chapter of the epistle to the Galathians, wee are readie al-
 waies to acknowledge that the gospel lies not in the words of the
 scripture, but in the sense, not in the outward shew, but in the inward
 marrow, not in y^e leaues of speech, but in the root of reason. Now this
 sound sence of the scripture we take onely to be that, which the au-
 thour thereof thereby intended, for the better finding out whereof,
 after inuocation and prayer vnto God, for the direction of his spirit,
 to leade vs aright thereunto, wee thinke it very necessarie, that no
 good meanes that we can haue vse of, be omitted. And therefore
 to this ende, we labour for the knowledge of tongues and artes, we
 consider of the phrase, of all the circumstances, haue before our eyes
 the manifest & agreed on summe of Christian faith and good ma-
 ners,

ners, confer place with place, diligently reade the writings both of ancient writers and newe: and that we resolute to be the true sence, which we finde, stands best with the lawfull and good vse of all these. In alleadging of them this course we take, to make it appeare, that by the sound rules of interpreting the scriptures, they are rightly cited by vs; wee stand not therefore vpon the bare and onely citing of them, howsoever that be (as you would insinuate) but vpon the right and sound alleadging thereof; which you can neuer proue, is common to vs with other heretiques. For howsoever they and you ioyne with vs in often alleadging the Scriptures for your defence, yet neither they nor you, ioyne with vs in right alleadging of them, in that you and they alleadge them for the maintenance of your errors and heresies, contrary to the true sence thereof, and the sound rules of interpreting of them, and we according to the true sence of the Catholicke church, standing well with those rules, to confirme the Catholicke faith. And yet (as I said) to this ende serueth what soeuer you haue written in this Chapter, and in three or foure moe following, namely to proue, that the deuill, & heretiques, and others (as you write) haue by wresting & wrong interpreting the scriptures alwaies laboured to countenance their heresies. This we graunt to be most true you see, & yet thereby you haue gained nothing against vs. For we stand still vpon this, & may doe for all this, that if we haue the Scriptures indeede in true sence on our side, thereby we and our doings are so sufficiently iustified, as that we neede no further iustification.

These five Chapters, as they tend to the prooofe of one and selfe-same matter, so haue I thought good ioyntly to frame an answer to them together. Be it graunted therefore vnto you, that all these heretiques (as you haue written and reported of them) alleadged the Scripture and consequently (as hereupon you inferre cap. 26.) that one may see, how the ill disposed may alleage scripture, in a corrupt sence, to maintaine such heresie, as these. To what ende haue you done all this? It appeareth chap. 22. you entered first into this discourse, to proue, that though we haue the scripture on our side, which we alleadge, yet we are not thereby sufficiently defended: and now hereupon onely you would inferre & conclude, that a man may see, how the ill disposed may alleadge Scripture in a corrupt sence, to confirme such heresies, as these: which we graunt to be most euident: and yet it remaineth vndisproued, that if we haue the
Scrip

Scripture, which we alleadge, on our side, we are thereby sufficiently defended. For none of these, nor any that alleadged Scripture, as they did, though they alleadge the words of the Scripture, haue the Scripture in deede on their sides: because if a man haue not the true sence thereof on his side, he hath not the Scripture in deede and truth on his side.

But perhaps you will say, that you intended onely in this discourse this conclusion, that you haue gathered thereupon, & set downe in the beginning of your 26. Chapter: then say I, you made an objection against your selues in our name cap. 22. which you thought to be auy & harde for you, & therefore you thought good, thus to slip fro it by and by againe. For you were neuer so simple, as to thinke, that we were of that opinion, that we accounted our selues to haue those Scriptures, which wee alleadged on our side to iustifie vs & our doctrine, euē for the bare alleadging of the words, how far soeuer we were from the true meaning. But you beginne in your 26. to tell vs, what further meaning you haue had therein, as namely, hereby to warne the simple people, that they should not giue eare vnto false pastours, that haue nothing in their mouthes but the Scripture, & the pure word of God. And hereupon you take occasion most earnestly to perswade those, that are not much vled to reade the Scriptures, nor to heare how the church & the doctours doe expound the hard places, to beware how they reade the same for fear of falling into errour. In deede as long as you would haue them hereby onely to take heede of rash crediting false pastours, which would countenance their damnable doctrine with such allegations; I like well, and allow of your warning hereupon giuen against such: but then I can assure you this withall, that rather your Popes, Bishops, & pastours will be found these false pastours, then they whom you meane. I like also very well, that not only such as you speake of, but further that men of all sorts, how much soeuer exercised in the reading of the Scriptures, or acquainted with the exposition of the Church or doctours, should be at all times wary and carefull in reading of the Scriptures, in what sence they take them. For I graunt (as you inferre) that if so many men of great learning haue so dangerouslie mistaken them, it is possible enough, that men that haue little skill or none at all, may as dangerously misundersande them. But yet vpon these wordes, either to discourage the pastour from countenancing and defending his true doctrine, by the Scrip-
tures,

tures, & pure word of God, or to discourage the simple people from reading and studying the Scriptures (which I feare herein was your secreete purpose, though for shame you durst not plainly set it downe) I tell you is deuillish and Antichristian. For though it be true, that the deuill for wicked purpose (as you note in your twenty two Chapter) alleadged scripture to Christ, Mat. 4. out of Psal. 91. and all these beretiques alleadged scripture for the countenancing of their damnable heresies, yet that vpon not Christ, nor true Christians from alleadging the scriptures to confute them, and to confirme the truerth, as it appeareth by Christs answer to Sathan Mat. 4. and by the writings of the ancient fathers against these beretiques. And the hardnesse that it hath pleased God to leaue in the Scriptures is not such, but as that notwithstanding, the simplest may reade and trauell in the Scriptures with great profit, howsoeuer it please you to insinuate in your taunting maner (ca. 26.) that artificers may not haue the spirit of God and bee profitable readers and vnderstanders thereof. For euery one that would be blessed, is to take delight in the lawe of god, and to shew that his delight, by meditating therein day & night. Psalm. 1. and Christ hath commanded all his hearers indifferently, to search the scriptures Iohn. 5. And for all the hardnes, that is in them, we reade, Psal. 19. that the testimonie of the Lord giueth wisdom vnto the simple, and his commandments giue light vnto the eyes. And therefore the holy ghost in David speaking of the scriptures of the olde Testament (which were then harder, then they be now, being loosened as they be now by the accesse of the new Testament) saith thus, Thy word is a lanterne vnto my feete, and a light to my paths, Psal. 119. Wherefore Peter in his 2. Epist. & 1. cap. calleth by writings of the Prophets, a light that shineth in a darke place: and therefore much more he accounted the scriptures of the new Testament lightsome, which it seemeth in the verse same place he had an eye vnto, adding, that they did well to attend to the former, vntill the day dauned, and the day starre arose in their hartes (which by meanes of the scriptures of the new Testament might be) though I forget not, that the same Peter in the same Epist. chap. 3. wrote also, that amongst the things written by Paul in his Epistles, concerning the later daies, there are some things hard to be vnderstood. For I remember also, that yet he noteth, to whom they are so, saying, which they that are vnlearned, and vnstable, peruerter: but

as they doe the other Scriptures, vnto their owne destruction: for to such nothing is plaine inough, to preserve or keepe them from thus doing. Upon which groundes (howsoever you and your fellows with such like discourses as this, would discourage the simple and vnlearned from reading y^e Scriptures) Origen wisheth, that al would doe as it is writen, Search the Scriptures, in his 2. Hom. vpon Esay. And Hierom noteth vpon these wordes Coloss. 3. Let the word of God dwell in you plentifully &c. that euen laymen ought to haue the word of God, not onely sufficiently, but also abundantly dwelling in them. And therefore Augustine in his 53. sermon de tempore, saith generally vnto his hearers, It is not sufficient, that yee heare the deuine Scriptures in the Church; but also in your houses either reade them your selues, or els desire some other to reade them, and giue you diligent eare to them. And Chrysost: likewise in his 9. Homil: vpon the Coloss. is verie earnest to perswade seculare men (as you call them) to get them the Bible, or at the least the new Testament, to be their continuall teachers: and in his 3. Homil: vpon Mat. he saith plainly, that this as a plague marreth, or infecteth all, that some thinke, that the reading of the Scriptures pertaineth onely to monkes. And these exhortations tooke such place in the ancient time, that Hierom vpon the 133. Psalm saith, that both married men and their wiues then had this contention, and not monkes onely, who could learne most Scriptures. Whereof came such profit, that howsoever your gibing spirit can not digest the like in these daies, Theodoret in his 5. booke of the nature of man, writeth that men in his time might commonly see, that their doctrine was not only known of them, that were doctours of the Church, and masters of the people; but also euen of Tailers, Smithes, Weauers, & of al artificers: yea and not onely of learned women, but also of labouring women, as Sewsters, Seruants and Handmaidens: yea he goeth further saying, that not onely citizens vnderstoode the same, but also cuntrie people, and amongst them Ditchers, Deluers, Cowherdes and Gardiners, and that in such sorte, as that you should then heare them disputing of the Trinity, and of the creation of all thinges.

And as for the obiection, that you terrifie them so much withal, of the hardnes therein, the ancient fathers haue met with that also, and would not haue them thereby in any case discouraged from following

following this counsell, whereby they are stirred up to heare and reade
 them. And therefore Origen in his 20. Homil: vpon Iohn saith,
 It may be saied, the scriptures are harde, yet not withstanding
 thou reade them, they shall doe thee good: and Hierom saith
 that it is the fashion of the Scripture, after harde thinges to ioyne
 other things, that be plaine: in his 19. Homil: vpon Esay. But Au-
 gustine, belike meeting in his time with your forefathers, of whom
 yee haue learned this obiection, hath these woordes in his 5. booke
 against Iulian, yee enlarge and lay out with many wordes (as no-
 thing is moze vsuall with you) how harde a matter the knowledge
 of the scripture is, and meete onely for a fewe learned men: and
 therefore in his 3. booke and 26. cap. of Christian doctrine he gi-
 ueth vs this rule, to expound darke places by moze plaine places:
 which (saith hee) is the surest way of declaring the scriptures, to
 expounde one scripture by another: & in his 2. booke and 3. chap.
 of the same matter, he writeth, that in those which are contained
 euidently in the scriptures, are found al things that concerne faith,
 maners, hope and loue. But Irenaeus in his 1. booke, chap. 3. writ-
 teth simply, that the scriptures are plaine. And Chrysostom in his
 first Homil: vpon Math. and vpon the 2. Thess: 2. writeth, that the
 scriptures are easie to the slaue, husbandman, widow, & children,
 and that all things be plaine and cleare therein. And yet I must
 needes adde with Epiphanius, onely to the children of the holy
 ghost, are the scriptures plaine and cleare: in his 2. booke: and with
 Solomon, knowledge is easy to him, that will vnderstand: Prou.
 1. 4. 6. For the naturall man perceiueth not the thinges of the spi-
 rit, for they are foolishnes vnto him: neither can he know them,
 because they are spiritually discerned. 1. Cor. 2. 14. Of whom that
 S. Peter, 2. Epist. 3. might giue vs to vnderstande hee onely meant, he
 calleth the, to whom those thinges in S. Pauls Epistles (whereof he
 speaketh) are harde, and whose fashio it is to misundersand not onely
 those thinges, but also the rest of the Scriptures how plaine forre,
 both vnlearned, & also vnstable: w^{ch} is an argumēt of wāt of spi-
 rit of God, & of all true desire indeede to finde knowledge, where so-
 euer it be. And it may be, this is the cause, why the scriptures seeme
 hard vnto you of the church of Rome, because you are led by y^e spirit
 of your Pope, which is but a mā, & often times an ignorant, & wicked
 man, to vnderstand the scriptures, and haue indeede no true acquaint-
 tance wth the spirit of God, nor any true desire, after knowledg^e. but
 rather

rather after ignorance, because that is y^e best foundation of your Religion. And therefore (as the fashion is) you measuring another man's foot by your owne, happily iudge them to be as hard to all others, as to your selves, and thereupon by the hardnes thereof, discourage them from reading them, as much as you can. I am sure, whatsoeuer you, or any of your fellowes prate hereof, that therein is contained the will and testament of our heavenly father, and that this pertaineth to simple and vnlearned artificers, as well as to the great learned men of this world. For therein and thereby I know, that God is no acceptor of persons: and therefore so far of is it, that any hardnes of tearmes or phrases therein contained to expresse vnto the, or bequeath vnto them their heavenly fathers behestes and bequestes, should driue them from the reading and studying of the, that so much the more paines and diligence they ought to vse to attayne to the right sence thereof. For we see in our earthly fathers will, the harder the tearmes and phrases be, wherein he hath giuen vs any thing, or willeth vs to doe any thing, nature & reason hath taught vs, not therefore to take and bestow lesse paines & cost, but a great deale more, to seeke to vnderstand the same, how much more ought it to be so in this case? And I am perswaded, that our heavenly father hath so tempered hardnes with plainenes, & plainenes with hardnes in the scriptures, that the plainenes might allure and encourage euery simple man to reade & study them, with hope to vnderstand them; & that the other might admonish him to be no negligent, but a careful & wise peruser of them: & so both together make euery one a willing and studious reader of them. Which (it should seeme) both Fulgentius in his sermon of the confessours, & Gregory in his epistle to Leander had obserued, in noting, that God had so ordered the scriptures, as y^e therein he had provided for the strong man meate, & for the weakling milke: and that there both the Elephāt might swimme, and the lambe safely wade.

These things notwithstanding, & whatsoeuer else might be said further to this purpose, I perceiue that you in this your long discourse of the hereticks, abusing and wresting the scriptures, cared not how little otherwise that which you wrote was to the purpose, so y^e thereby you might gaine thus much, as by such experiments, to withdraw y^e mindes of men from the loue & study of the scriptures. For I know they greatly comber you & stand in your way, and therefore by your will you cared not, if the people neuer hearde of them, wherof you haue giuen an inuincible demonstration in that you haue

haue kept them hidden and shut vp from them as long as you could, vnder the close bushell of an vnknown tongue. And your goodwill towards them hath otherwise beene sufficiently betrayed, by the vnreuerent and disgracing speeches vttered by your chiefe & great Champions against them, as it is well known, too too often. For first for their authoritie (though now some of your side would seeme in that point to speake more modestly) not long ago Piggins a great man in his time with you, in the first booke and second Chapter of his Hierarchie, hath flatly written that all authoritie of scripture now, necessarily dependeth vpon the authoritie of the Church, For otherwise we could not beleue them, but because we beleue the Church that giues testimony vnto them, adding further, that Marke and Luke were not of themselves sufficient witnesses of the gospel, and that the gospels were not written that they might be aboue our faith and Religion, but rather to be subiect thereunto. And Ecchius, another great doctour of yours of the same time, in his Enchiridion, writing of the authoritie of the church, saith, that y^e scriptures were not of authentike authoritie, but through the authoritie of the Church: and therefore he boldly affirmeth, that to say, that greater is the authoritie of the scriptures then of the Church, is hereticall, and the contrary is Catholike. And whereas it was objected by Brentius in the confession of Wittingberge, that one of your crue (meaning thereby one Herman) had not beene ashamed to say, that the scriptures should haue had no greater estimation or credit then AEsops fables, but for the testimony of the church. Hosius a Bishop and Cardinall of yours, writing against the saied Brentius, in his third booke (being of the authoritie of the scripture) defends it as well inough spoken: for (saith he) vnles the church had taught vs which is scripture Canonickall, it could haue had small authoritie with vs. Likewise teacheth Melchior Canus in his second booke & tenth Chapter of his places of diuinity, that it appears not to vs that the scriptures are of God, but by the testimony of the Church, insomuch that she must determine (saith he) what bookes be Canonickall, and her authoritie is a certaine rule whereby either to receiue or to reiect bookes into, or out of the Canon. Of the same iudgement is Canisius in his Catechisme ca. 30. sect. 16. and Stapleton in his first Chapter of his ninth booke of the principles of doctrine, with a great rabble moe of your writers of greatest account since Luther. And this position so liked Ecchius, that in the place before

before cited, he writes of the margent, Achilles, against this position, to insinuate, that this is a speciall tried captaine of yours. And yet when all comes to all, your meaning all this while is by the Church, to vnderstand onely the Pope, forasmuch as none but hee, hath the tongue of the Church in weelding. For Catherin in Epistolam ad Galatas cap. 2. holdeth, that it is the Popes proper priuiledge to canonize or to reiect from the Canon scriptures: which is also Canus first proposition in effect, in the Chapter before named. This being your meaning, & Leo the tenth being one of your Popes, what Canonically authoritie haue you left the scripture, if it be true & is written of him, that he talking with Bembus then a Cardinall, contemptuously saied, speaking of the Gospell, that that fable of Christ had bene very profitable vnto them? And as for the vncertainty of the sense & insufficiency of the, who knoweth not, what cost vsually alwaies vpon euery light occasion you are ready to bestow, in amplifying the hardnes of them, & in either preferring therefore, or equalling the vncertain word, to you call the liuely practice of the church, before the, both for plainnes & sufficiency. While you are in this vaine, both the fathers of Colen shall be iustified, and Piggius also by your Andradius, Orthodox: Epl. li. 2. p. 104. though they compared the scriptures to a nose of ware, & he to a leaden lesbian rule, and to their further disgrace, Canus may tearme them a dead iudge, which can neither heare nor speake, in his Chapter & booke before named; & in like sorte others in the following of this comparison, to your good allowance, shall & may call them incken diuinity, & what else they list, as we oft haue shewed you, and them & onely rest vpon them, scripture men, or men whose Religion and diuinity, lieth in rags & skins of beasts, because of such things the bookes are made wherein they are contained. Many beastly & blasphemous speeches and assertions thus tending to the disgrace of the Canonically scriptures, any man that list may finde Lyndas three first bookes of his panoply, Hosius booke de expresso Dei verbo, & his triple dialogue, Cusans 2. Epist. ad Bohemos & 7. Andradius, Florebellus, Priereas, & almost all your famous writers of these later daies, euery where full oft, where they haue any occasion to weaken those arguments, & we vse against you, either for that you are in your positions, wherein we dissent from you, without warrant of scripture, or that they are contrary to scripture. And while we urge you that of what credit soeuer the tradition of the church be, that you so pleade for, yet if it be the word of God as well as the scripture,

ture, then it must needs be, that it agreeth with the scripture, & is; not contrary vnto it, for as much as God is alwaies one & selfesame and therfore alwaies agreeing with himselfe, & therfore presse you to that which by the wordes & circumstances of the text of y^e scripture, we are sure is the true sence thereof, & therfore y^e vndoubted word of God, the you, euen the greatest of you, are diuē to these poore & base shifts, to cry out to Cardinal Hosius in his 4. booke against Brētius, & in his booke de expresso Dei verbo before named, that scripture, as it is alleaged of Catholiques, it is the word of God, but as it is alleaged of heretiques, the expresse word of the Deuill, or as he saith also in the later booke, if any haue the expositiō of the Romā church of any place of scripture, although he neither knowe nor vnderstand whither & how it agreeth with the wordes of the scripture, yet he hath the very word of God. And when all comes to all, though sometime you would make the poore simple people beleue, that in expounding the scriptures you will follow the vniūforme consent of holy fathers and counsels, yet both this Cardinall Hosius in his triple dialogue, and Cardinal Cusan in his 2. Epist. ad Bohemos tell vs, & teach vs plainly to vnderstand you, that you meane no other sence the agreeth to the present practise of the Romā church, when that sence is giue: not once blushing to confesse, that according to the variableness of the fashio and practise of that church, the scriptures must be vnderstood, and therfore Cusan comends that obedience that is yeelded thereunto simply without reasoning, as the Dre or Alce obeyes his master. For whatsoeuer sometimes, you talke of Popes not erring, & of the not erring of generall coūcels, or of the authority of the fathers, none that haue any thing traueiled in tracing you into your starting holes whē otherwise you see you must needs be pinched & take to your shāe, but he easily seeth, y^e in trueth none of these, no nor all these together to the scriptures themselves, are of any credit and authority to you against y^e present practise of your Romā Church. One father, or the present Pope if he speake & hold to that, though all the fathers beside are of another minde, & though neuer so many of his predecessors held otherwise, yet farewell they, in this case; you will and must preferre this one, before all the other. These things being most true, & notoriouly known to all men, that to any indifferency haue traueiled in the controuerlies betwixt you & vs, euery one hath cause to see, howsoeuer sometimes you would seeme to yeeld some thing to the authority of y^e scriptures, that you are at a flat point, that neither they nor
any

any authoritie of mā, or men, old, or new, shall or may retaine any sence of force, against the present practise and receaued opiniō of your sinagogue. And as lōg as you are at this point, whatsoeuer you haue said of heretiques abusing of scripture, as though you were the only men that had care rightly to vse them & vnderstand them, euery simple body may see, that of all men you are they, by the variableness of your Romish church practise, w^{ch} are most likely to make a nose of waxe, and leaden rule both of the letter of the scriptures, and sence thereof. And therefore whereas in your 23. c. you boldly affirme, that to draw the scriptures by violence into a w^{ro}ng sence, is the maner of interpreting the scriptures, called at this day the pure word, by those that haue professed as long as they liue to be euemies to the trueth, most fitly may be vnderstoode of your selues; for you are so in loue with the present practise, fashion and opinion of your Romā church, that though that vary neuer so often, euen so oftē must the scriptures will they, nill they, vary and alter their sence.

Howbeit I am not ignozāt, but that in so w^{ri}ting you meant vs, though I am sure you shall neuer be able to proue vs, either to haue professed at all any enmity w^{ch} the truth, or so to vse to w^{re}st the scriptures. But because this is a matter of great importāce, and therefore such as cānot be determined, either by your yea, or our nay, it shal not be amisse by this occasiō, to cōsider, what sound rules of interpreting there be, that by the same it may be tried, whither your interpreting of the scriptures or ours, deserue thus to be called a drawing of the scriptures by violence to a corrupt sence. The vniforme consent of doctors you would oftē sceme (as I haue saied) in this case to make reckoning of, as of a sound and Apostolicke rule of interpreting them by, but this is but for a fashiō, for you haue giuen vs & doe daily manifest proofes, that whē but one or two against all the rest of the bold w^{ch} your currāt and present practise of your Roman church y^e now is, that that one or two of them ouerwey w^{ch} you al the rest. And besides, if this were a necessary rule, then none could be interpreters of the scriptures, but those that had all or the most part of the doctours to peruse, few or none, then ancient doctours & w^{ri}ters there haue beene so many, & their names are so vnknowen to most, could be sure when they had the consent of the most and best on their side, and so neuer should be sure of the sence: and for many places very little or nothing oftentimes haue they w^{ri}ten. Though therefore we will not thinne the trial of our interpretations w^{ch} you by this rule, yet we account these moze certaine rules & helps to finde out y^e true sence: first
 that

that the true Grammaticall sence of the words, and speech vsed by the holy ghost bee soundly and rightly vnderstoode by sound knowledge of Grammer & Rhetorick, for the natie signification of the words and vse of the phrase: whereunto much helpeth conference of translation with translation: & of all translations (if neede be) to the originall tongues. Secondly, that diligent consideration be had of the circumstances of the text in hand, as namely, what is the matter & scope thereof, vpon what occasion it was vttered, who vttered it, to whom, where, & when. Thirdly, y^t it be taken in such a sence, as will agree best with these circumstances, and stand well to all other places of scripture. And lastly, that no sence be admitted, but that which will stand to the sound proportion and summe of Christian faith, and good maners, taught vs plainely elsewhere in the scriptures. By these rules we doubt not but to iustifie & approue that to be the true sence of the scriptures, which we take them in, either for the confirmation of the trueth, which we holde; or for the confutation of the errors, which you defend. And such rules they are, as the ancient fathers, in defending the ancient Catholique faith against heretiques, haue alwaies vsed, and no other, as appeareth in their workes. And such they are, as Augustine in his bookes of Christian doctrine doeth prescribe, as most necessary in this case to be followed, as no mā can, or ought to make any exception against. And yet such they are; as would anone discouer the ridiculous vanity of your interpretations in any controuersie betwixt vs and you. For example, let vs try here by your interpretation of Hoc est corpus meū, which to be said you will liue and die in. By what grammer, or by helpe of what tongue, or translation shall the word Est, is, be all one to transubstantiatur in, is transubstantiated into? Sure I am in no language, nor in anie Dictionarie shall you euer finde y^e verbe Substantiue takē in y^e sence. Secondly, the matter in hand, when those words were vttered, was a sacrament, & Christ spake them to his Apostles at his last supper, to the ende, to institute a sacrament, to continue a duetifull remembrance of his death, vntill his second coming. What reason is there then to the contrarie, but that this speech should be taken, as the like speech alwaies els hath beene, and yet is in other Sacramentes? Where, Est, is neuer taken (coupling the signe and the thing signed together, whereof a Sacrament consisteth) as you doe here, for, It is turned into, but for, signifieth; which standeth also well with the nature of a Sacrament: whereas yours ouer-

throw.

sheweth the nature thereof, in so annihilating or transubstantiating of the signe, that you leaue no signe to beare any analogie of the thing resembled, which is the ground of such Sacramentall phrases. Thirdly, your sence agreeth not with the rest of the scriptures, not onely in that in the whole bodie of the Scriptures, you cannot finde Est, Is, placed (as it is here) betwixt two thinges of diuerse kindes, as breade and body be, taken in your sence: and yet in such propositions you finde it vsually taken for it signifieth or representeth: but also in that the scripture (for all that speech) calleth it bread still, euen whiles it is in eating, 1. Corin. 10. & 11. cap. and expoundeth the eating thereof to bee a communion, or partaking with, or of the body of Christ, and that spirituall, not by corporall conjunction. 1. Cor. 10. Lastly, your interpretation for the bringing in, & establishing of a corporall & reall eating of Christ, with the mouth of the bodie (which is a thing neuer taught vs in the word, & but such a kinde of feeding on him, as you your selues confesse Iudas, and such may attaine vnto, and be neuer the better) shaketh, yea subuerteth all those articles, that concerne Christs true manhoode, making him to haue (euen for that needles presence sake) a body without any of the essential and inseparable properties of a body: yea at one & selfesame time, to haue a body visible, sensible, and locall in heauen; & yet inuisible, insensible, and without dimentions of place in earth. Besides it is against good manners, which forbiddeth eating of mans flesh, and drinke of his blood, either openly or secretly couered vnder, or in another thing And truely Auertoës had some reason, of all men in y^e world to thinke such Christians, as you, the most sauage and foolish, that first would fall downe, & worship a peece of bread for your God, & whē you haue so done eate him vp, and deuour him. Howsoever you please your selues in this interpretation, and in your imagination grounded thereupon, I am fully perswaded, that this, & your multitude of images and idols are two of the principall causes, whereby you haue hardened the hearts both of the Turkes and Lewes against Christiā Religion. And (as I haue read) some of them haue to some of your fellowes, being in hand to perswade them to turne frō their Religion to yours, yeelded these two reasons, why they thought yours worse, then their owne, and consequently as sufficient cause, why they would not yeelde to yours.

Now if I should but barely recite a number of other your interpretations and collections of the scripture, which yet with you go

for very sound and Catholique interpretations, & collections, I am sure, it were sufficient to make euery reader thereof, that hath any witte or discretion left him, to thinke y^t there were neuer heretiques in the world, that haue more fondly & vainely interpreted the scriptures, then you. For example, let the reader marke these for a tall. God made two great lights, the sunne & the moone: that is, the Pope & the Emperour: & therefore as many degrees as the moone is inferiour to the sonne, is y^e Emperour inferiour to the Pope: Innocēt: de Maioritate & obediēt: & Glosa, lbid. Peter saied, he had two swords: y^e is, the tēporall & spirituall sword: & therfore y^e Pope hath both powers. Cornelius y^e Bishop of Bitonto in y^e councell of Trent, bluseth not to apply to y^e Pope these words, The Pope the light is come vnto the world, & men loue darknes more, then light. Euery one y^e euill doeth, hateth the light, & commeth not to the light, least his deedes be reprobued. Vea Paulus Emilius in his 7. booke testifieth, y^e the Pope suffred the Legates of Cicilia, being prostrate before him, to say vnto him, Qui tollis peccata mundi, Thou which takest away the sins of the world, haue mercy vpon vs. Thou which takest away the sins of the world, graūt vs peace: thus blasphemously applying y^e to the Pope, which belongeth to Chyist. But you will say, these were but the popes flatterers, that made these expositions, & applications. What then? they were made & vttered w^out checke, yea to the liking of the Pope. And a picture once hāging in S Marks church at Venice, sheweth, that Pope Alexāder the 3. himselfe treading vpon the necke of the Emperour Fridericke the 1. caused these words of the Psalm: Thou shalt walke vpon the Adder, & tread the Cockatrice vnder thy feete. (which are properly to be vnderstood of Chyist) to be proclaimed as verified of that action of his: whereby appeareth, y^e the Pope himselfe hath gone as farre as his flatterers. That of Paul (by him vnderstood of those y^e follow the directiō of the old mā, and are led in their doings by the flesh) They that are in the flesh cānot please God. Rom. 8. Siricius a Pope also interpreteth of thē, y^e liue in the estate of marriage. A Bishop must be the husband of one wife, saith Paul. 1. Tim. 3. that is, by their interpretatiō, of one benefice; and so his house and children, y^e he must well order and gouerne, there also spokē of, be his parish and parishioners. Who so would vouchsafe the reading of your 2. Nicene councell, he should there finde store of such interpretatiōs for the maintenāce of images so ridiculously alleadged, as euer were any. And how is it possible,

able, that the Church of Rome, holding those principles, that she
 doeth, but that you must needs be as violent wresters and rackers
 of the Scriptures, as euer were. For both Cusan Epist. 2.3.7.8.
 Hosius de expresse Dei verbo, & in his triple Dialogue, doe teach,
 that the scriptures must alwaies be interpreted according to the
 practise of the Church, so that how oft soeuer that change, the
 sence of the scripture must change also. For still the sence thereof
 must be fitted to the time, and in no case it may be thought to
 retaine a sence contrary to the practise of the Church. And now
 you are fully come to this (what soeuer at any time you talke either
 of Scriptures, doctours, or counsels) your Pope for the time be-
 ing hath full power and authoritie, to interpret all, as one hauing
 authoritie so to doe for his owne sence. So that in deede and
 truth, neither Scriptures, doctours, nor counsels, how plaine so-
 euer their wordes bee to contrarie the doings of your Church, shall
 cary awaie any sence, to ouerwharte you at all, but will they,
 will they, they shall be caused by your Pope to speake on your
 side. And therefore these thinges considered, you are the men,
 and not wee, that take the precious ornaments from Epiphani-
 us picture of a king, that you speake of in your twenty three Chap-
 ter: and decke the image of a dogge, or of a foxe therewith, that
 is, (according to your owne application) which take the wordes
 of the Scripture, and by wresting of them, make them serue
 to countenance your heresies. For heresies, wee holde none,
 neither doe wee alleadge the Scriptures, but in his true sence,
 by these rules before mentioned, we are alwaies readie to proue.
 And therefore (for all your saying to the contrarie) the Scripture
 as it is alleadged by vs, shall proue euen that word of God, that shall
 iudge you, and condemne you, if you repent not: & the sence that you
 force vpon it, shall proue but the deuise of man, & false doctrine: yea,
 your whole Religion is but a renuing of olde heresies. For with the
 Ebionits you will not be iustified by faith onely, Euseb. lib. 3. ca. 24.
 but also by your owne workes & inherēt righteousness, as the Catha-
 rists haue taught you: Isidor. Etymolog. lib. 8. cap. de hæresibus. Of
 the Manichees, you haue learned your ministring in one kinde: Leo
 serm. 4. de Quadragesimâ. Marcus y heretique (who by his inuoca-
 tiōs made his followers beleue, y in the Eucharist he turned y wine
 into bloud) hath beene your first schoolemaster for your doctrine of
 trāsstantiactiō, Epip. hæres. 34. And your multitude of images &

your worshipping of them, the Carpocratians haue taught you, as it appeares, Iren. lib. 1. cap. 23. & 24. when you commit these idolatries, you haue learned to excuse your selues, to torment your selues and to light candels at noone daies, of the ancient idolaters, Lactantius lib. 2. cap. 2. & lib. 1. cap. 21, & 6. cap. 2. As the Messalians restrained the force of baptisme to former sinnes (witness Theodoret: diuin: decret: cap. de baptismo) so doe you. As Montanus taught of purgatory, oblations, and prayers for the dead, and limbus patrum (Tertullian de coronâ militis) euen so doe you. As the Collyridians sacrificed vnto the Virgin Mary and worshipped her, (Epiphan. hæres: 79) so doe you. As the Angelists and Caians gaue diuine honour to the Angels (Epiphan. hæres: 38) so doe you. As Montanus and the Manichees deuised lawes for superstitious fasting (Euseb. lib. 5. cap. 16. Aug. de moribus Manicheorum lib. 2. cap. 13) so doe you. As the Tatians, Encratites and Manichees were iniurious enemies to Matrimony, crying out y it was a carnal life, & therefore forbade it to their elect, and to them that would be perfect amongst them (August. Epist. 47) likewise doe you. And as the Pelagians denyed that to be sin, which ariseth not from reason and wil, (August contra Iulianum. lib. 3. cap. 5) so doe you for the very same reasons, deny concupiscence of it selfe without consent thereunto, to be sinne & (as there further it appears) they ascribed to the natural powers strenght to doe spirituall things, and affirmed that a man is to be saued for and by keeping the law, so doe you. Of the Valentians also you learned to haue in such price, as you haue, the signe of the Crosse, and to abuse places of Scripture for it, as, God forbid, that I should reioice in any thing, but in the Crosse of Christ, Irenæus lib. 1. cap. 1. Epiphan. lib. 1. Tom. 2. hæres: 31. Of the Heraclonites you learned your extreame unction, and other ceremonies, you vse to the dead: Epiphan. lib. 1. Tom. 3. hæres: 36. Of the Macionites & Pepusians (Aug ad Quod. cap. 27) you learned to giue women leaue to baptise, Epiphan. hæres: 42. Of the Hemerobaptistes, and of the Ossenes you learned your holy water, holie salte, holie oile, and holy bread: Epiphan. lib. 1. Tom. 1. cap. 17. & 19. And of the same Ossenes you haue learned also your superstition about reliques, and to pray in an vnknown tongue, as Elcai their great Pope taught them, Epiphan. hæres: 19. Thus if a man in reading Augustine, Irenæus and Ephiphanius and others (that haue laboured in confuting the ancient heretiques) would diligently marke what

what heresies and sonde things they held and vled, he should by and by, by comparing their doings & opinions with yours, finde, that you haue reuiued very many of their rotten and condemned heresies, and that you haue learned most of your Ceremonies of them. And yet as though you of all men were freest, and furthest from all heresie, still you crie out, heretiques, heretiques. But it is but policy, that you haue learned of some theeuers, who the better in an hew & cry to escape, ride crying out of theeuers, theeuers.

But for all this, as though you meant as honestly, as any man could desire, in this 33. Cha. of yours, you tel vs, that you would haue the Scriptures interpreted by him, that did indite the: and therefore you alleage that, 2. Pet. 1. that no prophecy in the scripture is of any priuate motiō, or interpretatiō. For the prophecy came not in old time by the wil of mā, but holy mē of God spake as they were moued by the holy ghost: wherupō you insinuate vnto vs, that you would haue the interpreted by the directiō of the same holy ghost: to we are very well contented w^{al}. For indeed, that onely interpretation is sound and good, that cometh from thence, and that is alwaies to be accounted to proceed but from a priuate motion, that hath not ground from thence, though otherwise neuer so great and publique persons, and neuer so manie deuise it, receiue it, and hold it neuer so long. And therefore it is, that we tell you, that your interpretations, though they be countenanced with Popes, doctours, and counsels, and what els you will, yet are to be reiected as priuate interpretations, vnles they be warranted by the testimony and authority of the holy Ghost.

But the say you, you challenge this holy ghost, to lead you to the true sence, how shal we beleue that it dwelleth more in you the in al the vniuersal church, from Christs passiō to this time? I answer you, y^e we take no such thing vpō vs. For we say, if you vnderstand by the Church, you speake of, Christs Church, which hath frō these cōtinued vnto this day, it hath neuer bene destitute of the same spirit of God, that now leadeth vs into all trueth: otherwise, if there by you vnderstand onely your own Synagogue of Rome, as the state of it hath bene these later 500. or 600. years at the least, we say, as it hath forsaken the true Christ, and hath set vp another, of an office of her owne deuising, so hath shee bene destitute of his spirit, and hath bene guided but by an humane & foolish spirit. But then you aske vs, where this spirit did rest before we were borne? Wherun-

to (you thinke) wee can make no other answer, but that it dwelt in the heartes of the faithfull. And is not this a good answer? What fault can you finde in it? Is it not true? Doeth not Gods Spirit dwell indeede in such, yea and in none but such? Now whereas you thinke, that if you should aske vs againe, where were those faithfull ones, our answer onelic would bee, where the holy Ghost was, and that wee could giue you no directer answer: and so thereat you take your pleasure, saying, that that is to plaie handie, dandie, &c: though if wee should answer you no other wise, we might doe so with better reason, then your Collier in Hosius, so much commended by him, and some of you else might answer, as he did, who when he was asked, how he did beleue, answered, as the Church beleueth: and being demanded, how the Church beleued, answered, as I beleue. For the Scripture doeth expressely binde vs, when wee are called, to answer for our faith, that wee should yeelde a reason thereof: 1. Pet. 3. and so it bindeth vs not, to bee alwaies able to make demonstration, who bee the faithfull, and where they dwell from time to time: yet you vnderstand well enough (if you were disposed) that wee both can, and haue giuen you a more particular answer, and that wee haue tolde both the names of the most famous persons, and also where they and their followers haue liued, and dwelt, that beleued as wee doe, and therefore had the holie Ghost as well as wee. But to let your giuing go, if in earnest you would haue it tried, whither in interpreting the Scriptures you or wee haue the holie Ghost, and so consequently, whither you or wee bee liker these heretiques (you speake of) in misinterpreting the Scriptures: your interpretations and ours must bee examined, which will stande best with the rest of the Scriptures, wherein we are sure, the holie Ghost hath spoken: and so they, whose interpretations are found best to agree therewith, sentence must bee giuen on their side, that they haue the holie Ghost, and that the other haue it not. For Chrysostome witting of the holie Ghost gaue this rule, to trie whither Montanus and Manicheus had this spirit, or no, as they bragged: and hereby hee proueth, that Christ taught by this spirit, because hee confirmed his doctrine out of the Lawe and the Prophets, whereas the false teachers could not doe so. Christ him-
selfe

selfe also by his owne example hath taught vs, when the que-
 stion is betwixt two, about the sence of a sentence of Scrip-
 ture, yea, though hee that bringeth the wrong sence, be the
 verie Deuill himselfe, that this is the next, best, and ordi-
 nariest waie, to stoppe his mouth, and to make it appeare,
 that hee hath brought a wrong sence, to see, whither it will
 stande with some other plaine place of Scripture or no. For
 when the Deuill had alleadged the ninetie one Psalm in this
 sence, that the meaning thereof was, that though Christ should
 shewe himselfe downe head-long, yet his fathers promise was,
 that hee should take no harine, because by this sence, sathan would
 haue perswaded him, vpon presumption vpon his fathers prote-
 ction, to haue tempted him: Christ proueth, that that could not
 bee the sence of the place; because it was writen (as it is Deut.
 6.) Thou shalt not tempt the Lord thy God. And with this
 answer sathan, as cunning and malicious, as he was, gaue ouer
 to replie any further, for the iustifying of his sence, Math. 4. 7. So
 also Iohn. 5. in that great controuersie, touching the person and
 office of the Messias, when as the ground thereof was, that his ene-
 mies had falsely interpreted the prophesies concerning him, yet
 Christ for the determination thereof, and to make it appeare, whi-
 ther they or hee brought the truer interpretation thereof, saith,
 Search the Scriptures. And therefore when Paul had preached
 the Gospell at Berea, it is noted to the commendation of cer-
 taine men there, that they searched the Scriptures daiele, whither
 those things were so: by that meanes labouring to satisfie them-
 selues in this great question, whither Paul, or the Scribes and
 Pharisees had the spirit of God in interpreting the Scriptures
 concerning the Messias. And this course all the ancient fa-
 thers haue followed (as appeareth plentifully in their workes)
 in the confuting of those heretiques, that you speake of, and
 all other, and consequently, in determining whither they or
 themselves had the direction of the holy Ghost in interpreting the
 Scriptures. And therefore they haue giuen vs rules, to helpe
 vs in this case, as for example; Tertullian against Praxeas, hath
 giuen vs this, Fewer places must bee expounded by the
 more. Augustine this, The circumstance of the Scrip-
 ture is woonte to giue light, and open the meaning,
 in his booke of Questions, quest: 69. Darke places are to be ex-
 pounded

pou'ded by more plaine places; that is the surest way of declaring
 the scriptures, to expound one scripture by another: in his 3. booke
 of Christian doctrine, cap. 26. and in those booke written of Christi-
 an doctrine many moe very profitable. Which way Chrys: thought
 so sure a way, that he saith flatly, The holy scriptures expound
 themselves, and suffer not the Reader to erre, in his 12. Homil: upon
 Gen: And yet for all this, to this triall will not you of the Church of
 Rome be brought, neither for the triall of your interpretations, nor
 yet for determining of this question, whether you haue the spirit
 of trueth or no. Christ and his Apostles were contented to put
 themselves, for triall of their doings, to this, but your Popes
 thinke scozne to looke so lowe: yea rather they will haue all que-
 stions, wherein they are principall parties themselves, tryed by
 themselves, and you and they crie out, that this is not the readi-
 est way to ende such questions. But who is so madde, as to
 thinke, that you can finde out a better way, then Christ and his A-
 postles vled? You will send vs (say some of you) for the triall of
 these matters vnto the doctours, and counsels, and yet when it
 cometh to the point, vnto they and their sayings please you, yee
 reiect them also. And you cannot denie, but that oftentimes al-
 so it is farre more disputable and doubtfull, what was their mea-
 ning, then what is the meaning of the Scripture: and you
 know also, that it is an vnuall thing with them, to sende vs
 backe againe to the Scriptures, for triall of their writings, as
 it appeareth in Augustines 19. Epist. to Hirom, and in his 111.
 Epist. to Fortunatian. And therefore indeede (say you what you
 will) this is the safest, surest, and readiest way of triall of this and all
 other matters in question betwixt vs, to bring all to the touchstone
 of the scriptures. I would to God therefore, that once you would giue
 ouer al other bie, and indirect trials, and come onely to this: for then
 it would quickly appeare, euen to the simple, whither you, or wee
 were rather to be followed. For all this, we ioyne with you in the
 later ende of your twenty three Chapter, in warning men to take
 heede, that they doe not rashly beleue & follow euery one, that will
 pretend, that they haue the scriptures on their side. But whereas you
 write of the heresies, which you will after speake of, & were conden-
 ned by the Catholique church, were as well & more largely confirmed
 by scriptures, then we can thereby confirme our Religio: therein first
 you most vntreuely report of vs, as we doubt not, but to make it evi-
 dent

dent vnto the world, if you would once come to any indifferent trial
 wth vs: & secondly, I must admonish y^e reader, y^e these ancient heresies
 indeed were condemned by the Catholique Church, but that that ca-
 tholique Church, was not yours, nor as yours now is. For the diffe-
 rences be infinite betwixt yours, & the Church the, by reason where-
 of, there is as great difference betwixt the Church then, and yours
 now in effect, as there is betwixt ours now, and yours.

In your recitall of the heretiques abusing the scriptures, diuers
 things slip from you also worthy the noting, namely these, that you
 could not content your selfe, with shewing vs, how they did abuse the
 Scriptures, in wrong alleaging them, but that (as though your fin-
 gers itched to shew, that you had as good skill therein, as they) you
 still intermingle with theirs your owne cunning, in shewing how o-
 ther places might be abused in like maner, neither confuting in the
 ende their collections, nor your owne, how dangerous soeuer. Ano-
 ther tricke you haue, in noting the truelys impugned by them, and
 the maner how they went to worke (though neuer so vnruly) yet co-
 fidently to set downe, that the things w^{ch} we impugne in you were hol-
 den by the Church in equall degree of truth and reuerence with
 them, that they set themselves then against: and that they cried out
 against traditions of men, and cried onely for the written word, as we
 doe; whereas in truth few or none of the things we condemne in you,
 were hatched then: and the contrary befoze hath appeared out of Ire-
 naeus lib. 3. cap. 2. that it was their fashion, to flie from the Scrip-
 tures, and to accuse them, as you doe, and to vrge traditions, & that
 they also vsed to vrge other such like grounds for their heresies, as
 you doe, as I haue shewed cap. 3. The last is, that for the most part
 you charge them with what you list, not shewing vs where you read
 or finde ground for these things wherewith you charge them, belike
 least in turning to the places & examining your proofes, we should
 to your discredit, haue occasion thereby to discry in you, either some
 malice, error, ignorance, or some negligence at the least. For ex-
 ample, how proue you that which you write cap. 22. that the Ari-
 ans alleadged as many or more places, then the Catholicks: Or that
 the same Church that condemned the Adamites hath condemned vs,
 Hus and his schollers condemning them.

But to passe on from these things, to your conclusion vpon these
 premisses, and to that which you infer thereupon in your 26 Chap-
 ter, I graunt you, by that which you haue written in the former chap-
 ters

ters, it may be seene that one ill disposed male soone alleage scripture in a corrupt sence, but what is this to proue, that which you vnder tooke cap. 22. that is, that the holie scriptures which we alleage do not iustifie our doings. If you would haue proued this indeed, you should haue proued, that we alleage the scriptures in a wrong sence, as these did that you haue talkt on: but that was to heauie a peece of worke for you, & therfore you thought good not oncc to meddle wth it. But yet as though either you had proued it, or else y^t it could not but wthout prooffe be graunted you, you boldly affirme, as these hereticks y^t you haue talkt of, haue perished & their heresies, so shall we & our followers, if we repent not. Therunto I answer first, y^t so repentance maie be takē, y^t it is most true, that not onely we & our followers, but you & yours also, & al men else, must repent, or else we al, you, and al other, shal perish: but taking it, as you doe, for repēting of our religiō, & of alleaging of y^e scriptures w^{ch} we doe for y^e maintenāce of it against you, you haue saied nothing at al as yet to make vs once to thinke, y^t we haue any need at al so, or therof to repēt. Secōdly, I saie y^t in thus saying, you haue shewed your malice & boldnes more, then any thing else: for you haue therein vttered nothing, but a blind prophets dreame and fanlie, which no man of any wisdomē or discretion will make any reckoning of. It is wel yet y^t the euidence of y^e truethe, hath enforced you here to confesse, that it maie be seene in al the ancient ecclesiastical w^{riters}, that the doctours fully answered by texts of scripture, these old heresies by you before mētioned. For euen therby you maie see, y^t though heretickes neuer so much misaleage scripture, that yet the true ministers of the Lord, may & must alleage them, euen to answer & to cōfute their heresies by. And therfore it stādeth stil firme, that if we, by alleaging of thē aright cā proue you heretickes, & your opiniōs, w^{ch} we strīue against, heresies (which no further then we can doe, we neuer craue anie credit to be giuē vs) whatsoeuer you would seeme to haue saied, to beat vs frō alleaging of thē, y^t it appears that therby both we, our doings and religion are sufficiētly iustified, both before God and mā. These misaleagez of scripture which in al these Chapters you haue spoken of, you saie, you will not stāie to confute, for two causes, because they raigne not now, and their hezels together wth thē the authours therof are perished, & because the ancient doctozs haue cōfuted them as you saie: but indeed the reason was, that you were loth to occupie either your selfe or readez, in so profitable a matter. It semeth you tooke more delight, in shewing how the scripture

ture might be misalleaged, to fortifie heresie, then how rightlie alleaged, to confute the same, and therfore you could find leasure to stay 4. or 5 Chap. in that, but not at al vpon this. Besides, if it be true y^e you haue reported (if you had wel remembred your selfe) you would not so generally haue saied, that they were al perished. For read your Chap. ouer again, and you shal finde, that therein you haue spoken of some, y^e are not so quite dead and perished, but that euen in these daies they need to be confuted. But you say, that w^{ch} you haue here noted, either of them or of their heresies and their alleaging of scripture for the sae, you haue done it onely to giue warning to simple people, y^e they should not too rashly giue ear to false pastors, w^{ch} haue nothing in their mouthes, but the holy scripture and the pure word of God, so couering the cups of their poison, w^{ch} the gold and pretious stones w^{ch} they haue taken fro the image of the eternal king, to paint those subtil fores, that will lead them al to danatio. If you had indeed done it onely to this end, you had not bene to be misliked: but in deed and trueth, you haue done it, to breed in men a carelesnes and negligence in searching the scriptures, and a contempt of alleaging the same, to determine the controversies betwixt vs and you. Otherwise thinke as you speake, and we are ready to ioine w^{ch} you both in this, & also in y^e which you adde, in wishing the simple and vnlearned in reading the harde places, to take heed they fal not into error, by taking onely the letter &c. For if great learned men thereby haue bene endangered, how much moze may such. But surely this is rather a caueat meet and needful for you the for vs, if we go no further, but to your peeuish taking of the letter of hoc est corpus meū, contrary to al sound rules of right interpreting, as I haue shewed before.

Now, wheras heretupon you take occasion, according to your manner, to iere at our ministry, as though in Frāce & Englād especially it were generally vnlearned, and consisted of the basest and most contemptible of the people: you are worthy of smal answere, your speech there about is so apparētly false & slanderous. For, God be thāked, in both kingdoms, you your selues are enforced to feelee (to your whole kingdoms grieve and deadly wound in the end I doubt not) y^e there are great stozes of learned ministers and bishops, far other maner of men, then you haue named. And therfore your own conscience could not but tel you, vnles it were seared with a boate iron, that they doe in neither kingdōe commit the guiding of the sterne, w^{ch}out consideratio, to al kinde of people. In both places, both their doctrine & publicke order of their churches aimeth at a learned & godly ministry: wherof

if in some particulars they faile (which in so great a multitude and compasse altogether cannot bee auoided) the faulte is to bee laied in the particuler men, by whose negligence or corruption it so commeth to passe, and not in either of the churches, which would gladly, that no such fault should at all be committed. Howbeit I dare say, howsoever you ruffle in your tearmes of pedlers Coblers, Tanners, Bankerouts and rannagates, and say that such be our interpreters of the scriptures, and that we hold euery such one, once admitted by a bishop to be a minister, to haue the spirit, and to be great doctours, to whom no place of scripture is too hard, because they can rayle of the Pope, say al the ancient doctours were men, and the generall counceils did erre: that yet you can neither proue our ministers to be such, nor that for these balde reasons, we thinke any so qualified as you write. It pleased you but in this, to shew your spittfull and malicious spirit: but alas who will thinke (doe you what you can) that you indeed mislike a base and vlearned ministry, who not onely haue held (and yet haue as great cause so to doe stil as euer) that ignorance is the mother of deuotio, but also vpon that ground, haue all your Church seruice in a tongue, that the people shall not vnderstand, and content your selues, for the most part with such priests, as can scarcely rightly read the same. Cruely, if there had bene but a crumme of right modesty & shamefastnes in you, knowing as you doe, the notozious basenes, grossenes, and ignorance of your ordinary masse-priests, you would neuer haue taken this pleasure, that it seemeth you did, in thus railing on, defacing and slandering of ours.

Indeed by that saying of Christ, Matth. 11. (by you quoted Ioh. 8.) when we see what grace and giftes of knowledge God oftentimes amongst vs bestoweth vpon such: in the meane time, beholding in what great blindnes and errour a number of great Rabbins and doctours amongst you walke on still, we take occasion (as Christ hath taught vs) to giue thanks to our heauenly father, that hath reuealed these thinges vnto babes, which yet your great wise men, and men of vnderstanding, see not. But you would not haue vs by this place to defend, that such meane men may come to be cunning and skilfull in the Scriptures. Your reasons are two, for that other heretiques haue so alleadged it; and for that this is to be vnderstood of the humble in spirit, whereas these men of ours, trust to their owne wittes, and are puffed vp with arrogant ignorance

norance &c. You thought good yet neither to tell vs what heretikes, when, nor where: howsoever, you knowe (I trust) that men must not shame wel to vse that Scripture, that heretiques haue abused. Concerning your other reason, I graunt you, the place is to be understood onely of the humble and meeke in spirit, and whosoever amongst vs come vnto the Scriptures, trusting to their owne wittes, and so puffed vp with ignorance (as you speake) we vtterly mislike the as much as you. But that you shoulde giue forth this sentence of yours in such general tearmes, against simple & poore men amongst vs, that trauell in the Scriptures, you had neither reason, nor charity in so doing. Commonly such rash iudging of others, proceedeth from a minde euen so qualified, as you charge theirs to be, and from no other fountaine. And who so considereth their grosse ignorance, and errors, that remaine in your great Clerkes, euerie where notwithstanding these Scriptures (what other learning soeuer they pretend) he hath most iust occasion thereby to iudge, that either they study the Scriptures verie little, or els that they come to them with the mindes you talke of.

And if you would tell vs plainelie, what you meane by humility of spirit (which in this case you speake of) wee shoulde soone perceiue, that thereby you vnderstand not true Christian humilitie, which throught a base conceite that it breedeth in the owner, stirreth him vp the more earnestlie to craue assistance of Gods spirit, and by diligent search of the Scriptures, and more careful vse of all good meanes, to compasse the right vnderstanding of them: but a popish and slavish kinde of humilitie, which must breed in the owner such a seruile depending vpon your Popes will, and Churches tradition for the sence thereof, as that he admit no sence at al of them (though thrust vpon him neuer so plainelie by the euidence of the place) that will not fullie agree therewith. Which breedeth in all of your side, either a flat giuing ouer all reading of them, or els such a reading of them, as that they must bring a sence vnto them from the tradition of your Church, and so enforce that vpon them, whither they will or no, for howsoever the Scripture speake, the Churches tradition maie not be contraried. This is your humbleness of spirit, when you haue brought Gods spirit speaking in the Scriptures in subiection vnto your popish spirit: but this is a proud humilitie, and a cursed meekenes. You doe but maliciouslie slander vs, in that you would perswade your reader, that
 how

how bad and simple soeuer the man were before, as soone as a bishop hath made him minister, we say streight, hee hath the holy Ghost, and no Scripture is so harde for him, if hee can with all say the Lorde, and rayle vpon the Pope &c. And yet I must tell you, that wee thinke it not vnlawfull, but very necessarie to paint out your Pope with the colours, that are due vnto him, that men may the better beware of him: and yet wee count that no rayling; but wee neither tie the holie Ghost to the imposition of the Bishops handes, nor place anie such matter in these things here mentioned by you, as you would leade your reader to imagine we doe. You know we might as easily (and sure I am with far moze trueth) saie, that with you, how lewd & vnlarned soeuer the man bee, yet when one of your bishops hath pried him, the if he can cal the Pope most holie father, & speake reuerently of your Cardinals, bishops & other prelates, & saie, sic on these heretiques, these Lutherans, and Zuinglians, he is straight a famous and worthy catholique Priest with you. But wheras amongst other things, you object that as a fault to their disgrace, that they say the ancient doctours were men, and that the generall Councils haue erred, it is but to discredit them with the simple. For you know, that the learned knowe, that both fathers and councils haue erred, & that you your owne selues, when they write or determine any thing which you like not, wil and doe as plainlie as we acknowledge the same. For which point let a man read Andrad. first booke written in defence of the Tridentine faith, and but what Pighius hath written of purpose for such cause, to discredit the sixt and seueneth Synods, and hee shall most plainlie perceiue, that councils are of no further credit with you, then they shall be found to say nothing to your dislike. But to make it cleare, y it is no absurditie to say or hold, that councils and fathers may erre, and haue erred: it is wel knownen, that as the first Niccan councill and sundry after, accordingly decreed a right, against the Arrians for the trueth of Christs manhood, so the Tyrian, the Sirmienise, the Ariminense, the Sebucian and the Antioche councils determined with the Arrians against the Niccan and the trueth. The second councill of Nice Act. 5. agreed that Angels and mens soules are bodily and circumscribable, and yet this councill, notwithstanding this grosse error, was confirmed by the 6 councill held at Constantinople, which Pope Agatho hath allowed for a general councill. The 3. councill of Carthage cap. 23. determined

that all prayers at the altar should onelie be made to the father. The
 a councell of Ephesus was on Eutyches the heretiques side, and de-
 creed for him. Your late councells of Constance and Basil decreed a
 dangerous errour (in your conceit I am sure) whē they decreed the
 authoritie of the general councell to be aboute the Popes. For your
 holy father could not be quiet, vntill he got the contrazy decreed in
 other two Synods at Ferraria, and Florence. And in the 6 of Con-
 stantinople (mentioned before) there was a perillous heresie agreed
 on (I am sure in your iudgement) Canon thirty six, against your
 Popes ricle, namelie that the Bishops of Constantinople
 shoulde enioy and haue equall priuiledges with them of Rome. See
 also the twenty two Chapter of the Mileuitan councell Ca. the 26.
 of the 3 councell at Carthage and the 92 Chapter of the African, &
 the Epistles of the same, to Boniface & Celestine, and you shal finde
 plaine & direct Canons against the Supremacy, that now your Popes
 callege. You were best therfore not onely to be cōtēt, that we say, ge-
 neral cōcels may er, but to learne to say so, as well as we, your selues
 al the soyt of you or els you see, you are not frēds to your holy father.
 You may doe it, I warrāt you, without any discredit. For August. a
 great doctoz in his 2. booke, & 3. Chap. against the Donatists saith,
 that the very general councels are often corrected, the former by
 the later, as often as by triall & experience the thing is opened,
 that before was shut. And therfore disputing against Maximinus li.
 3. ca. 14. he calleth him frō the cōcels to the touchstōe of y^e scriptures.
 And as for the doctozs, the same Aug. being one of the chiefe of thē, in
 his 2. booke, & 2. Chap. against Crelconius, plainly cōfesseth, that the
 iudges, or doctozs of the Church, as being mē, are oftē deceiued: &
 therfore in his 2 booke of one baptisme, he writeth, that we may ar-
 gue & doubt of the writings of any bishop, whosoever he be, but
 we may not so doe of the holy scriptures. If he had not thought, y^e
 he himselte not onely might, but had erred, would he euer haue writē
 as he did, a booke of Retractiōs or Recatatiōs. And indeed in his 2
 book, & 4. Chap. ad Bonifaciū, & against y^e 2. Epist. of the Pelagiās, it
 appeareth, y^e he was of opiniō, y^e of necessity childrē were to receiue y^e
 Cōmunion, or els they could not be saued: because it is writē Ioh. 6.
 Except yee eat the flesh of the sonne of mā, & drinke his bloud,
 yee haue no life in you: and Pope Innocent, and many of
 the fathers were of the same opinion then. And yet I thinke
 now your selues holde this to bee an errour, as well as wee. And
 who

who will read his fourth booke de animâ & eius origine ad Vincentium, and his prologue to his retractions, he should there plainly finde him confesse, that there are manie things in his workes wortheilie to bee founde fault withall, which he craveth that his reader would not cleave vnto in any case, but rather pardon and follow him non erratē, sed in melius proficientem: not erring, but better profiting: Yea in the later place he saith, that he would not arrogate that perfection to himselfe then being old, much lesse when hee was young, not to erre. And I thinke that you are not ignorant, that Irenæus and Papias, were plaine Millenaries: and that Cyprian a nūber of bishops in his time in Affricke, held in council decreed, y rebaptizatiō of those that had bene baptized by hereticks, which both you and we count errors notwithstanding now. Why therefore, especially when the names and titles of councils or men are vrged, to the prejudice of the trueth taught in the scriptures, may we not say, that which is true, that they both might haue erred? And thus you haue your answer, first generally to your principall scope in these 4. or 5. last Chapters, set downe together, because the vrist of them was but al one: and now also a further answer to the rest of the matters and wordes therein here and there scattered. But yet you haue not quite done with this matter, let vs therefore further follow you, to see if you haue said any more to the purpose in that which is behinde, then in that which we haue heard already.

*A vaine questiō,
for whoeuer of
vs either saied
or wrote so?
b Our prooffe is,
that our sence
wherein we al-
lege them,
stands with the
rest of the scrip-
tures, is accor-
ding to the ana-
logy of faith and
good maners, &
receiued to be
the sence of an-
cient time and
from time to
time amongst
the sound tea-
chers in the
Church.

The XXVII. Chapter.

I Pray Syrs, since you are so absolute, answer me to this obiection: is it good to beleene al maner of people, that doe alleage the Scriptures, or not? If ye say, yea, why doe not you beleene the aboue named Valentinus, Apollinaris, Hebion, Cherintus and Nestorius, with diuers others, that haue sought to maintaine their errors with the new & olde Testament. If you saie no, but that we ought rather to follow the counsell of S. Iohn in his first Epistle, cap. 4. The which is, not to beleene enery spirit, but that we ought to proue, whether it be of God or no: What prooffe wil you shew vs of yours? Shewe the priuiledge that you haue, by the which God dieth emioine vs to beleene your Gospel, rather the the Gospell of the Pelagians, Nouatians, Nestorians, and other such false Apostles, considering

considering that they haue alleaged the Scriptures as wel as you. If you saie, that they were heretickes, abusers of the people, and ranshing wolues clothed in lambes skins, and false interpreters of the Scriptures, all this is certaine: But what though the like report goeth of you? Ye say,

that ye are sent from God, to reforme the Church, They saie as much.

They preached, that the Pope was Antichrist, shewing themselves verie eloquent in detracting and rayling against the Catholicke Roman Church; you doe the like. At euerie word they did alleage the

Scriptures in their Sermons, to confirme their doctrine, as you doe for yours. That that they preached, was called by them the Gospel, & the pure word of the Lord: these are the verie tearmes that you vse among your holie prophetes: they haue bene condemned as heretiques by the generall Councils, you are so likewise. They did appeale vnto the

pure word of God you doe the like: Yet are they proued to be false cogging knaues, and so shal you. Then seeing there is so great an uniformitie betweene you, vpon what ground shall wee confirme that reason that shoulde condemne them as heretiques, & allow you for Catholicks.

S. Augustine in his Epistle. 161. did put vnto a Donatist called Honoratus this problem: We desire thee, not to thinke it much to answer vs to this: what cause dost thou know, or what thing hath there bene done, that hath made Christ loose his inheritance, spread ouer all the world, to coe to be contained onely in Affricke, & there onely to remaine? We put the like question to Caluin, Beza, Viret, & the rest, that it may please the to tel vs, if that by chaunce they haue bene aduertised, through what occasion our Sauour Christ hath lost his inheritance, that is to say, the Church spread ouer all the world, to remaine now in the later daies, with a copanie of rude Swizers, or in two or three corners besides, & not among the rest (for there is a great number of good Catholicks) what badge can you shew, or what signe to make vs know, that you are the successours of the Apostles of Christ? If that the Scriptures that you alleage, ought to be a sufficient prooffe, we are content to accept it, if you will be content to grant the like vnto the aboue named heretickes, which haue fortified their cause with as manie places more, then you doe alleage. Now if that (notwithstanding the scriptures by the alleaged) you doe condemne the as hereticks, because that they did interpret the contrary to that that the church doeth

alwaies and euer will haue, and this we hold and teach and therefore your question is vaine, frivolous and flaccous. There is no need that we should doe so, because we can proue, that we alleage them soundly & they falsely & corruptly. Understanding by the Church the true Church, that is one of our reasons, but that is not all, why we reiect them and their maner of alleaging them, principally we reiect them, because by the plaine euidence of the scriptures we can confute them. And to despise the iudgement of the popish Church, is not to despise the iudgement of the true Church of Christ.

The more haue they to answer for, that report so, for they can neuer proue it to be so.

Which of them I pray you, seeing they liued before the B. of Rome he came Antichrist.

Yea but the Church of Rome then and now are not all one.

You say so: but you say more then you can proue.

Not yet by any lawful and free general council, was euer our religion, or any point of it condemned.

This is flat, deggeloquence.

Vpon this, that we are able to iustifie our alleaging of them to be found and catholicke, which they are not.

This question is rather meete to be proposed to you, who haue learned of the Donatists to tie the Church to your popes flue and to shut it vp within the narrow limits of his dominion.

Though your popish Church hath bene none of his inheritance a good while, yet he hath had his inheritance

* Yours is but
ancient, as Iero-
boams religion
was, when the 10
tribes were
brought into
captivity.

b With variety of
names, you need
lesly increase the
number, as your
fathers were
wont to doe,
with those who
they first called
Waldenses.

* Psalm. 84.

c This is but your
saying still, for
you shall neuer
be able to proue
this.

d In case we say
and we are not
athamed of it,
that onely by
the assistance &
direction of the
holy Ghost, in
trying their in-
terpretations
by these scriptures,
it must be discer-
ned who alle-
geth them best.

e We haue done
so, and Gods
name be praised
for it, so far we
haue obtained
our praier, that
we are able by
the light of
Gods spirit to
discerne, who a-
mongst all these
and all others (a-
mongst whom
you papistes are
the principall)
alleges them

best, & with those we holde peace, for the rest we morne, yet comforting of our selues with this, that necessa-
ry it is for the trial of the Lords, that there be such sects. f The strife betwixt these two, though it hath bene
more then should bee, yet neither so much hath it bene, at least for the followers of Caluin, as you woulde
seeme, nor nothing comparable to the brawlings and furious contentions amongst your selues often.

teach (& to saie truth, you can imagin no other excuse) to what purpose
doe you take upon you the names of Catholickes, seeing that you commit
the like offence? The diuersities of those olde heresies grounded upon the
Scriptures illinterpreted, doe teach vs, that wee shoulde not permit the
noise of your reformed Gospell that soundeth so shrill, to make vs reele
fro' our ancient faith, & without going so farre to seeke that, that we haue
so neere at hand. Let vs talke of the present time, how manie cōtrarie sects
doth there raigne? How manie heads of heresies? Some are Lutherans,
some Anabapusts, some Puritās, some Protestāts, some Precisiās, & all
these doe fortifie their cāpes with Scriptures, to fight one against another.
The Zuingliās & the Calvinists on the other side doe write, that al these
doe erre, and they proue it by Scripture. The Anabaptists laugh at al the
rest. The Prophets Celestes, which is another sect, doe no lesse, grounding
themselves upon their reuelations, because that David saith: *Heare
what the Lorde doeth speake in me. The Deists or Trinitaries,
which are come last of al, crie out and saie, that all they are heretickes, and
they proue it by the olde and new Testament. I prae now tell me, which
of al these shall I receiue, seeing that they doe all alleage the holie Scrip-
tures? If we receiue some and not all, those that are refused will saie,
that wee offer them wrong: for they haue their shoppes stored with as good
stuffe of the scriptures, and as well alleaged as all the rest. If we receiue
them all, it will be a renewing of the olde confusion of Babylon, through the
neglecting of so manie Gospels. If you saie, that we ought to follow those
that conforme themselves most vnto the pure word of God, that will come
to one ende: for if I doe demaunde of you, how we shall know which doe con-
forme themselves most vnto the truth, you answere me, that it must be
done by the grace of the holie Ghost, sent by the Lord, if with a true heart
he is innuocated of the faithfull. Seeing you know so wel the way how to agree
together, how cometh it to passe, that you haue not vsed it this fortie or fiftie
yeares, which are the precincts of the time, since your ancient Church
began: seeing that you haue assembled so manie times together, why haue
yee not praied vnto the Lorde, to sende the spirit of truth to make peace
amongst his Apostles? I thinke that you are not so vnshamefast, that you
will denie the quarels and debates, that haue risen among you: I doe not
say, in light words, but in great battailes, in railing processees, in horrible ex-
communications, sent from the Churches of the Lutherans vnto the Cal-

uinitists, & fro the Caluinists vnto the Lutherans, as I haue set forth at large in the booke that I made of the Sacrament: & therefore yee are greatly ouerseene, that ye haue not innocated the spirit of the Lorde, as Caluin hath taught you in his Catechisme, to the end that you may come to some accorde.

The XXVII. Chapter.

First here you aske vs, whether it be good to beleue al maner of people that alleage scripture? We answere you, no: but w^s. Joh. 1. Epist. 4. We wish all men to trie the spirits whether they be of God, or no, befoze they beleue thē. And we adde further with Iohn in the same place, Hereby shall yee knowe the spirit of God. E- uery spirit that confesseth, that Iesus Christ is come in the flesh, is of God: and that spirit, which confesseth not that, is not of God, but is the spirit of Antichrist. By which wordes wee answere fullie your second demaunde also, and giue you a prooffe, that our spirit is of God: and yet neither these heretiques, which you name, nor yours any better, then that spirit of Antichrist, which Iohn speaketh of. For I am sure, you must needs graunt mee (if you consider these wordes of Saint Iohn well) that hee speaketh here onelie of confessing soundlie, and rightly, that Iesus Christ is come in the flesh: which wee doe (as wee are able to proue) by the Scriptures truelie alleadged, and neither they nor you are able to proue that, and therefore this is a plaine prooffe, that ours is of God, and neither yours nor theirs can be. They confesse him not aright to be come in the flesh, in that one way or other, they erred not onelie in the doctrine of his office, but also held some heresie or other against the trueth of his person. And you confesse him not aright to be come in the flesh, because not onely with some of the anciēt heretiques (as namelie the Marcionites) for the loue you haue to your fiction of Trāsubstāciation, you hold him to haue such flesh, as shall for your pecuniū pleasures be without all the naturall properties of humane flesh, and so a very phantasme and not flesh indeed, but also most craftily you take from him that glorious office, that the Scripture giueth him, and translate it to what you list, and so in effecte you denie the cause of his comming. For to what

ende came he, but to execute that office, that wee are taught in the Scripture, his heauenly father appointed him? Deny therefore that he hath executed that office, and you deny the cause of his coming. And you know, *sublatâ causâ tollitur effectus*: deny the cause and the effect is denied. I knowe you will thinke, that I offer you great wrong, in charging you thus directly with denying Christ of his office: but if you will haue patience a little, if I proue it not, let me haue the shame thereof. You will say for your defence, that you confesse and acknowledge him to be the Sauour and redeemer of the world: and you will say, you beleue by him to be saued: I doe not deny, but you will and doe say all this, and more also; but what is that to the purpose, as long as in your deedes and practise you go from it againe, and robbe him of that honour, that is due vnto him? Iudas saied vnto him, Haile master, and kissed him, when indeede he betrayed him: and Pilat wrote him, Iesus of Nazareth king of the Iewes, and yet crucified him. But to come nearer vnto you, it cannot be denied, but that the false Apostles, that gaue Paul occasion to write to the Galathians, did not deny these things, which you giue out in wordes of Christ, this onely was their fault, that they taught men to ioyne their owne merits, attained vnto by the obseruing of Moses lawe, together with Christ in the office of iustifying the, as it most clearly appeareth, throughout that Epistle. For hauing of which conceite in their obseruations of Moses lawe, and namely in being circūcised (for otherwise in the same place he saith, neither circumcision, nor vncircumcision auaileth any thing) hee telleth them most confidently chap. 5. that Christ should profite them nothing: yea, that they were abolished from Christ and fallen from grace. Whereupon most euidently it followeth, that Paul was of this minde, that howsoever the lawe was obserued of them that beleued in Christ, it might not be obserued wth this minde and to this ende, thereby together with Christ to iustifie the obseruer. You cannot say, that heere Paul speaketh of obseruing the lawe, to this ende before they had faith. For he speaketh to such, as after they had by his ministry attained vnto faith in Christ, were now taught by false teachers, to ioyne their owne merits in obseruing Moses lawe, with Christ in iustifying. But yet you say, he speaketh in this, and in such places onely of the workes of the ceremoniall law, which was then abolished: wherein you say more, then you can proue. For he so excludeth workes from this office of iustifying

saying, that he oft aduoucheth, that iustification commeth freely, as
 Rom. 7. Ephes. 2. and he calleth saluation the free gift of God, Rom.
 6. and therefore as little commeth it for moꝛall woꝛkes sake, as for
 Ceremoniall. But though you could proue, that he disableth onely
 Ceremoniall woꝛkes, yet you could not escape the sentence set
 downe by the Apostle against such, as doe them to the end aforesaid.
 Yes, say you, for we doe not teach men to obserue them at all, much
 lesse to any such ende. What then? you haue deuiled a number of
 Ceremoniall woꝛkes of your owne, as the obseruing of holy daies,
 and fasting daies, going on pilgrimage, offering to this shrine, &
 that, taking of holy water, creeping to the Crosse, wearing of this
 thing and that, and a thousand such other, which you perswade
 men and women to obserue, with as great an opinion to merit ther-
 by, as euer the false Apostles taught either Galathians, Colossians,
 or any other to obserue Moses Ceremonies. And you must remem-
 ber, that Paul reasoneth to the Col. cap. 2. that seeing they were
 in Christ freed from the ceremonies of Moses law, which he cal-
 leth ther, the ordinances of the world, much moꝛe they ought to take
 themselves freed from traditions, touch not, tast not, handle not,
 and very reason will tell you, that if in Pauls time it were a denying
 and renouncing of Christ, to obserue the Ceremonies, that God
 himselfe had appointed once, and which so long by his owne or-
 dinance had beene kept in the Church, with that opiniõ thereby to-
 gether with Christ to be iustified: much moꝛe is it so, to obserue these
 beggerly Ceremoniall ordinances of yours, which yet neuer had
 any allowance from God, but doe flatly contrarie his will in his
 word. I knowe your Iesuities haue taught you yet one shift moꝛe,
 and that is this; that you haue not any such opinion in your woꝛks
 moꝛall or Ceremoniall, nor in any thing els, that you doe, or vse,
 wherein you haue opinion of merit, for their owne dignity, or woꝛ-
 thines considered in themselves, but for that they are tincta sanguine
 Christi, that is, aduanced to that force and dignity thowoe the
 force of the death and passion of Christ. Wherein sathan (as it see-
 meth) hath beene put to trie the vttermoſt of his cunning. For
 therein (doubtles) is contained (though colourably) a deepe mystery
 of iniquity: and yet vnder new colours, the very same Antichristia-
 nitie in robbing Christ of his office, that was before. For the rea-
 son, why we charge you with denying Christes office, is, that wee
 take it taught in the woꝛde, that he is a sole, and whole, a full and

perfect Sauour in himselfe, and by himselfe, because it is writen Math. 22. that in the mariage of the kinges sonne, all things are prepared alreadie: and Act. 4. that his name is the onely name whereby commeth saluation. And we finde, that you communicate (at least) some part of this office to mens owne workes and satisfactions, and that (which is more monstrous) to the workes and satisfactions of others, and to a number not onely of vaine and frivolous things, as to holy water, hallowed graines, Agnus Dei and such like, but also to the doing of some things, which we know and are most sure of, are horrible sinnes before God, as to your blasphemous Masse-saying, and to the vnnaturall murdering or deposing of lawfull Princes by their owne subiects, at your Popes pleasure and commandement. And by this newe shift, none of this former dealing is recanted, or reuoked: but onely this is added, that these things thus communicate with Christ in iustifying and sauing, not simplie by their owne vertue, force, and dignity; but by an efficacie, that they haue got thorowe Christ. Whereupon it must needes follow, both before God and true Christians, that you are growen more iniurious to Christ, then euer any of your forefathers were. For whereas before, you your selues alone robbed Christ of his office; whiles you taught plainely, that these things ex condigno, & ex opere operato, that is, euen in respect of their owne dignity, and by the worke wrought, were meritorious to euerlasting life: now you continue not onely your former robbing of him your selues, but you will make him the principall, or (at least) accessarie to this robbing of himselfe. For now in effect you tell vs, that he came, and did those things, which hee did in his owne person, not thereby in and by himselfe to beginne and finish our saluation, but to merit by his doings and sufferings, that these things done by vs and others for vs, should bee the formall cause of our righteousness, and so of our iustification and saluation. So that now Christ is onely a Sauour in meriting, that these things (which otherwise should neuer haue had that force and efficacy) should haue a power to deserue and procure our saluation. Is not this now a trimme office, that you haue deuised for Christ, that hee should bee a Sauour onely in procuring habilitie to these things to saue? What one iote of Scripture haue you for this? Nay, as the Scripture doeth manifestly take from workes, yea euen from the mozell and most

most righteous workes done by the faithfull after regeneration, the office of iustifying (as it may appeare, in that Abrahams workes and Pauls, when they were in that state, though they were neuer so full of them, are disallowed to haue any such effect. Rom. 4. 2. Phil. 3. 8. 9.) so doeth it teach vs, that Christ came not, to make other persons or things to haue the office of sauing mens soules, but to beginne and go thorowe that worke so himselfe, as that no part of that glory shal be communicated to any other person, or thing. For therein we reade, that his owne selfe bare our sinnes in his owne body on the tree: & that by his stripes wee are healed. 1. Pet. 2. 24. & so perfectly, that it is writen Heb. 10. 14. we are sanctified by the offering of the body of Iesus Christ once made, & with one offering hath he consecrated for euer, them that are sanctified. Whereupon he calleth himselfe Alpha & Omega, Reuel: 1. 11. that is, the first beginner, and last accomplisher of our saluation, or as it is saied Hebr. 12. the authour and finisher of our faith. Whereas by this newe Jesuiticall diuinity, in the matter of iustification, and saluation, Christ hath but so bozne our sinnes in his owne bodie and offered himselfe to death for vs, that howsoever thereby hee hath begunne to heale and cure vs, the ending and finishing it, must be by those other things, and he hath done all this to no purpose, vnles his worke begunne be ended by these things following, in our selues and others.

What intollerable blasphemie is this! and into what a bottomles pitte of desperation doe these men, the authours of this doctrine, wilfully cast themselues! For if the case stand so, as they say, how is it possible for any man at any time euer to haue a faith without waivering: which kinde of faith S. Iames determineth to be fruitles. Iam. 1. For when can any man tell, that he hath hit of all those things, that are left besides Christs merits, to accomplish the full merit for his saluation? Or how can the soule of man standing before the iudgement of God, without any warrant from God, and contrary to all reason, perswade it selfe, that it shall haue heauen for these things, so full of imperfection and vanity, if not impiety? Further, to proue that you deny Christ his owne office, and pinne vpon him an office of your owne deuising, it appeareth also in this, that you will not let him be King, Prophet, & Priest to his Church, as the scriptures teach him to bee. For neither will you suffer him to gouerne his kingdome, according to his owne orders, neither to teach his people

people onely with his own word, nor to saue them onely by his own obedience and merits. But in all these you crosse him, in bringing in a number of fashions, lawes, and ordinances, yea officers, and offices into his house, that he neuer saied Amen vnto, in teaching men rather the traditions and inuentions of men, then doctrine onely, that hath warrant from his mouth, and in setting vp a number of meanes to saluation besides him.

Now as for vs, wee neither with the ancient heretiques, nor yet with you hold any heresie conceyning either his person, or office. For concerning the one, we holde and beleue, that he is perfect God, and perfect man, and yet but one person consisting of those two natures: and concerning the other, that he is such a Saviour, as that he hath begun and finished whatsoeuer was necessary to merite or deserue our full saluation by. And therefore when we haue done al the good workes, that possibly by his grace we can, yet, though we know and beleue that God will both accept of vs, & of those our good workes for his Christes sake, for feare of robbing him of any part of that office that he tooke vpon him, we dare not thinke, that therby we haue any maner of way merited any part of our saluation. That onely we seeke at his hands, and through him and his merits alone we looke for it. This doctrine in euery point hath warrant from the Scriptures, and from all sound antiquity. And this and the rest of our whole doctrine tendeth greatly to aduance the glozy of God, both in setting forth the severity of his iustice against sin, euen to the least sin, and the infinitenes of his free mercy in Christ: and altogether to throw downe man vnder the burden of his sinnes, both original and actual, that he may seeke to rise againe not at all by any strength of his owne, but onely by the grace of God in Christ Iesus. Whereas yours contrarily tendeth to this end, to lift vp man in a conceit of himselfe, and to abscure both the iustice, and the mercy of God: As your doctrines of free will, mans ability to keepe and ouer keepe the law: of veniall sinnes, euen for the littlenes of them, and of mans owne iustifying of himselfe, may make most euident to them, that consider of them. And therefore seeing it is writen, that God resisteth the proude, & giueth grace to the humble: Iames. 4. 6. and that it is his property, to send away the rich empty, and to fill the hungry with good thinges, Luk. 1. 53, & to iustifie the publican, & to sende the pharisee home without: Luk. 18. a great signe this is, yea a good prooffe, that we, rather then you, are led by the spirit of God.

And

And as for these olde heretiques, you are bound to beleue vs, rather then them, because our doctrine not onely by the testimony of the Scriptures, but also (I dare say) euen in your owne consciences, is sounder both concerning the person and office of the Messias, then theirs: and thus you are answered both to your first, and second question, which you put vnto vs in this Chapter.

But yet you go on, and say, they alleadged Scriptures as well as we: that we denie, for they alleadged them corruptly, to proue their heresies, and would not be drawen to expound one Scripture by another, but peeuishly vrged the licerall or wrong sence of some hard places, against the circumstances both of the same places, and that which is manifestly taught in others: which is your fashion altogether: and we alleadge them truly to confirme onely the truely, and therefore are very well contented, that our interpretations should be tried by all sound and good rules of interpreting. Whereas you adde, If we say, they were heretiques, and abused the scriptures, &c. the like report you say is of vs: I say, the more is their fault that so report of vs, for they can neuer proue it. Howbeit to make your report seeme the more probable, you compare our dealings with theirs, which (by your saying) are very like. But the reader must be aduertised, that you frame their speeches & doings here without booke: I meane, without warrant of any good authour that reporteth these things of them, euen of your owne head, that so you may the better make their speeches and ours alike. I praise you, in what good authour did you euer reade (and yet here you confidently aduouch it) that the Palagians, Nouatians, Nestorians &c. (who were long dead, and buried before your Pope was hatched) preached, that the Pope was Antichrist? It may be true that you write, that some of them railed against the Roman Church, that then was. But, alas, what is this for your Romish Church now, which is no more like that then, then an apple is like an oyster? Indeepe this is one of your trickes, wherewith you coolen the poore simple people. For it is the fashion of you all, when you finde in any ancient father, anie thing that soundeth to the credit of the Catholique church, or to the commendation of the Roman Church in their daies, to alleadge it as spoken in the commendation of your Romish church now a 1000. yeares after their death, whereas there is more difference betwixt yours and that, which they speake of, in weighty & materiall points of doctrine, and discipline, then in yeares. If your Romish Church
now

now would returne to the state of the ancient church of Rome, and grow once like that, you and we should soone agree. For that is the thing, that we will stand vpon with you, that it is you in your railing vpon our churches, that according to the fashion of these ancient heretiques raile vpon the church of Rome that then was, rather, then we. For our churches are 1000. times more like it indeed, then yours as it is now. Nether are you able to produce your authours, to proue that these heretiques did at euery word alleadge scripture, or appeal onely thereunto. For the contrary is euident both in Epiphanius, Tertullian, Irenæus, August: and others that wrote against them. For they testifie, that many of them shunned the triall of the Scriptures onely, and fled, even as you doe, to traditions, succession of fathers, visions, & other such like motiues, as counsels, fathers, antiquity, consent &c. as I haue shewed cap. 3. & as appeareth euidently in diuers of these fathers writings, as in Tertul: in prescrip: contra hæret: Epiphanius in many places de hæresibus: Chrysost: in Math: 4. Irenæus libro: 3. cap. 2. August: Contra Maxim: lib. 1. de Baptismo contra Donatist: lib. 3. cap. 2. in Ioan: Tract. 13. de vnitæ Ecclesiæ: cap. 15. Epist. 165. ad Generosum. **W**ho but one of your Religion would euer thus grossely abuse his simple poore Reader? You yet, as a man that had saied all this while nothing, but that you might truly say, proceede on with your comparison, & tell vs, that they were condẽned by generall Councils, & so are we: they were found cogging knaues, and so shall we. **W**hereunto I answer, that those which you call generall Councils, were but late Conuenticles of your owne, since the apostasie of your Church from the ancient Roman Church, wherein there was indeede no freedome of a lawfull Councell enioyed, and therefore whose condemnation we neede care no more for, then Christ and his Apostles needed to care for the sentence of condemnation, that in their times the high Priests, Scribes, and Pharisees gaue of them and their doings in their counsels. And as for your vniuerally prophetic, we neede not esteeme it. For neither is your mouth any slander, nor yet doe we take you to be a true Prophet. But seeing (say you) they and you be thus like, why should they be condemned for heretiques, & you absolved, & receiued? I answer, the likelihood is denied, and the reason I haue giuen you already. As for Augustines propleme you talke of, it is impertinent, and toucheth vs not. For we doe not with the Donatists shut vp Christs inheritance within the compasse

compasse of any place, as they did in Africke, neither say we y^e Christ at any time hath lost his inheritance; but we say, that Christ hath had alwaies, and hath it still his Church without restraint of place, wheresoeuer it pleaseeth him: neither doeth it remaine now onely with a fewe rude Switzers, and in two or thre corners besides, as it pleaseeth you to speake. For it is well serue, that diuerse whole kingdomes, as England, Scotland, and Denmarke haue receiued our Religion, and that indeede it groweth so mightily in most places, that it maketh the stoutest of you greatly feare, that ere it be long, your kingdome of the Pope will be greater in the west Indies, then in these parts.

Having done with bringing this probleme (which indeede fitteth you Papists better, then vs, in that you tie Christs inheritance to your Popes girdle) you tell your Reader (but you meane to proue it at leasure) that these heretiques, that you haue talked on all this while, haue fortified their campe with as manie moe places, as wee alleadge: and therefore once againe you would haue a reason, why that notwithstanding they should bee counted heretiques, and not we? You make vs answer, because they did interpret them contrarie to the Churches doctrine: which you suppose, is the onely answer we can giue. But I haue to lbe you, that because when there is questiō of truth, there is cōmonly also questiō of the church, our answer is, that their alleadging of them was hereticall, & ours true and right, as may be proued by the scriptures themselves, and by the right rules of interpreting of them. But be it, that we answer as you imagine, what haue we lost, or you gained thereby? This say you, that you haue no more right, then they, to be counted Catholiques, because you alleadge them also contrarie to the Churches doctrine. Here againe you deceiue both your selfe and your Reader, with the ambiguity of the word Church. For if wee answer, that we reiect their allegations, for that they alleadged them contrarie to the Churches doctrine that then was: we by the Church, vnderstand a sound and sincere church of Christ in possession of sound Religion, and not whatsoever Synagogue will entitle it selfe with the name of the Church, and so vnder the name of the Church warre against the true church. In which sence onely your Church (against whose doctrine wee alleadge them) hath the name of a church. And yet you, as though
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it must needs be graunted you, that your church is as wellly church of Christ, as that that was in their times, you make our fault and theirs one, because we contrary yours, which is the church falsely so named: whereas they in theirs contrarie the churches doctrine truly so tearmed. You must proue therefore your Church now, and that which was 1000. yeares ago, at least, to be al one in doctrine (which you can neuer doe) befoze you can proue their fault and ours to be all one. Howsoever this vse yet, you will make of the variety of opinions, and the alleadging of the Scriptures by these heretiques, that you will not remooue from your Religion, or faith (which falsely you call ancient) so? all the shrill noise of our Gospell. Whereunto this onely I reply, that if now (the diuersity betwixt their dealing and ours herein shewed you, as it is) you that notwithstanding persist in this minde vpon this ground, you therein shall shew your selues to bee ledde rather by will, then witte, or any sound wisdom.

But at last you giue ouer wandring any longer so farre abroad, for examples to this purpose, and you will talke (you say) but of the sectes and heads of heresies of this present time: who all likewise alleadge scripture, and condemne one another. And therefore, hauing reckoned by Lutherans, Anabaptistes, Puritanes, Protestantes, Precisians, Zwinglians, Calvinistes, Cælestes, Deistes, & Trinitaries, you would knowe of vs, which of these you should receiue. And to make your question the harder to answer, you adde (saying) If we receiue some, and not all, they that are refused will thinke they haue wrong offered thē. For they haue as good store of scripture well alleadged, as the rest: and if all should for this cause be receiued, then thereupon would followe a Babylonicall confusion. This obiection, taken frō the variety of sects and opinions in these daies, I haue so answered in answering to your fourth chapter, that thereby I haue made it most cleare, that (though you had as great ground for it as you pretend) yet all that variety neither can nor ought to preiudice any thing our Religion. And therefore vnto that answer of mine hereunto, I must referre the reader both now and hereafter, whensoever it commeth, for his satisfaction: yet this here I would haue him further to note, that to make the number seeme the greater, you haue here reckoned by them as different Sectes, & heades of heresies, amongst whom either there is full agreement, or betwixt them, whom you call Calvinistes and Zwinglians, or but
such

such difference, as notwithstanding they agree in the substantial-
 lest, and fundamentall points of Religion, as the Lutherans & Cal-
 uinists, the Protestants, & they whom you tearme Puritanes. Which
 differences if they be sufficient with you to make different Sects, &
 seuerall heades of heresies, then as many seuerall orders as there be
 amongst you of your religious men, and women, and as many se-
 uerall sortes of schoolemen as you haue, differing amongst them-
 selues, in questions of diuinitie, so manie seuerall Sectes there
 are amongst you: all which would rise to a marueilous long
 beadrole. And indeede he that considereth well these thinges,
 though hee shall finde you like Sampsons foxes tied together by the
 taites, with the thong of the Popes supzernacie, yet otherwise hee
 shall and may most easily finde, that you are farre more iustly to bee
 charged, to nourish within your Synagogue of Rome, multitudes
 of sects, and heades of heresies then we, both for that you excede
 infinitely in number and matters, and for that whereas some of ours,
 to our griefe, but willingly are tearmed by our enemies Lutherans,
 Calvinists, Zwinglians, &c. you delight and take pleasure in your
 distinct titles of diuision, as to bee called Dominicans, Frãiscans,
 Iesuites &c. Secondly, there are some of these, which you here name
 as Cælestes, Deistes, & Trinitaries, and the Sect of the family of
 Ioue (wherewith elswhere some of you charge vs) who are far liker
 you then vs, and haue rather sprung vp amongst you, and of
 you, thẽ of vs. And this is certaine, that all these, our men haue
 beene more painefull to detect, and confute them, then euer were
 yours. Our answer therefore to your demande hereupon builded,
 is this, though all these alleadge scripture, yet neither alleadge they
 it as well as we, neither is there any remedy, but that you must and
 ought to receaue them, for the true mēbers of the Catholique church
 (howsoeuer others alleadge them) that alleadge them best & sound-
 liest. But then, you will say, you are as farre of, as you were in the
 beginning, seeing euery one will stād vpon this, that he and his side
 alleadge them best, and therefore once againe you will reply & say,
 that to determine who doeth best alleadge them, is a thing so harde,
 that fewe shall be able to finde it out: and therefore in the ende you
 shall be vziuen to thinke it necessary, that the Pope should be iudge
 in this case, ortherwise men shall neuer be at a certaintie whom to fol-
 low. Hereunto I answer that the harder the matter is, the more
 paines men ought to take thereabout, seeing to know and finde the
 truth

trueth, standeth them so much vpon: secondly, I say with S. Paul, that when you and all the world haue done what you can, there must be heresies amongst me, that they which are approued amongst the may be knowen, 1. Cor. 11. Thirdly, how hard soeuer it seeme, yet by searching of the scriptures, & examining the allegations & interpretations of them, by the rules of right interpreting (w^{ch} I before set downe) in humility of spirit, God will leade the y^e be his (how simple soeuer) at one time or other by the direction of his spirit, to finde out who they be, that soundliest handle them. For he hath promised, If we seeke, we shall finde, and if we knocke it shal be opened vnto vs. Mat. 7. 7. And as for the iudgement of the Pope, or any one certaine mā, or cōpany of mē, because y^e Lord in his wisdomē foresawe what was in mā, & so how prone to erre: in this case he hath not appointed vs any such to run vnto for the determining of this matter. And therefore it is intollerable presumption for any such to take vpon the, that y^e Lord hath made the such iudges in this case, that they cannot erre. The ministry of men, conference with men, reading of mē's labours vpon matters of Religion, & such other good helps, w^{ch} an earnest and humble inuocation of the name of God, for the directiō of his spirit, are to be vsed carefully of euery man, as he may, in this case. But whē all cometh to all, we see no other, but y^e it is the will & pleasure of our God, rather to leaue vs thus to be exercised in searching the scriptures, & in travelling by these meanes to finde out the truth, & to settle our selues therein, the to send vs for full resolutiō to any one man or mē, least so we should after be deceiued through the error of those men, then we shall be this other way. Seeing therefore Christ tooke this way himselfe, both with the deuil himselfe, & w^{ch} his chaplaines, both to confute their errors & erroneous interpretations, & to confirme the trueth, by searching the scriptures: and neither he nor his Apostles sent vs either by word or their example, to the high Priests then, or vnto any other for resolutiō of the church or trueth, this way as the best & only way we thinke all Christiāns bound to take. And in so doing, let not any man despair, but that through the goodnes of God, he shal be enabled to trie the spirits, & to discern, who amongst all other alleadge the scriptures soundliest. For we see it is the fashion of our God, to reueile his trueth and the misteries thereof, to those that be his, how simple soeuer, when he doeth conceale & hide them from the great men of the world. Mat. 11. 11. 1. Cor. 1. 1. But you say, If this may and must be attained by the grace of the

the holy ghost, obtained of the lord by faithfull invocatiō of his name, how chanceth it, that since Luther (for no ancienter you say, (though it be neuer so false) our Religiō is) you haue not obtained that holy ghost, to ende your hoat contentions and debates amongst your selues, that so you might be at vnity yet amongst your selues: This is spoken, as though it must needs follow, that either we haue not faithfully praied vnto God for his spirit, or els, if we haue, that then of necessity there neither could be, nor would be, any difference of opinions, and contentions at all amongst vs. If you be of this mind, then y^e manifold differences, schismes, sects, & varieties of opinions, y^e haue beene, and yet are, in your church (as I haue noted cap. 4.) argueth in your Logicke, that your church neuer yet praied faithfully and effectually for the holy ghost. But indeede your argument is naught. For it appeareth (Ioh. 17.) that Christ himselfe praied for vnity amongst his Apostles, and all that should beleue their doctrine; & no doubt of it, he was heard in that he praied for. Heb. 5. 7. and obtained, for his heauēly father would deny him nothing: and yet you haue heard (cap 4.) after this there were varieties of opinions, and hoate contentions betwixt some of them, that doubtles of both parts were within the compasse of Christes praier. And therefore that praier of Christ, and the prayers of his seruants made to that ende, are to be vnderstoode to take place, and to be effectual, in that there is so much vnity amongst the true members of the Church attained thereby, as is sufficient to holde them together in the communion of saints: which is, if they ioyne together in holding the foundation, and fundamentall points of Religion, though otherwise there be differences and hoat contentions sometimes amongst them. And it may not be thought (as you seeme to take it) that such prayers either are not effectually made, or els there must followe thereupon simply an vniuersall accorde in all things. For then Christes prayer was not effectual, in that after, Paul and Barnabas were at a farre Act. 15. &c. That vnity, that you speake of, the Church may strue for here, but she is not to make her account to attaine vnto it, before she come in heauen and be married to her husband there. And so much vnity there is betwixt vs, and those whom we count members of Christes Church with vs, as that, though there be some variety of opinions, and therefore also contention but too much, yet we ioyne so together here in the foundation, and other most principal points of our Religion, y^e we doubt

not, but the Lord hath heard our prayers, and granted vs the Spirit of vnicity so farre forth, as that one daie we hope in heauen all to ioine together in perfect vnicity, notwithstanding the iarres that otherwise in the meane time, to trie vs withall, be found amongst vs. You know we praye daily, that Gods will may be done in earth, as it is in heauen (and so doe you, or you are to blame) and herein we hope, we are heard: and yet simply we neuer found, nor shall, as long as the world standeth, the will of God so done here, as it is in heauen. For continually there is disobedience to his will here in one thing or other, one way or other, euen amongst the best, but in that, in such measure, as God seeth this fit to be obtained here, he granteth it, we are notwithstanding to thinke our prayers effectuell. Christ himselfe prayed (Iohn. 17. 15) to deliuer his church from euill, and yet though that prayer was heard, in that God so farre forth preserueth his church from euill; as he seeth it expedient for the state thereof here, we see daily that many are the troubles, and euils that the poore church is encombred withall. And therefore (to conclude) you must vnderstand, that the faithfull prayers of Gods saints are to be accounted effectuell, though the thing they pray for, be not obtained in full perfection here, as long as so much here is obtained, as the Lord seeth to be necessary and conuenient for the estate of his seruantes. So that notwithstanding the differences amongst vs, you might and would (if you had the grace) ioyne rather with vs in our Religion, then continue in that wherein you are; the professors whereof are to yne a sunder with moe and greater differences, then the churches that receaue ours are: howsoeuer you deceiue the simple with the vizarde of vnicity, in that you ioyne together vnder your Pope against the truth.

The XXVIII. Chapter.

^aIf you should be of no Religion, whiles all of one, were full of one mind: you must die a nullifidian I warrant you.

^bWhere & where may our absolute sentence: as our bookes doe

testifie, and we proue it out of the ancient fathers, that your doctrine in this point is but new, & a very young. ^cIng. in comparison of that you would here haue it seeme.

NOW to turne againe to our former purpose, if it were so, that of our owne free deliberation wee were minded to forsake our Catholique Religion, the inturious disputations that you vse among your selues, were sufficient, to make vs to suspēd our iudgement, without leaning to any of both parties, untill that we could see you more resolute in your opinions, being the hardest matter, the knowing in what cūtry the residence should be kept for that matter. ^bYou haue giue absolute sentence, saying, that the Catholique

Church

church hath erred, euen frō the Apostles time vnto this present, in praying to God for the soules of those that are deade, constituted in a third place called Purgatorie. You should, mee thinke, at the least allowe a third place, although it bee not that, to receaue the soules of those, whose consciences you haue so troubled, that they know now, neither what is their faith, nor of what Religiō they should be: for when they reade Luthers workes they are Lutherans, when they meete with Caluins workes they are Caluinists, & at the last they doe not know, which side indeede is the truest, being both false: & therefore I thinke it were good, that a sequestration were made, that neither God nor the Deuill might haue part of their soules, till there were a farther inquiry made of such a number of sects, & that some good and honest arbitratour might giue iudgement, as concerning which party hath most right. And in the meane while I beseech god, to open so the eies of the people, that they may see both your errors and their owne, and that through the abundance of their sinnes, he permit them not to fall into an Heathenisme, vnto the which you doe seeke to drawe them with so many contrarie Gospels.

Such varietied and vnstable persons for all your foolish giuing, you knowe wel enough who hath a right vnto and that her place is knowen, though your purgatory had neuer beene dreamed of.

The XXVIII. Chapter.

Once againe you object vnto vs, the contentiō betwixt the Lutherans and Caluinists: which (you say) is cause sufficient, not onely to make you stay from yeelding your consent to either of vs, though otherwise you were willing to forsake your Religiō, which wrongfully you call Catholique: but also so troubleth the consciences of them that reade the bookes writen on both sides, that they are led one while on the one side, anone againe on the other, & so in the end they cannot tell of what Religion to be. For whose sakes, though otherwise (as you say) we giue absolute sentence, that the Catholique church hath erred, euen frō the Apostles times to this present, in praying to God for the soules in purgatory, you thinke yet we should appoint some third place or other to receiue their soules, untill it were determined, w^h of these belong to God, and which to the deuill. And then you conclude this Chapter, with a solempne praier to God, to open the peoples eies to see both our errors, & their own sinnes, least for them thoro^u these varieties of opinions amongst vs, they bee drawn to heathenisme by Gods permission. This contention in the later ende of your former Chapter you wonderfully amplifie, telling vs of great battels, railing processes, and horrible excommunications,

cations, that haue passed about this matter of the sacramēt, on both sides: and yet there, in another booke, which you haue made (you say) of the sacrament: you signifie vnto vs, that you haue bestowed more cost to amplify this matter. Against this & such like out-cries of these men about this matter (gentle Reader) thou art to arme and strengthen thy selfe, with that which I haue set downe in the fourth Chapter concerning this matter: whereby I haue made euident demonstration vnto thee, that it is no new thing amongst the famous teachers in the Church, and true members thereof, to haue as great & hoate contentions, as euer there hath beene amongst vs in this. And if that which I haue saied there were not sufficiēt, I could now further shew you, that not only there is as great a cōtrouersie now and hath beene a long time amongst themselves, the nature of their Religion considered, as any they can charge vs with: namely this, whether their Pope or generall Councils haue the greater and higher authorizy, but also I might easily againe say, and say cruelly (as they themselves know well enough) that in ancient times in the Churches of Christ, there were such lamentable and grievous contentions betweene Paulinus and Flavianus, Lucifer and Eusebius, the Meletians and Eustathians, all yet otherwise being for and in the substantiallest pointes of Religion sound Christians, as that with great trouble to the Church, they shunned one anothers communion, and that for verie many yeares together, as you may reade in Epiphanius libro. 1. Tom. 2. in Theodoret lib. 1. cap. 8. &c. in Socrates libro. 2. cap. 33. & 34. and in Zozomen libro. 2. cap. 17. & 18. And wee reade histor: tripart: libro. 1. cap. 12. that Epiphanius and Chrysostome were at such hoate contention and enmity (and yet they were famous Christians and Bishops both) that departing one from the other, the one spitefully saied to the other, thou shalt neuer die Bishop, and the other saied to him as vncharitably, neither shalt thou get home to thy Bishopricke alie: both which their imprecations or predictions, as the storie shewes, came euen so to passe. For Chrysostome died banished, and the other before he got home to Cyprus. If you would see what controuersie there was betwixt Cyprian, Cornelius and Stephanus Bishops of Rome, reade Augustine contra Donatistas libro. 5. cap. 23. & 25. and Euseb. lib. 7. cap. 3. & 4. And who is so ignozant, that the Church stories and ancient writers, ministers

differs vnto vs but too too great stoze, in all ages of controuer-
 sies, and those also too hoarty followed euen amongst Christi-
 ans, of great name and fame in their times. And therefore
 what vaine thing is it either for you, or any of your fellowes in
 this sort still to amplifie this one controuerſie about the Sa-
 crament amongst vs, as though it were sufficient cause of all,
 or of any of these thinges, which you inferre thereupon against
 vs. Had there beene any wisdom in them that liued in these
 ancient times, when these contentions were that I haue spoken
 of here and elsewhere, thereupon to haue gathered either all, or
 any of these thinges? Nay, it is euident, that if thereupon they
 had either stode a loose from the trueth, growen Neuters or
 Atheists, that they had beene without excuse before God. For
 seeing to know the trueth, and to be settled in it, is a thing so ne-
 cessary as it is, the more difficult it is made by such meanes to
 finde it out, the more thereby they that are the Lordes, and
 haue anie grace, are prouoked to labour, and search to finde it,
 and to settle themselves the stronglier in it. And therefore see-
 ing such offences haue beene, and alwaies in some measure are like
 to bee for the exercising of the Church, and triall of Gods chil-
 dren: you and such as you, that by such discourses, as this,
 leade the people to gather such lessons thereupon, as to suspende
 their iudgement till all partes be agreed, or now to bee caried
 this way, now that way, as long as the contention lasteth, seeme
 to be disposed, to teach the people to learne how to bee Athe-
 istes. If you minded to haue them settled in Religion, and pre-
 serued from neutralitie, the mother of Atheisme, it were your
 partes to ioyne with vs (especially in these great diuersities of opi-
 nions about Religion, that be now a daies in the world) to per-
 swade them most diligently to search the Scripture, and there-
 by to trie all spirits, and their opinions, whether they be of God or
 no: yea euen so much the more, for these varieties sake, that so
 they might finde the trueth, and be settled in it. For they may not
 fainte, or giue ouer thus doing for this: for necessary it is that these
 should come: these haue beene, and will be for the triall, who they
 be indeede, that thirst after the trueth, and will cleaue vnto it. But
 in taking this contrary way, whatsoeuer you say, not wee, but
 you leade men, and that with a strong hand to Atheisme. And so
 much the more folly you shew, in making these collections of yours

of these controuersies amongst vs, seeing amongst your selues to
 were an easie matter, to put you in remembrance of a number as
 hoat and fiercely followed contentions, as this yet euer was amongst
 vs. Some thing to make this appeare, I haue noted Chapter the 4.
 but seeing you haue neuer done with this obiection, the better to
 make your vanity therein appeare, let the reader further vnderstand,
 that your Popes themselves amongst themselves one against ano-
 ther, haue further proceeded in malicious contention, then euer the
 Lutherans, or Protestants did. For (as Platina writeth) when Pope
 Formosus was dead Anno 896. Stephen the 6. who succeeded not
 long after him (for Boniface the 6. his immediate successour was
 Pope but 25. daies) caried such hatred towards him and his pro-
 ceedings, that he caused his decrees to be abrogated, and (as other
 Historiographers write of him) he caused him to be taken out of his
 graue, and solemnly to be in a council disgraced: which when he had
 done, therewith not content, he cut of his two fingers, that he vsed to
 consecrate withall, and cast them into the riuer Tiberis. But Roma-
 nus the first succeeding him, ratified againe Formosus doings, and
 abrogated and disanulled all Stephens proceedings against him.
 Whose course Theodorus the 2, and especially Iohn the 10 follow-
 ed, in iustifying, and condemning Stephens doings against him in
 another council at Rauenna, consisting of seuentie foure bishops.
 Howbeit Sergius the 3. the 4 Pope after, taketh Stephens part a-
 gainst Formosus, and that so hoatly, as that once againe, though
 he were the ninth Pope from Formosus, he causeth his body to be ta-
 ken vp out of his graue, disgraceth him againe, beheadeth him, cut-
 teth of the 3 fingers that were left him of his right hand, and throw
 his body, and the peeces thereof despitefully into Tyber. About the
 yeare 1354 (as Godfridus de Fontanis writeth) there grew and
 burst out marueilous hoate contentions betwixt the Friars of Do-
 minicke and Francis in Fraunce, about their priuiledges, and the
 prelates of France and the Schollers of Paris: insomuch that there
 were publicke and bitter Sermons made by one against another, &
 the one side excommunicated another. And Matth. Paris. reporteth,
 that there was by the prelates of France, and the doctours of Paris,
 nine erroneous conclusions (which by his report were of matters of
 great weight in religion) laied to the charge of the Gray-friers, for
 the which they excommunicated them, and for which there was hoat
 stirre on both sides. About the yeare 1470. there was a notorious con-

contention also betwixt the Dominicke friers, and the Minorites, the one side following Scotus, and the other Aquinas, whether Mary was conceived in originall sinne or no: the Minorites, with Scotus, holding the negatiue; and the other, with Aquinas, the affirmative: which in the yeare 1509 grew so great, that it troubled and divided all these Westerne partes of the world, notwithstanding that Pope Sixtus the 4, had giuen out his bull in the yeare 1576. on the Minorites side. Inso much that some of the Dominicke friers were burned at Berne, for their deuises to maintaine their faction, as witnesseth both Pencer, and Munster. And who knoweth not of the 24. great schismes (at least) which haue bene in the Romish Church: during which times (some of them lasting verie long) their Church was torne into so many factions, as there were Popes and antipopes. Amongst which factions and their heads, there grewe sometimes warres indeed, and when they were quietest, railing processees and excommunications one of them against the other in most bitter maner (as the stoies of those times doe testifie) were vsual amongst them. But what should I rine any further into this matter? Seeing it is a thing most certaine, and whereof no man can be ignorant, that hath taken any paine in reading Stoies, that the Church of Rome for all her brag of vnitie, these late yeares hath bene so ful of hoate and fierie contentions, as that neuer a country, neuer an order, neuer a Cloister or Church amongst them, but it hath had most tumultuous contentions, at one time or other, both within themselues, and with others. And therefore, if this contention amongst vs be cause sufficient of such conclusions, and dangerous consequents, as you set downe in this chapter, what may all these bee, which we know haue bene amongst you, and of like, whereunto we know your Church is yet ful? And that more is, certain it is, that howsoever confidently you write, that there haue bene excommunications betwixt the Calvinists and the Lutherans, one against another about this matter (though with grieve we must confesse, that it may be, that both partes haue exceeded their bounds but to far) you make here a greater shew of it, then there is iust cause. For whatsoeuer certaine of the Lutherans (as you tearme them) haue done in excommunicating the other, yet I thinke you can neuer proue, that Calvin, or any of his iudgement in this point, haue proceeded to far against any of them. But if they had, why should this seeme so straunge a thing vnto you. For you know, I am sure, that Victor once bishop of Rome

did excommunicate certaine bishops in his time of the east Church, because they would not ioyne with him and the west Church in the time of obseruing Easter. And that Stephanus another bishop of Rome went as far against Cyprian for his opinion of rebaptizing, you cannot be ignorant. Again you know, that there are but few of the Lutherans, that pursue this controuersie so hoately (the greater part being contented to deale in it more brotherly, and quietly) and that the hoatest of them also haue beene so thorowly answered to all their obiections, as that there beginneth to be greater hope of vniity herein ere it be long, then you well like of, or then shal come to passe indeed if you can let it. But alas (though it hath bene far more, especially of the one side, then any waie can be iustified) yet what hath bene their bitterness and heat, of either side, at any time to be compared, with the bannings and cursings, fightings and brawlings, murderings, manglings, and all barbarous extremities, that the malicious and spiteful heart of man can deuise, that haue beene amongst your most holy fathers, the Popes of Rome themselues, and their fauourers & followers at sundry times, and for many yeares together. Howsoeuer, as long as both parts agree in the fundamental pointes of Christian religion, and in y other most necessary and fruitfull documents concerning this sacrament (as clearly appeareth by a booke lately set forth of the Harmony of our confessions) and the controuersie lieth onely about the maner of the reall presence, and eating with the mouth, which mouth-eating (as all sides confesse) may bee, and yet without fruit to the receiuer, the benefit indeed arising by his presence onely to the faith of the communicant: the matter is not of so great moment, & weight, as that either you should neede to make such a doe about, or that the maintainers thereof should neede to stroue so eagerly for. Which (I hope) God will in his good time reueale vnto them, and so make them to giue ouer their contention, and to grow into vniity in this matter with their brethren. I cannot but tell you yet before I end this Chapter, that you verie greatly belie vs, when you write; that we haue giuen absolute sentence, that the catholique Church hath erred euen from the Apostles times vnto this present, in praying to God for the soules of those that are dead, constituted in a third place called Purgatorie. For both your denynges of Purgatorie, and of praying to God for the releife of soules there, wee saie, and constantly defend to bee but popish deuises, founde out and grounded but vpon humane reason, & dreames

dreames and fond visions, and apparitions, and neither taught by the Apostles, nor any true pastour of the Church of Christ, for three hundred yeares at least after Christ. Tertullian was the first, and that in a booke written by him when hee was a Montanist, that makes any mention towards the allowance of prayer for the dead. And untill the Florentine councell, the greeke Church could not be brought to ioine with you, in this doctrine of yours as you knowe well inough. And therefore it had beene moze for your credit and honestie, to haue spared this your merrie conceit, and pleasant deuise of wishing vs, though wee refuse your Purgatory, to prouide a thirde place for them, whom our contentions make constant on neither side. For either (if you had beene wise) you would haue vttered that your conceit with moze truth in your first entrance into it, or els you would haue let it alone for altogether.

The XXIX. Chapter.

IT doeth appeare well, by that that I haue saied, howe the assurance of your vocation to the ministerie is but founded vpon sande, forasmuch as you doe seeke particularlie a contrarie meaning euerie one to his owne particular sense, beeing not this the waie that an extraordinary minister sent from God, shoulde vse to confirme his doctrine: for this hath beene the custome of all olde heretiques, as I haue already saied. There is a verie great difference betweene setting forth the Scripture to resourme ones religion, and to reforme ones conditions: for when there is anie question of the resourming of ones manners,^a there is no need to regard, whether the doctrine be new or olde: for (as the Apostle saith) let euery man take it to his owne sense: but when it is to bee talked of, as touching ones faith, the Catholique ought greatly to beware of singular interpretations, and to holde them as very suspicious.^b He ought to follow the sentence that is holden and taught by the ancient Catholique Church, without making any accompt of all these new deuises: for euen as, when one will repaire an olde house, he dares commit it to any mason, although his cunning bee but small: but if the foundation must be touched, he will seeke the best masters with

^a Good stuffe, by this diuinity then men may by the warrant of the Apostle, take the scriptures in diuers and sundry senses.

^b And such be all they, whosoever made them, that will not stand with the rest of the scriptures: of which kinde your popish interpretations be.

^c If this rule be receiued and followed, your popery will bee found new deuises, and wil you nil you, you shall become all one

sters with vs

But all the
packe of you
shall neuer be a-
ble to proue I o
pery to be thus
grounded.

sters he can finde. Euen so, when one will correct me for my euill life or conditions, although that it be so, that he that seekes to reforme me, be not of the wisest of the worlde, and that he alleadge to me some place or figure of the scripture, not altogether to the purpose, yet all this ought to turne to me to one effect: for I knowe his meaning, although he cannot well expresse it, the which is to haue me change my naughty life, and to leaue my ill conditions. But when he shall come to touch my faith, and to perswade me frō that, that all my ancetours did euer holde, from that, that the Catholique church derined from the Apostles hath holden and doeth holde, and from that that both the Scripture, and the generall Councils, and all the ancient doctours teach and affirme: in the repaire of this foundation I ought to trust none, but euen the verie best, I meane not one or two, but all these that I haue named. And now, if you saie, that they maie all erre, I praie, remember the olde prouerbe, that saith: he is a foole that thinketh that he onlie is wise, and all the other fooles, & that it is more agreeable to reason, that one onely should erre, then one great multitude: for as they say commonly, two eies see more then one, and foure more then two,

The XXIX. Chapter.

What you haue gained by all you haue hitherto writen, to disproue either our vocatiō or Religion (for all your great bragge here in the beginning of this Chapter) by weighing together your obiections and my answers, now let the indifferent Reader iudge, vnto whom I doubt not (your bragge notwithstanding) it shall and will well appeare, that both may be builded vpon y^e rocke, for any thing you haue yet saied. The onely new thing, that you set downe in this Chapter, is this, that the former variety amongst the that alleadge scripture considered, you allow well, that one should listen to meane men, alleadging scripture, though not very aptlie, to reforme maners withall. But when they are alleadged to teach faith, then it is meete, that the Catholique man trust none, but the best, and those alleadging them according to the general Councils, and all ancient doctours. And therefore you write, that the Catholique must take heede of singular interpretations, that he must follow the sentence helde & taught by the ancient Catholique Church, & not suffer himselfe to be perswaded from that faith, that all his ancetours did euer holde, the Catholique Church hath euer helde, the Scriptures, generall Councils, and all the ancient

ancient doctours doe teach. In which case, if one should take vpo him to be wiser then all these, you would haue him (according to the prouerbe) accounted a foole, that thinketh himselfe onely wise, and all others fooles, because in reason it is more likely, that one should erre, then al these &c. Be it that al this were very true, what haue you woonne hereby against vs? For netther shall you euer be able to proue (as we haue often tolde you) that your religion is that ancient Catholique religion, nor your Church to be the ancient catholique Church, nor that your Church hath either the Scriptures, general counsels, or fathers, as you herein take it for granted, on your side. For in trueth you haue none of these on your sides: but the onely grounds of your religion are your owne priuate and singular interpretations, & traditions of men, without warrant either from the Scriptures indeed soundly vnderstood, or from general Counsels, or ancient fathers, that are worthy to bee of credit in Gods Church. For (as we haue made appeare in infinite discourses against you) al these are farre moze strong on our side, then with you. And therfore you rather are the fooles, that seeme wiser, then all these in your owne conceit, and so labour to draw vs from the ancient catholique faith and Christs true Church, by your corrupt glosses, & allegations of these, & by your vaine & vncertaine traditions of mortal men. Wherof let the reader take for a tast these few ppoofes, amongst infinite others vsed by vs. The Scripture with vs teacheth iustification freely by faith in Christ without woorkes: Rom. 3. 24. 25. Ephes. 2. 8. 9. and you condene the as heretiques, & teach so. The Scriptures with vs teach, that Christs offering himselfe once for al, hath made perfect all them that are sanctified. Heb. 10. 14. and you contrarily teach, that they must be perfected by the iteration of his sacrifice in your masse, & by a number of other things done by themselves, and others for them. The Scriptures with vs teach, that Christ is ascended into heauen, Coloss. 3. 1. Act. 1. 9. &c. and that the heauens must containe him, vntill the restitution of al things, Act. 3. 21. and you contrarily wil haue him, as oft as you consecrate, to come downe, to hide himselfe vnder the formes of bread and wine. The Scriptures with vs say, concerning the cup in the Sacrament, to all Christians rightly prepared, Drinke yee all of this, Matth. 26. 22. and you say, it is heresie to holde, that the lay people must drinke thereof. To proceed a little further, the same Scripture in the 2. Commandement Exod. 20. 4. forbiddeth (as we doe) both the making

king and worshipping of Images, to represent God the father, the sonne, or the holy Ghost withal; and you allow both these. The scriptures prefer (as we doe) the speaking of five words in the Church that may bee vnderstoode, before ten thousand in a tongue not vnderstoode: 1. Cor. 14. 19. and your Church (as it appeareth in hauing all your seruice in lat in) preferreth five words spoken there in an vnknown tongue before ten thousand, spoken in the vulgar tongue of the people to their edification. Lastly, the Scriptures (as we doe) account mariage honourable among al men in al estates, and the mariage bed vndefiled: Heb. 13. 4. insonmuch, that they aduouch the forbidding of it (though vnder pretence of holines) to bee a doctrine of Devils. 1. Tim. 4. 1. 2. 3. & yet you condemne it in your priestes, as a filthie life. In like maner is there a plaine contrariety betwixt your religion, and the decrees of ancient and general councels. In my answer to your 17. Chapter, I haue shewed you already, that the ancient, famous, first general Councel of Nice, in the 6. Canon thereof, is directly against that preheminence that now you giue to the Bishop of Rome, ouer all Churches. There also you haue heard the councell of Gangra pronounce you accursed, for your doctrine against the mariage of ministers. I haue also shewed you before, that the 6. generall councell holden at Constantinople in the 36. Decree, hath flatly determined against the principall article of your religion, your Popes supremacy, in determining that the Bishop there should haue equal priuiledges, with your Pope or Bishop of Rome. The councels also of Constance and Basil against your receiued opinion now, preferred the authority of a generall Councel before the authority of your Pope. And certaine it is, that in the time of Charles the great, there was a councel called at Franckeforde, whereat the Bishops of France, Germany & Italie were assembled, about the year (as Regin writeth in his 2 booke) 794, where the making and worshipping of Images, allowed of by the false Synode of the Greekes (as he tearmeth it) was condemned. And Hicckmah Archbishop of Rheames, writing against another bishop of that name (Chap. 20.) somewhat about these times, calleth this a general councel, called by the wil & comādemēt of the Pope, & Emperoz Charles; & witnesseth, that not onely there the false Synode of the Greekes, & made for Images was confuted & reierced, but also a great booke made thereof then sent to Rome. As for fathers, and ancient doctors, I haue plentifully shewed to be against you already for the sufficien-

ty & authoritie of the Scriptures, Chap. 3. & 5. against your real presence, Chap. 11. & against your doctrine of Justificatiō, & other points of your religion, Chap. 16. And it were as easie a matter to shew the so to be against you, & to vs, in almost al the rest of the pointes in controuersie betwixt vs. At least this most confidently I doe aduouch, that for 600. yeares you shall neuer proue them al nor halfe to be on your side, in the third part of the questions betwixt you and vs: and therfore you doe but too shamefully deceiue the simple people in this case, with a shew & bragge of that, to you are of al other furthest fro.

The XXX. Chapter.

Our Sauiour Christ did approue his vocation after another sort, then you doe yours.^a Search (saith^b he) the scriptures, for they beare witness of me: he doeth not say, that they are Iudges, as you say, for you wil haue none other arbitrator but the word of God. You know, that they are two different thinges, to beare witness, and to be a Iudge, and yet the scriptures of the old Testament doe containe, not only the verity of the doctrine of our Sauiour Christ, but therewithal the very sufficient probation of his person, to teach vs the true word of God, & to ouerthrowe & destroy the whole kingdom of Sathan, as it is plainly scene by those that list to looke vpon the oracles of the olde patriarches & Prophets. It is writen in the third of Gen. that God saied vnto the womā, that her seede should breake downe the serpents head. And likewise in the saied^c booke there is mentiō made of this diuine seede of Abraham: & in the 15. & 53. Chapters of Elay, & in the 2. Psalme, David doeth talke of it. And in like maner Daniel, Moses & Aarō, withal the rest of the prophets in their sacrifices haue very perfectly painted the cōming & passiō of our Sauiour. Moses left writen in the prophecy of Iacob, that the Messias should come, when the roial scepter and the administration of it should be taken from the line of Iuda. Daniel was not content to say as the rest, that he should come, but he did assigne the very time, that is to say, by the seuentie two weekes, counting from the fourth yeare of the raigne of Zedechias, vntil the time that our Sauiour was nailed vpon the Crosse, the which time was iust 5. hundred years. The, seeing that Christ came at the verie prescribed time, he might well haue saied vnto the Iewes, that the Scriptures did beare witness of him. But yet to say the truthe, if he had done no other but this, he had not fully approued his vocation, to condemne their incredulity. For they might haue saied vnto him: we know wel, that by the saying of the olde prophetes the Messias should come, but we know not the time. And to reckon 72. weekes, that is so many times 7. yeares, to be iust five hundred, when as if you account againe, you shall finde, that your number is not so iust by 4. as you would see. e. for 72. times 7. makes 504. A shan^d shall learned man sure you haue shewed your selfe here.

^a Job. 5.^b But in another place you know he saith, that the word that he had spok. n, should iudge them at the last day. Iohn. 12.^c Gen. cap. 12. 15.

19. 22. & 24.

^d There is no reason in the world, why you should count from that yeare, for neither Daniels words will beare it, neither yet the true account of the time from thence to Christs death: for that was about the yeare of the world 3354; and he suffied Anno. 3996. as Functi. us calculareth.

Neither is there any mention in Dan. of 72.

weekes, but of 70. & of numbers whereinto he deuiderh that. Beside it seemeth that your Arithmetique or wits, were very slender

finis

^a But now that
this point is suf-
ficiently confir-
med already, &
so also al the do-
ctrine of the gos-
pel by him and
his Apostles,
therefore now
to refute to be-
leeue the ordi-
ninarie ministers
of the Church,
vnto they proue
thesame againe
by miracles,
which is your
dealing with vs,
is an euident
sign: of vnbe-
liefe.
^a John. 5.
^b Mat. 11.
^c And by the
same scripture,
and by the same
Miracles, we iu-
stifie our vocatio
and religion:
what wil you
haue more?
^d But they doe.
2. Thess. 2. & A-
poc. 14. vers. 8. 6.
and 7.

shas should come of the line of Iacob, about this time, forasmuch as the scepter of this kingdome is taken frō the line of Iuda, to be deliuered vnto Herod: But what though, is this a good consequence: the Messiah ought to cōe about this time, therefore it is I? No, no, shew vs your commissi-
on, let vs see some signes, how we shall know it: for if we should receiue you as our king, it may be, that some other would come and craue the like, saying, that we were abused. Our Saniour Christ sore fearing this obiection, take another witnes with him besides the scripture, I meane his miracles. The workes that I doe (saith* Christ) in the name of my father, beare witness of me. The like prooffe is made, whē S. Ioh.* Baptist sent his disciples to our Saniour, to haue him teach the true beleefe, that they should haue in him: this question was put to him, art thou he that should come, or ought we to attend for some other? Go your waies (saied Christ) and tel Iohn what ye haue heard and seene, The blinde receiue their sight, the lame doe walke vpright, the dumbe speake, the deafe heare, the lepers are cured, the dead are raised againe, and the poore are preached vnto: the which is as much to say, as, tel Iohn, that I am the true Messiah, & that he ought to attend no other. I doe verifie my doctrine both by the Scripture and by Miracles. For first Esay doeth write, that when the Messiah should come, he should doe the Miracles aboue mentioned. Then, seeing that I haue done the in your presence, it foloweth, that I am he that should come. Thus you see Sirs, that both the Scripture and Miracles were necessarie for the confirmation of the comming of Christ among the Iewes, who were neuer harder of beleife then we are, according to your opinion: and therefore blame vs not, if we sende you packing like Coggers of the Scriptures, the which doe neither beare witness of your comming, nor yet doe any miracles, the which two thinges and more, are necessary to make vs beleue your reformed Gospell.

The XXX. Chapter.

The drift of this Chapter is to proue, that Christ did not onely warrāt his vocatio & doctrine by the testimonies of the Scriptures, but also by miracles: which I grant you proue sufficiently. Whereupon you would cōclude, that we accounting you as hard of beleife, as euer were the Iewes, therefore we should proue our calling and religion vnto you by both: whereas (if it be true, that you say) we can doe neither, and so are to bee sent packing like coggers onely of the Scriptures. Whither the Scriptures giue testimony vnto our religion

religion or no. I referre to the reader to iudge by that which I haue witten already, & by that we haue witten from time to time in our bookes made in the defence of our religion. And concerning our vocation and calling, I trust, I haue sufficiently confirmed that, by the also, in that I haue shewed our calling to be conformable to the calling of true Pastors in the Apostles time. But if further you require a moze speciall testimony from thence of our comming by our calling, I sende you now to 2. Thess. 2. 8. and Reuel. 14. 6. &c. where it is prophesied, that God would towards the later end send his messengers againe to consume Antichrist, and by preaching the euerlasting Gospel, to ouerthrow Babylon. And as touching miracles, you haue bene answered sufficiently already: but that you complaine not, that we refuse to answer you, as long as you can object any thing: to this now alleadged I say, that you must vnderstand, that it was necessary for Christ, to confirme his calling by miracles, because it is true (as you alleage out of Esay) & it was prophesied, that the Messias should worke miracles, when he came: & so also it was necessary once to establish and confirme the particular doctrine of his person, the ceasing of the ceremonies of Moses law, and other such new & strange things, as the comming of the Messias brought with it, both to Jew and Gentile: which reasons you cannot shew, why we should work miracles now, to confirme our vocation or religion by to you. For neither was it prophesied, that the ministers of Christ should bring Antichrist to consumption, or the whoze of Babylon to her fall, by working of miracles, but (as you haue heard) by the spirit of Gods mouth, breathing in his euerlasting gospel: the force whereof, in our ministry, you perceiue daily to be such, that it is euē a miracle and wonder vnto you, to see in how short time it hath prevailed, and preuaileth still against your kingdome, doe you what you can to let it: neither neede those things so notably once confirmed by Christ and his Apostles (which are the onely things that wee teach) to be for your sakes confirmed againe, though you be neuer so harde hearted. The word writē, and the miracles therein recorded already, must serue the turne, to conuert you to our religion therein taught, and thereby sufficiently ratified, or else (gibe at it howsoeuer here) you shall one day, to your smart (I feare) find your selues to be without all excuse.

One tricke of your learning yet I mafe not forget, which you haue in the beginning of this Chapter; which is this, that allead-

ging this saying of Christ, Search the Scriptures, for they are they that testifie of mee, you note, that he saied not, they are iudges, but they beare witnes of me, which you tell vs, are two different things. This was by the way to giue vs a blow, that would haue no other Iudge, but the word of God. And to what end, would you haue the Scriptures, but to stand at the barre, as witnesses? Truly y^e your Pope, and your Church might sit on the bench, as iudges, to giue sentence, as it pleased them, whatsoeuer the witnesses depose. But what little reason there is therein, nay, what blasphemie that saoureth of, you & euery mā may learne by the certaine & infallible trueth alwaies witnessed vnto vs by the one, & of the manifold errors, iudged and practised by the other. It is worthy the marking, to see how still it grieueth you, that the Scriptures, or certaine word of God should sit aboue your Popes & you, to check & controule your doings: and how faine you would bring them vnder, to bee iudged & ouerruled by you. But to answer this your obiection, you must be put in remembrance, that there is not such a difference betwixt a iudge, and a witnes, but one & selfesame man may be both a witnes & a iudge: & y^e if there be such a force in this word witnes, here to driue the Scriptures to the barre to stand but amongst witnesses, there is as great, force in the word Iudge, in another place to bring them to the bench againe, to sit as iudge. Remember your selfe therfore, that the same Christ, that saied here, that the Scripture beare witnes of him, saied (Ioh. 12.48.) to such as you are, He that refuseth me & receiueth not my words, hath one that iudgeth him, the word that I haue spoken shal iudge him at the last day. And neuer disdaine you, that the Scriptures, that beare witnes to Christ, sit as iudges ouer you and your doings: if you doe, y^e wil not serue your turne. For Christ hath tolde you, what you shal trust to, if you wil not stand to their iudgement here, you shall one day (wil you, nil you) be iudged by them to your smart elsewhere. Wherefore howsoeuer in the end of your former Chap. you couit him a foole & to be reiected, that counselleth you to leaue that which you take to be the catholicke faith, confirmed by the ancient Doctors, & general counells: if he bring scripture indeed on his side, you wil proue most foole, if you beleue him not. This your Gerson saw, & therfore he hath writen, that there is more credit to be giuen to one man learned in the Scriptures, and hauing the of his side, then either to the Popes sentēce, or to the decrees of a general counsel. And your Abbot Panormita ad Canonē,
 Titulo

Titulo, de Electionibus hath the like saying. But indeed whilst we labour to draw you from your errors, to ioine with vs in our religion, we doe not perswade you from that, but to that indeed, which our ancestors, wh om we may safely follow, the Patriarches, Prophets, Christ, & his Apostles hath taught vs: and which the true Church of Christ hath by her sound and faithfull pastors, & lawfull Synods, and councils euer since vnto this day taught vs. This wee are sure is true. For we finde our selues able by the Scriptures, the sound monuments of antiquity, & the Cronicles of al times, & ages to proue, and iustifie it to be so, against al gaine-sayers. And therefore I would wish you, for fear of the sentēce of this Iudge, the Scriptures (though you labour neuer so much to bereaue thē of that office of a Iudge amongst you) that neither lacke of miracles working by vs, nor the glorious dombe shewes of catholique faith, Catholique Church, ancient fathers, and councils &c. hold you any longer frō ioining hands with vs. For to pretend all these neuer so much, wil no more excuse you from falling vnder the sentence of this Iudge, then the like did your predecessors, the hie priests, Scribes and Pharisees in Christs time: who by reason of such fallsely pretended arguments, kept thēselues backe from yeelding vnto the same religion then preached by Christ and his Apostles, to their better destruction. The Lord of his infinite mercies, open your eies in time, and giue you once grace in simplicity of heart, to search for the trueth of religion in his writen word, and to leaue deceiuing of your selues & others, with these sounding and swelling words of vanitie Amen. Your childish and grosse ouersight & ignorance by the way shewed about Daniels 70. weekes in this Chapter is most pitifull. For whereas he speakes but of 70, you say he did speake of 72, & those you count to containe lesse yeares by 4. then they doe, and contrary to al trueth of story, & the expresse wordes of the Angel, Chapter 9. set downe by the Prophet, you appoint them their beginning before the Captiuitie, whereas they must of necessitie beginne after.

The XXXI. Chapter.

YOU do alleage the inuincible patience of your holy Martyrs in times past, for at this present, if it pleased God that you did martyrizate no more soules with your false preaching, then there are bodies that suffer for

But not alone
for especially we
comfort our
selues in the
goodnesse of
the caples

your doctrine, your sect were nothing so dangerous as it is. You glorie in your Martyrs of times past, which haue sealed with their owne blood the doctrine of that holie Cittie Geneva. But in this ye are much deceaued, for S. Iohn Chrysostome in his first oration against the Iewes doeth say, that the paine doeth not make the Martyr, but the cause: for otherwise the theenes & murderers might claime the like title, although they suffer for another cause: for we honour and loue the martyrs (saith he) not for the tormētts that they doe suffer, but for that it is for Christ, & that they suffer for Iustice.^b And S. Augustine in his first booke contra Epistolam Parmeniani, Cap. septimo, writing against some of your fellowes that presumed to be Martyrs, he doeth say, that enery one is not a Martyr that is punished by the Emperour, or by the king for matters of Religion, otherwise (saith he) the Demils might attribute vnto theselues the glorie of martyrdom, because they suffered persecution at the Christian Emperours hands, when throughout the worlde, their Idoles were pulled downe, and they cast out, and those that did offer sacrifice vnto the grienously punished: then (saith he) the iustice is not certaine through the passion, or for hauing suffered death: but the death and passion is glorious, when it is for the sustaining of the true faith. And therefore (saith he) our sauour, because he would not haue the simple deceined vnder this colour of truth, he did not onely say: blessed are those that suffer (but hee added) for iustice. But this can in no wise be attributed vnto those heretiques that suffer, to seperate the vniō and concorde of the Catholique church.^c And in his booke de vnitatē Ecclesię, contra Epistolam Petiliani, he doeth write, that the Donatists, which were a sect of heretiques that raigned in his time, to confirme their doctrine, they did not attende, that others should put them to death, but they did cast them selues downe from high places: others did burne themselves in the fire, to be honoured after their death as Martyrs: and that is more, they did threaten men, if they would not kill them.^d S. Cyprian in like maner doeth write in the first booke of his Epistles, in the first Epistle, that though an heretique suffer death for Christ, that doeth not confirme him as a Martyr, but that his death is the very punishment of his errour, and that he cannot go to heauen, which is the mansion of the humble: for seeing that he doeth seerate himselfe frō the house of peace, which is the church (ye know well of what church he doeth speake) that he cannot be receaued into heaue, &c. All those that haue written the histories of the Bohemiās doe say, that in the time of one Zischa a martial minister of the heresie of the Fieborits, or Hulsites, there were a certaine sect of heretiques called Adamites like

^b There is no such thing there, turn the place who list, yet I deny not, but in some other place he may write so, but nowher against such as we, but rather against such as commonly your fellowes be here in England, who dying for reason, yet you wil canonize for holy Martyrs.

^c In that booke it appears, these Donatists did indeed complaine and yet brag of their persecutions but thus much I finde not there testified against them, or of the. In his booke de heresibus ad quod vuls Deum he writeth to this effect of them. ^d He writes in that epistle no such thing, you had the worst lucke in quoting of your testimonies: that euer had any, for 3. for one you cite wrong.

^e Zischa was a famous souldier & captain, but minister he was none.

like vnto the olde heresie of the Nicholaites: for they did saie, as these doe, that mens wines should bee common, and they vvent all naked, e-
 uery one taking the woman hee liked best, whom hee did carie vnto
 their minister, and before him hee did saie, the holie ghost do-
 eth inspire me to lie with this person: then the saied reuerent father did
 giue him his blessing: saying, Increase and multiplie, and so they went
 awaie. This aboue named Zischa, although hee had done a num-
 ber of wicked deedes, yet hee determined to abolish and take awaie this
 sect, and so he caused two women to be burnt for this abomination, the
 which two (notwithstanding the torment of the fire) did sing and giue
 thanks to God, for that it had pleased him, to permit them to die for so
 holy & so iust a quarrell. Did not Michael Seruet, who was once master
 Caluins dearling, rather desire to suffer at Geneua, then he would con-
 fesse, that Christ was God? and yet notwithstanding his great patience
 (or to saie the trueth, diuulish obstinacy) cannot be sufficient to make him a
 Martyr, nor to perswade you, to beleene his doctrine. There is a certaine
 minister of the Lutherans called Ioachim Westphall, who in a worke
 of his doeth mocke at Calvin, who did vaunt, that within these five years
 aboue an hundred had suffered death, so sustaine the Gospell of Geneua:
 and he doeth answere him at large, prouing that the sect and doctrine of
 the saied place, ought not to bee approued for the multitude of false mar-
 tyrs: for the Anabaptists who he doeth iustly cōdēne, haue had of their sect
 a great many more, for in lesse thē i three years there haue suffered a great
 number more then euer there did suffer of Caluinists in fiftene. And to
 conclude this matter, the saied Westphal doeth say, that the deuill hath
 his Martyrs (euen as well as God) with whom like a good sergeant he do-
 eth march giuing the vāntward vnto the martyrs of the Calvinists, that
 haue suffered at Geneua. So that if one demaund of the Lutherans,
 whither go those that die in the Religion of Calvin, of Beza, or of the
 Anabaptists? they saie, to the Diuell. And if one demande of the Calui-
 nists in like maner, whither go the Anabaptists and the Lutherans? they
 saie likewise, to the Diuell. And who would put the like question to the A-
 nabaptists, I am assured they would saie as the others, to the Diuell. For
 my part I beleene you, I assure you, all three. And seeing that yee agree
 so well, that one serue for an others harbenger, we were very fooles, if wee
 should stay your passage, but let you go all to the Diuell for company, for I
 thinke if you were all gone, our debates would cease, and hell would be so
 full, that the deuill would long for no more.

f And therefore
 popish traytours
 that are execu-
 ted amongst
 vs for high trea-
 son, though they
 seeme to take
 their death ne-
 uer so patiently,
 we lawfully couit
 & call traitours,
 though you a-
 nounce them for
 Saints.

g What need all
 these, seeing none
 of vs euer stande
 vpon the bare
 sufferings of nē,
 no more then
 you? you should
 yet haue named
 the places, where
 these things are
 written, and not
 thus haue sent vs
 to seeke we can-
 not tell where.
 h The more to
 blame are they if
 they should say
 so, but though
 heat of contē-
 tio causeth West-
 phal to write so
 bitterly, I thinke
 very few will
 ioyne with him
 in this iudgemēt:
 sure I am, they
 whom you cal
 Calvinists doe
 not iudge so of
 them, becaufe of
 that 1. Co. 3. v. 15
 i This argueth a
 most diuulish
 and profane
 spirit in the
 writer.

The XXXI. Chapter.

You neede not to tell vs, that Augustine and Chrysostome haue taught, that it is not the death, but the cause, that maketh a martyr. For we know that to be a most certain truth, and the generall doctrine of all good writers both olde and new: and therefore you might haue spared your paines bestowed in the prooofe of this. And therefore most willingly wee acknowledge (as Christ hath taught vs) that onely they are blessed martyrs, that suffer for righteousnes sake. Mat. 5. and none to be martyrs, howe patientlie soeuer they seeme to suffer their deathes, that by for an il cause, either in life or doctrine. And yet we are not ignorant, that many haue died in lewde, and for lewd opinions, who yet haue seemed to die willingly and cherefully: and therefore wee deny not, but that it may be true, that some such wicked women of that beastlie heresie of the Adamites, were put to death in Zischas time, in Bohemia, & died, as you write: and that it is possible, that such filthy heretiques, as Seruetus was, may shewe themselves stout in dying. But what is all this to proue, that our martyrs haue broken the union of the Catholique Church, or that they died as heretiques for heresie? Before you can say any thing to the purpose, either to proue them no true martyrs, or to blemish their patience, you should haue proued, that their cause and religion, for which they died, was not the sound Christian truth and faith: but that you wil neuer bee able to doe. And therefore both at this, and what els you haue noted (though falsely, for there is no such thing, in either of these two places) out of Augustine contra Epistolam Petiliani, of the Donatistes for wardnesse to die, and out of Cyprians first booke of Epistles, falleth downe to the ground as needles besides the questio. For whatsoeuer they there spake, they spake it of heretickes, & therefore it hath no force against vs, until you can proue vs so; in alleading Cyprians testimony by the way of paræthesis, you say, we know of what Church hee spake, when hee sayed, the heretickes that hee wrote of, could not bee saued, because they separated themselves from the Church, the house of peace. Indeed wee knowe, that hee ment not your Church, which is a bloudie house, a house of warre, & contentio: a house of error, & supersticio, but the Church of Christ that was in his time, so vs yours is not
so

so like, as a drunken man is to a sober & discreet man: or a whore vnto an honest matrone: for there is likelihood in substance, though not in quality, & yours is vnlke to the Church then in both. Zifcha you call a martiall minister of the Heborites, or Hussites: you would say, or (at least I am sure) you should say, a noble martiall Captaine: for minister he was none of them, whom their malicious enemies nicknamed Thaborites, or Hussites: for so they were called, & not as yett call them. At your pleasure you call Michael Seruet, Caluins dearling, but you cannot proue, that he was euer in any such account wth Caluin, why you should tearme him so. But yet if he had beene so, thorow his cunning in dissembling his heresie for a time, the more commendation was it to Caluin, that when he proued an obstinate heretique, hee was so earnest and zealous in the cause of his God, that all former affection set a part, he furthered his due punishment, as he did. And for al your speech, of his willingnes to die at Geneua, and great patience in dying, I cannot read, but that he shunned death there, as much as he could, keeping or holding still his heresie, and that thousands haue died on the gallows for murder, felonie, and treason, with as great shew of courage and patience, as he. But to let these things passe, and to returne againe to your principall diste in this, which was (as you shewe in the beginning of it) to proue, that neither our vocation, nor religion could get any credit by the inuincible patience of our holy martyrs; what hath bene saied as yett to proue this? Your onely argument hitherto hath beene this, The cause, that a man dyeth for, must bee good: and hee must bee no heretique: many heretiques haue dyed with great shew of patience: Ergo &c. This argument is starke naught: for al these things in your antecedent may be graunted, and yett of al them together your conclusion followeth not. These thinges which are not at al in question you haue proued; but this that indeed should haue giue life to your argument, that ours died in, and for an ill cause, & were heretiques (which is indeede the thing onely in question) like a wise man (because you could not proue it) you let alone. But therfore you shall be contented (for al your miserable crawing of it to bee granted you) to be denied both it and your conclusion, which, without it you can neuer come vnto. You will therfore proue (as you make your reader beleue) that our Martyrs were such, as died in an ill cause as heretiques, and therfore went to hel. But what be your proofes?

Ioachim Westphalus a Lutheran, in a worke of his (but it seemeth either you could not, or would not tel vs in what worke, for some politique reason you had doubtles) mocked at Calvin, for vaunting (but where he made this vaunt, or where we may finde it, you tel vs not) that within fūe yeares aboue an hundred had died for the religion of Geneva, prouing vnto him, that seeing there had beene far more of the Anabaptistes put to death in lesse space, and that the Deuill had his Partys: his religion was no whit confirmed or countenanced by his Partys: but they might for all his bragge, be in the vauntgard of the Deuils martyrs. What a miserable argument is this? A contentious man in the heat of his contention saied thus to disgrace his aduersary and his side, therefore therupon it shall follow, that it was well and truely saied of him. I thinke you will grāt me, that Epiphanius and Chrysostome were good men both, yet in heat of contention one against another, Epiphanius burst out into such choler, as he saied, that he hoped the other should neuer die bishop: to whō Chrysostōe answered as angerly again, that he trusted the other should neuer returne aliue into his own cuntry of Cypres: & infinite be the examples, whereby we may see, that men otherwise haue in heate of contention marueylously ouershot themselves one against another. And therefore God forbid, that vpon euery speech of disgrace vttered in such a case by one against another, should by and by a firme argument be gathered, that it is euen so, as the one hath saied of the other.

But you will say, you stand not so much vpon his speech against Caluins Partys, as vpon that, that there were more of the Anabaptists, that had died in a shorter space, then he talked of. and that otherwise, the deuill hath had his martyrs, which we cannot deny. Whereupon indeed it followeth, that an argument drawn to iustifie an opinion, and the followers of it, from the bare death, and shew of patience of them that hold it, is not good: but so did neuer any of vs reason. For first we labour to proue, the cause good, and that done, then in the patience of such, as haue died in so good cause, together wth the cause, we take comfort. And yet in trueth, we are sure, we may speak it to the glory of God, there were neuer either so many, or any, that so patiently died for any other opinion, or opinions whatsoeuer, as first and last died for the testimony of our religion. For we account all them ours, that haue from the beginning died for the glorious cause of the Gospell of Iesus Christ, and in that we are able by the

Scrip.

Scriptures, to proue our religion to be the same, we are sure, we are not deceiued in our account. In the conclusion of this Chapter, to shew your selfe to bee not onely one that dare write any thing how grosse a lie soeuer it be, but as malicious in your iudgement, as euer was any. First, you set downe, not onely, that the Anabaptists condemne the that die in Luther, & Caluins religion to hell (which is likely inough, because they were franticke heretiques, & haue de-
 nied the foundation) but also the Lutherans and Calvinists will & doe giue that iudgement one of another: and yet I am sure, you are not able truly to say, that euer any of Caluins iudgement saied, or wrote so. Secondly, though your owne iudgement be short, yet so it is set downe, that you shew that you beleue that all the three sorts go thither? And such care & compassion your catholique heart had of it, whē you had done, that you iest at it, accounting your selues fooles, if you should stay their passage thither. For if we were al gone for company, you thinke you should be at quiet (you say) & hel would be so full, that the deuil would long for no more companie. Is this your popish diuinity, to make sport at the damnation of men? And hold you this for a principle, that it is folly to stay men from running together to hel? Indeed it may be. For I haue read, that it is a rule amongst you, that, if your Pope lead headlong with him multitudes by heapes to hell, yet no man may be so hardie, as to say vnto him, why doest thou so? Distinct. 40. Cap. Si Papa: But howsoeuer you account this diuinity, certaine I am, you wil finde it, that in no two things more, the deuils shew themselves deuils, then in these, In laughing and reioicing in the damnation of the soules of men; and in letting them go freely for company to hell, without stoppage, as many as will. Truly, truly, God must take from you this profane and deuilish spirit of yours, and giue you grace to repent of it, or els you may be sure, how many soeuer die and go to hel before you, hell wil long for you, and you shal finde place, and roome inough there, I warrant you.

The XXXII. Chapter.

THere is a certaine minister of the Lutherans called^a Heshufius, the which within these three yeares hath made a booke against Calvin, Peter Boquin, Theodore de Beza, & Gulielmus Elcimalcius: & he saith amongst other things, that Carolstadius, Zuenfeldius, Calvin, & Beza doe shew well the vncertainty of their faith, by the di-

^a What will not a passionate aduersary say, to disgrace them that he writes against? If like testimonies of men of your Religion, writing yet, in some points one against another, will be admitted, it is an easy matter thus to discredit your whole faction.

And yet in truth
lyeth therein
himselfe.

Greater & more
disagreement
there are amongst
you papists, and
therefore these
conclusions
presse you ra-
ther then vs.

versities of opinions that there is amongst the, the which fault (saith he) doeth proceede of this, that they haue forsaken the true sence of the scripture, to follow the opinions of their owne heads. And in that very booke the saied author doeth giue the lie to Calvin, because that in that hee wrote against the aboue named Westphal, hee saith that Martin Luther and his adherents, did acknowledge him as their brother, the which thing he maintaines to be false. Thus seeing yee agree together like dogs and cates, & that all these sects haue confirmed their false doctrine with the shedding of their owne blood, it is best to conclude, as we haue saied before, that it is not the paine nor the tormēt that doeth make the righteous martyr, except we should saie, that diuerse contrary messengers are sent from one master, the which is notoriously false, for that good king from whom the trueth doeth come in a cōde, hath so good a memory, that he doeth neuer send contrary messengers, but rather his faithfull seruants doe all with one voice, and one accord honour him, as the father of our saviour Iesus Christ.

The XXXII. Chapter.

Here againe (as in the former Chapter) you labour to discredit Calvin, Beza, and others onely with the testimony of Heishusius an' veter enemy of theirs, about the quarrel of the cōtrouersie of the Sacrament, whom heat of contention, and a desire therefore to disgrace his aduersaries, rather then iust cause, led thus to write. For what reason had he there to ioyne Zuenfeldius with Calvin and Beza, with whom they helde no more communion and fellowshippe, then hee himselfe, and Corolladius, who was a doctour in Wittenberge in Luthers time, and an associate to him in disputatiō against Ecchius, he might with more reason haue ioyned with Luther himselfe, and his partners, then with these. And howsoever the intemperate heate of contention emboldened Heishusius, to giue Calvin the lie, most certaine yet it is, that Melancthon a great frende of Luthers, whom Heishusius cannot deny was an adherent of Luther, accounted of Calvin, as of a good brother. For in an Epistle which he wrote to him, he calleth him Charissimū fratrem, most deare brother (it is the 187. Epistle in the booke of Caluins Epistles.) And I am perswaded, that what Calvin wrote, he

he was able to iustify in this behalfe, how rudely soeuer angry Heshu
 sius gaue him the lie. This obiection of our disagreement hath
 beene oft enough vrged and answered alreadie. It seemeth, that
 you haue great penurie of arguments against vs, when this must
 come in thus often, especially seeing (as I haue shewed) grea-
 ter contentions haue beene amongst your selues. In which ca-
 ses would you haue thought a mā should haue dealt wel with you, if
 the bitter speeches of the one side, had alwaies beene taken as
 sufficient argumentes to disgrace the other? Or would you haue
 liked, that thereupon a man should inferre (as you doe) that you a-
 greed no better, then dogges, and cattles: and that therefore you so
 differing amongst your selues came not both from one master,
 God, who vseth not to sende contrary messengers: this had beene
 an harde conclusion against a number of you in the time of your
 schismes betwixt your Popes, and Antipopes; and in the times
 of the contentions of your Friars with your other Prelates, and al-
 so amongst themselves; whereof I haue put you in remembrance
 before, Chapter twenty eight. And yet if you will needes meate
 this measure vnto vs, vpon occasion of this one controuersie a-
 bout the maner of Christs reall presence, you must bee contented,
 that vpon moe and greater contentions, amongst you, wee sende
 you home as good measure againe. As for your conclusion, that
 it is not the paine, but the cause, that maketh a true martyr, wee
 graunted it you at the first: but where to make way, to bring it
 in here againe you insinuate, not onely that the Donatists, Ada-
 mites, Seruetus, and the Anabaptistes (of whom you haue spoken
 in your former Chapter) haue died to confirme their false Religion
 (which we graunt you) but that these also, that you spake of last,
 Lutherans and Zuenfeldians haue done so likewise; therein your
 fault is double. For first in so saying you tearme the Religion, for
 the which they whom you call Calvinists and Lutherans died, false,
 which you shall neuer be able to proue so to be: and secondly in so say-
 ing you would seeme, to make your Reader beleue, that amongst
 those, whom you call Lutherans, some haue died euen for the confir-
 mation of their singular opinion, wherein they differ from their bre-
 thren, whom you call Calvinists; and that so some haue died for the
 confirmation of Zuenfeldius vanities, which is moze also, then
 you can proue, I am fully perswaded.

The;

The XXXIII. Chapter.

¶ If you had meant to deale plainly, you should haue named the man & the place where any of vs do thus childishly reaso. b. indeede we may truly say, howsoeuer some that professe our religion, either through the common frailty of man or hypocrisie, haue too too little of this fruit growing of the, that yet if they should follow the rules of our religion, they should bear this sweet & pleasant fruit abundantly.

* Luc. 6.

* Mai. 15.

* Dan. 19.

* John. 18.

¶ The heathen Philosophers liues, howsoeuer they caried a shew of the matter of holines, they cannot be said to be holy & good indeed because their workes were without faith, & lacked the form of good workes.

Some of your godly sect (to verifie that the vocation of your ministrie doeth come of God) doe set before our eyes the holmes of those new Christians, that is to saie, how they neuer sweare, but yea for yea, and no for no, that they doe no wrong to no man, that they doe neither robbe nor steale, but that they are content with that that God hath sent them, & that they are very charitable to the poore: then seeing that our sauour doeth saie, that one shall know the tree by the fruit, we ought to confesse (saie they) that the tree being good, the fruit is good: that is to saie, their Religion is good, seeing that, by the grace of God, it doeth produce such sweet & pleasant fruit. I answered you first to this, that our sauour doeth not energe generall rules, but that that most commonly doeth happen, as when he saith, that * of the abundance of the hart the mouth speaketh, would you asseuerme by this, that his meaning was vniuersally? God forbid, that he that is the authour of all truth should meane so starke a lie. Doe you not remember what speech he did vse to the Pharisees, when he saied, * this people doe honour me with their mouthes, but their hearts are farre from me: you see that this sentence is contrary to the other, if you doe not vnderstand it as I haue saied, that is to saie, that manie times a man doeth viter that, that is in his heart: as a ruffian takes great pleasure to talke of quarels, a proude person to talke of haughty enterprises, a conetous man to talke of riches or gaires, and so it is of all other sinnes. But with all this a man may not asseuerme truly, that hypocrisie doeth neuer raigne in their hearts, whose mouthes are full of Gods word. * The Iudges of S. Susan, had not they God and his lawes in their mouthes, and the Deuill in their hearts? * We haue a lawe (saied the Iewes and Pharisees against Christ) and according to this lawe giuen vs by Moses, he ought to die. The zeale of iustice did sound in their mouthes, and hatefull enuie did dwell in their beartes. And therefore you see manie times, that man doeth speake contrarie to that that hee thinketh, and euen so it is of the sentence of our Sauour, when he saith, that by the fruit one shall knowe the tree. For manie times naturally the fruit is good, although the tree be worth nothing, as the famous liues and workes of diuerse heathen Philosophers doe witnesse, of whom the holines and scrupulosity of conscience was such, that I doe beleene assuredly that at the daie of iudgement, a great number of Christians which leade Painims liues, will be confounded with the example of those men that knew not God. Thus

of

of the first, the fruite is good, but the trees are worth nothing, for their Religion was false & Idolatrous, applying, as S.^t Paul doeth saie, the truth of God to unrighteousnes. And as for the second, the trees are good, being grafted vpon the true Catholique Religion, but the fruites doe degenerate from the stocke. * Rom. 2.

The XXXIII. Chapter.

In this Chapter you saie, that some of vs haue gone about to iustifie, that our vocation is of God, by the holines of life found amongst vs, because Christ hath saied, The tree is known by his fruit: and the good tree bringeth forth good fruite, Mat. 7. 17. Howsoever thus you would periwade your reader, that wee are diuine to vse these kinde of arguments, taken from the shew of patience in our Martyrs, and the goodnes of the liues of the professors of our religion, the trueth is, though sometime the goodnes of their cause considered, we take comfort in their patience, and the reformation that our religion hath wrought in many remembred, in some sort we reioice therof also, yet neuer did we build the credit of our vocation or religion vpon either of these. For we know, there may be & hath bene great shew of patience in such as haue died for heresies: and that religion is not to be iudged either by the badnes or shew of goodnes in the liues of them that professe it. For both amongst the professors of sound Religion, we know there hath alwaies bene, are, and will be some lewd liuers: and also amongst those of a false Religion, thow the force of hypocrisie and superstition, there hath bene found, and may be still, a marueilous great outward shew of holines and piety. And therefore doe we alwaies teach our hearers, & readers, to learne to discerne the true Religion from the false, by searching the Scriptures, and not by vewe of these thinges which therein may deceiue them. Therefore you might very well haue eased both your reader, & your selfe of all the paines you haue taken about this matter in these foure next Chapters. Howbeit, seeing you could afoide so much needeles paines, to disgrace what you could, the profession of the trueth, I will bee contented to take so much paines, as to weigh what you haue saied, and giue you such answers, as you deserue, for the maintenance of the credit thereof. In this Chapter first you would proue, by conference of this foresaied rule of Christ, with this saying Luke 6. Out of the abundance of the heart

heart the mouth speaketh, that it is no more generall the that. For after out of Math. 15. and other places you haue shewed, that notwithstanding that saying of Christ, man oftentimes speaketh otherwise, then it is in his heart: you conclude, euen so is it many times, naturally the fruite is good, when the tree is naught, as in the good liues of many heathen philosophers: and contrarily, the trees may bee good, as grafte vpon the true Catholique Religion, and yet the fruites degenerate from the stocke. Be it graunted, that Christs meaning was no more generally to be taken in the one, then in the other, and that it followeth thereupon, that euen as sometime a man through hypocrisie may speake well and thinke ill, so a good tree may sometimes by some occasion haue some fruite not answering the goodnesse thereof, intermingled with the good, yet you shall neuer be able to proue, but that Christs speech here is so generallie true, as that alwaies a good tree bringeth forth good fruite, and a bad tree bad fruite: as alwaies it is true, that out of the abundance of the heart the mouth speaketh at one time or other, though at sometimes also and in some thinges the mouth be hidled. For Christ doeth not deny, but that euen of a good tree there may bee founde here and there a rotten apple, a worme-eaten one, or otherwise not answerable to the naturall fruite of that tree. For hee knewe, what imperfections there were, and would bee alwaies founde in the best men: neither doeth hee that saied, Out of the abundance of the heart the mouth speaketh, saie it would alwaies be so. For he knewe, how through hypocrisie oftentimes the abundance of filthie matter lying in the heart would bee dissembled. It is sufficient for the verifing of these two Proverbes generallie in that sence, that Christ meant them, that the good tree naturally bringeth forth good fruit, and the bad, bad fruit: and that the abundance of the heart will make the mouth at sometimes betray that, which lieth in the heart, let otherwise hypocrisie doe what it can. And therefore you conclude more, then your premises will beare. For though it bee graunted you, that the one proverbe hath some limitations as well as the other, yet it must bee onelie in maner, as I haue saied. Whereupon will neuer more followe, that an ill tree may haue sometimes naturallie good fruite growing vpon it, and a good tree, bad fruite: then it will euer be found false, that at one time or other out of the abundance of the heart, euery mouth will

will speake. And the examples, you haue set downe are both unfitte. For neither were the workes of the heathen philosophers (what shewe soeuer they had outwardly of goodnes) good workes indeede, nor euer will it be graunted you of any that can distinguish betwixt good and euill, that a Catholique in your sence (no doubtles with you is one of the Popish Religion, that now is) is a good tree? The reason of the one is, because howsoeuer the workes of those philosophers had in them the matter of good workes, in the conformity they had to the outward actions commanded by the law, yet they lacked the forme of good workes, in that they neither proceeded from a right fountaine, were done to a right ende, nor in right maner: and you know, that forma dat esse rei: the forme is that, that causeth the thing to bee this or that: and that it is written, whatsoeuer is not of faith is sinne, Romans. 14, and it is impossible to please God without faith: Heb. 11. which faith they were without. The reason of the other is, that your religion being naught & Antichristian it selfe, cannot make any man or woman a good tree, but had like it selfe: for qualis causa, talis effectus: such as the cause is, the effect will be. Therefore for any thing you haue saied as yet, euery good tree will so bring forth good fruit, and euery bad tree, bad fruit, as that by their fruit they may bee discerned. And indeed (cauill you to the contrary as much as you list) this is most certaine: all the difficultie is in knowing the good and bad fruit that Christ meant of, and how alwaies to discern the one from the other. In my iudgement (and I thinke likewise in the iudgement of euery one, that well weigheth Christs words and the circumstances thereof) by the good fruit wee are to vnderstand pure religion ioined with an holie life: by the bad fruit, a bad religion, and like life: the good tree, that beareth the former, are onely the children of God, whom he hath regenerated, and iustified indeede in Christ Iesus: the bad tree that beareth the later, are those, that remaine in their sinnes, and vnder the burde thereof, not yet hauing had their eyes truly opened, to see the trueth, nor their hearts effectually touched, and taught to beleue aright in Christ. And these trees are to be discerned by sound triall and examination, which of their fruites are iustified by the writen and vndoubted word of God, and which not.

The

The XXXIII. Chapter.

IF that the sence of this prouerbe be harde for you to digest, I am content to staie untill your stomacke be somewhat better, assuring my selfe that you can interpret it no waie vnto your aduantage. There is nothing more certaine, then the good tree to beare good fruite, if one doeth not make him change his owne nature, but if one doe grafte vpon it some crabstocke or some other kinde of wilde fruite, the tree can beare no other but crabs or wiledings: euen so we Christian persons, who are the trees of God, planted by the pleasant fountaine of his grace, and purged with the holy water of Baptisme, to beare fruite at our season, so that we take euer to prosper withall, the dewe of his grace that planted vs, I meane, the faith of our sauour Iesus Christ, so long we beare good fruite, as it is saied before, alleadging the 3. of S. Iohn, ill vnderstood by Iouinian, he that is borne of God doeth not sinne, for the generation of God doeth preserue him, and the enemy of our health shall not touch him.^b And in the saied Chapter, he saith againe, all men, or euery man that is borne of God doeth not sinne, for the seede of God is in him, and he cannot sinne, because he is borne of God. By this it is, not meant, that Baptisme (the which he doeth call the beeing borne of God) doeth take awaie from man the power or libertie to doe euill, for if he will degenerate from the grace that he hath receaued by the sacrament of regeneration, and that in steede of growing graft vpon the stocke of the loue of God, which is the true life, that he will fructifie towards his death and destruction, in this case hee is no more the sonne of God, for as Christ saith,* If yee be the children of Abraham, doe the workes of Abraham. But as hee doeth continue and hath this good will, which was taught by the Angell vnto the sheepearde, and that hee doeth continue, hauing the grace that was inspired in him by the holie ghost at his baptisme, so long he doeth not sinne vnto eternall death,^c for the generatiō of God, that is to saie, the grace receined by this holy sacrament, doeth so defend him, that the Deuill cannot persecute him to death, being not able to preuaile against him, and as long as this good seede, which is the word of God, doeth dwell in him, he cannot sinne, and if he did sinne, the seede would no longer remain in him. The holie ghost (saith^d the wiseman) shall refuse the hypocrite and dissembler, and shall depart from the vaine and crafty cogitations, and therefore the grace of God and sinne can not dwell together, nor we ought not thinke S. Iohns wordes strange, in that he saith, that he that is borne of God doeth not sinne, for it is as much to say,

^a The 5. you would say, as before.

^b If yo had lookt into the booke, you should not haue found both these testimonies in one chapter, for the first is in the fift, & this in the third.

^c He speaketh of reall & not simply of sacramental regeneration.
* Iohn. 8.

^d Yea the Apostle to the great comfort of them that are once truly regenerated, teacheth in these places, that such by the power of that grace shall be so preserued, that they shall neuer sin, as the vnregenerate do, with their whole man vnto death.
* Sep. 1.

as that one can not serue two masters, and that he that serueth God can not serue the Deuill. For S. Paul saith, * You cannot assist at the table of God and of the Deuill altogether, for what communication is there betwene iustice and iniquity, or betwene Iesus Christ and Belial. And hee that doeth loue this world declareth himselfe an enemy vnto God. And a litle before he had said, he that doeth commit sinne, is the sonne of the Deuill, the which doeth not affirme, that a sinner cannot be the sonne of God, if he repent and doe penance: but in the meane while, he that is in actuell sinne, or hath a minde to doe euill, is as then not the sonne of God, but the sonne of the Deuill. The good tree doeth not beare ill fruite: for although the fruite doe rot or perish vpon the tree, that corruption doeth not proceede of the tree, but of the wormes, birdes, or of some other kinde of vermine: and therefore, when they say, that by the fruite we shall knowe the tree, and by the workes the faith, this ought to be vnderstood, when the fruite doeth ripe in season, and that it hath the naturall humour and property of the tree. And in a man, that he haue the influence of the true faith & not otherwise: for euen as the rotten fruit hanging vpon the tree, doeth digresse nothing from the good stocke: euen so the ill workes of vs that are Christians, ought not to staine our holy and Catholique religion. ^b For the corruption of our ill fruites cometh of our selues, and not of our religion, the which doeth defende vs from doing that we doe, I meane, to sweare, to blasphemie, to commit adulterie, to doe anie man wrong, or to offend God anie waie. He that doeth desire then by the fruit, to know whether the tree of our Religion bee good, hee ought not to bende his eyes to looke vpon the rotten fruit, as if that were sufficient to disproue the goodness of the tree: but let him looke vpon the good fruites, ^c such are all the Doctours, as well of the Greeke as Latin church, so manie good Emperours and vertuous Kinges, Princes, Dukes and Earles, which haue reigned in France, Spaine, Germany and England, and ouer all the worlde, and haue died in the faith, leauing their workes to beare witnes of their good fruites. ^d The which haue builded so manie faire hospitals, to helpe & releue the poore, so many goodly Colledges to entertaine fatherles children at their bookes, so manie foundations and workes for the common wealth, and that haue builded so manie sumptuous Abbeies and houses of Religion, the which you with your godlie zeale haue not onely robbed and spoiled, but that that is more odious, you haue pulled them cleane downe, to deface the memorie of our ancestors, & to ac-

vnder the pretence therewith to found colledges, and so hauing given the king an example posed to follow it, they easily consented, indeed the abominations therein committed was their ouerthrow,

Z

quite

* 1. Cor. 10.
^a If this assertion be true, euen as often as the regenerate either actually sinneth, or hath but a minde to sinne, he is not the childe of God. I would gladly know the how often the authour hath continued a more in the child of God together, or any man else?
^b Thus we also answer the objection that you make against our religion, from the lewd liues that you see in some, which seeme to be of our profession. It is a good defence for you, you thinke, why should you not graunt it then so to be so?
^c You shall finde, that you finde out that your selfe in your reckoning, when you compare indeed their religion expresse in their writings with yours.
^d Many Kings, Queenes, Nobles and others of our religion haue done these things also.
^e The first pulling of them downe here in England came euen from your Cardinals and great bishops, when he was dis-

As deepe and grounded papists were lickorish of Abbey lands as any other, and as greedily and securely they enjoy them still amongst vs. Cardinall Woolsey and the Bishop of Rochester your great Martyr, first began that course here.

quite all these which are notable monuments, you brag of the good deedes that your good Christians doe, which are much like vnto the gaines of those that vse to cog at dise: for although they win much it is neuer seene: or like the Iewes, which to colour their horrible crueltie in putting our saviour vniustly to death, they wet & bought with the monie that they gaue to Iudas, a field to bury the dead. And so you hauing robbed & spoiled from the religious houses and Abbeies more then you are able to restore, you thinke to acquite it alwith giuing a little to the poore. No, no, these deuises are but vaine, if by the fruit the tree be knowne (as Christ saiesh) let them that haue anie iudgement, looke vpon the fruit of our trees, & then iudge, whither they be good or no.

The XXXIIII. Chapter.

Partly in the former Chapter, but more plainly in this you shew, that you vnderstand by the trees, that Christ spake of, good Religion, and bad. But if you view the place, you will (at least I am sure, you should) rather thereby vnderstand, y persons of men effectually called (as I haue saied) or not called at all, or (at least) yet vneffectually called: & that sound religion is one of the principall fruits, that he meant should grow vpon the former, to discerne him from the later. For his scope was not there to teach vs, how to discerne religions, but how to discerne the children of God from the children of Iathan. And thus it will proue, that the sence of this prouerbe will not proue hard at all to vs to digest, but to you: who what shew soeuer you can make to the philosophers of outward good works (where of you brag lustily in the later ende of this Chapter) yet you shall neuer be able to proue your selues good trees, because your Religion by the sound and perfect touchstone of the scriptures, wilbe proued false, and Idolatrous. This your selfe giue to be the very reason, why the philosophers were bad trees, notwithstanding that in respect of outward shew of holines, we may truly confesse with you, that euen their diues at the day of iudgement shall & will confound a number of Christians in name, which led Hainims lines. And therefore vntill it be set out of question, that your Religion is not false, nor Idolatrous (which is impossible, as long as the Scriptures keepe their place) if you bragge of ten times moe outward workes, then either you doe, or can, yet your owne mouth will become

benne you, as yet to haue saied nothing to proue your selues good trees. And on the contrary euen by this your owne saying, if we can proue our religion to be the sound Christian faith, taught indeede by Christ and his Apostles, and therefore that neuer since, hell gates could preuaile against it (which we doubt not of, whensoever you will enter into this controuersie with vs) then (for all your saying here to the contrary) Christs sentence shall giue vs very good advantage.

Thus hauing shewed your cunning in restraining, and collecting of this prouerbe of Christ, as I haue now as one, that after some wresting, found it stronger for you, then you would haue thought, you graunt it to be most true, y^e naturallie a good tree bringeth forth good fruit, & not bad at all, and a crab-tree nothing but crabs. And this you labour to proue, first, by certaine testimonies of S. Iohn, affirming, that he that is borne of God, sinneth not, & then by other places, as Iohn. 8. Sap. 1. 1. Cor. 10. you confirme that doctrine of S. Iohn: & lastly by a similitude, shewing, that as the rottennes, wormeatennes, or any such fault in the fruite of a good tree, letteth not, but that still naturallly y^e tree may be saied to beare good fruit, because these things fall out by some accident, vnnaturall to the tree: euen so the good tree alwaies, as it is a good tree, bringeth forth naturallly good fruit. Here in effect you let go, and giue ouer the former restraining of Christs words, and recant that you saied before, y^e an ill tree, as the philosophers, may bring forth good fruit: & a good tree, as a Catholique in Religion (by whom you meane a Papist) may bring forth ill fruits: and (will you, nill you) you are enforced to confesse, that Christs wordes are generally true, & simply therefore alwaies verified of both good trees, and bad trees, as they are naturallly considered. But yet you adde, the tree is knowne by his fruit, and faith by workes, so as then the fruit bee ripe in due season, & not otherwise. Wherein I take your meaning to be, that not euery shew of fruites, nor vnripe workes, but workes indeede good both in matter, and maner of doing, are the fruits, whereby a good tree, & iustifying faith is discerned. You yet proceede and say, that, as a rotten and wormeaten apple hanging vpon a good tree (seeing that came not thorow the nature of the tree, but by meanes of wormes, birdes, or some other such accident) ministreth not a sufficient argument, to proue that tree to be an ill tree: so the ill workes of Christians ought not to staine their holy Catholique religion. For y^e corrup-

tion of their fruits, cometh not from the nature of their religion, which forbiddeth such fruits or workes, but from themselves. In all this (vnderstanding not as you doe, but as you should, the holie Catholique Religion indeede, which yours will neuer proue) we ioyne with you, and allow, what you haue saied. And as you supposing your religion to be the holy Catholique religion, haue thus answered the obiection, drawn from the good workes of professors of our religion, and from the bad workes of yours: so euen in the same words and maner, supposing our religion, & not yours, to be that true & holy religion, your obiection against vs, grounded vpon the good workes of some of yours, & lewde liues of some that yet professe ours, is also answered. For we tel you (as you seeme here to tel vs) that your workes are not ripe workes, such as good workes should be, both in matter and maner, and therefore no argument moze of the goodnes of your religion, then the Philosophers workes were of the goodnes of theirs: & that the ill workes found in some of our professors, ought not to steine our religion, forasmuch as none of them are iustified, but condemned by the same. But in the uttering of these things you haue uttered diuers things, whereof it is needful to admonish both you, and your Reader. First, in examining S. Iohns words, you seeme simply to vnderstand, that by being borne of God, hee meant nothing else but being baptized, as though they were both one, or (at least) so inseparably cōiined, & whosoener were outwardly baptized, were certainly forthwith thereby inwardly regenerated and new borne, wherein, you and al that ioyne with you therein, shew both great errour and ignorance, in the doctrine of that sacrament. For though by that sacrament, al that haue receiued it, are sacramentally new borne, and receiued into Christs Church, and therein haue had the washing away of their sinnes, in the blood of Christ, represented vnto them, offered vnto them, and sealed and ratified, on Gods behalfe to belong vnto them, if they inwardly also will imbrace it: yet, to confound the sacrament of regeneration and the washing away of our sinnes, with regeneration and remission of sinnes it selfe, or to tye the later, so vnto the former, as that of necessity, whosoener is partaker of the former, is also partaker of the later, is against all good diuinity, Scripture, and experience. For diuinity admitteth not, a confounding of the outward signe with the inward grace in a sacrament; & the scripture, & experience withall teacheth vs, & Simō Magus was baptized

baptised; and yet no sounde diuine euer helde, that forthwith there-
 by he was inwardly regenerated, for by his fruites, the contrary by
 and by evidently appeared, Act 8. Againe, if outwardly to be bapti-
 sed, were by & by to be regenerated, then al that haue beene baptised
 haue beene inwardly regenerated, & all that are baptised once must
 needs be so: which thing if it were so, why, & how cometh it to passe,
 that many neuer shew any fruites of regeneration, and die giuing
 plaine euidence, that they were neuer bozne anew, notwithstanding
 they were baptised; and that there is no moze hast made, to baptise
 Turkes, Iewes, and whomsoever we can come by: But it seemeth
 that as you holde this error of baptism, that to defend it withall,
 you are of opinion, that a man once may be truly regenerated, and
 so the childe of God, iustified and sanctified in the blood of Christ,
 through grace, and yet afterwarde in conclusion finally may so fall
 awaie, that he become the childe of the Deuill, and this is the second
 thing that I thought good to admonish you, and your reader of. For
 this is also a most dangerous error, shaking al the certaine grounds
 of our faith, and therefore to our comforte it is plainly taught vs
 contrarie to this in the Scripture, that the gifts and graces of God
 (whereby are meant the giftes of regeneration) are without re-
 pentance, Rom. 11. 29. and therefore whom Christ loueth once as
 his owne (as doubtlesse he doeth all them that are new bozne once
 indeede) Iohn tels vs he loues to the ende, Iohn. 13. 1. And Paul v-
 pon this ground (that he knew with whom God once went so farre,
 as towarde them, to shew his power, and mercy in regenerating of
 them, that he would neuer finallie forsake them, but perfect in the,
 that good worke of his) assures the Philippians, that he that had be-
 gunne that good worke in them, would perfoyme it vntill the day of
 Iesus Christ, cap. 1. 6. And yet I doe not deny, but such maie haue
 their falles, and that in such sort, that to their owne sence & feeling,
 and in the opinions of others, they haue quite fallen from grace, and
 all the good gifts of regeneration; but yet if before they were not sa-
 cramentally onely, but really in trueth new bozne, and clenched from
 their sinnes in Christ; the spirit and graces of God in them were but
 in this case, as the sunne hid from our eyes by thicke cloudes, and
 as fire raked vp in the ashes, which God will cause to shine againe,
 and to growe to a fire in them, when hee in his good time hath
 caused the cloudes to vanish, and hath remooued the ashes. This
 you can holde to bee true in Peter, notwithstanding his fall, because

Christ praied that his faith should not faile, Luk. 22. why should you not then vpon Christes praier, made generally for all his elect, that his heauenly father would keepe them, and that from euill, Ioh. 17. 15. conceiue the like of all those, who God hath once sealed indeede, with the peculiar seale of regeneration, proper onely to his elect: But it seemes you thinke you haue ground enough for this your opinion, in that you see many that haue seemed to stand, finally to fall; and that you finde the promises run vpon this condition, if we perseuere vnto the end; whereunto I answer, that in the former, you may be deceiued two waies; either in taking them to haue stood indeede, which yet neuer came vnto it, or in condēning them as finally to haue fallen, when as it may be otherwise: and as for the second, I say, that as it is certaine, that the promises runne vpon that condition, so the Lord will giue all those grace, to performe that condition, that be once thus sealed to be his. For nothing shal separate the from the loue of God in Christ Iesus, Rom. 8. & such are kept by the power of god through faith vnto saluatiō, 1. Pe. 1. 5. You must therefore thirdly be admonished, that indeede you doe misundersā Iohn, & the other testimonies to fortifie Iohns doctrin, as dāgerously as euer did Iouiniā, Nouatus, or any other; if you take them so to be vnderstoode, as it seemeth you doe, that by these places wee are taught, that none in any actuall sinne, and hauing a minde to doe euill, is in that meane while, the childe of God, but of the Deuill. If this were true doctrine, seeing it is writen, that no man liueth & sinneth not, 1. King. 8. no man can say his hart is cleane, Pro. 20. but euen when we are at the best, we must needs confesse, that those good things that we would do, we do not, & those euil thigs that we would leaue vndone, we doe, Ro. 7. & that if we say we haue no sin, we deceiue our selues, & there is no truth in vs, 1. Ioh. 1. & therefore it is certaine that ther was neuer child of God yet, but oftentimes he hath had a mind to doe euill, and bene sometime in actuall sinne: I say, these thinges being most true, because both Scripture and experience teach them so to be, if this doctrine of yours be true also, then so often as there is a purpose, and performance of any actuall sinne, and as long as that is found in man, so often, and so long he is the childe of the Deuill and not of God. If this be thus, if you knewe how farre actuall sinne streatcheth, and weighed without dissembling, how prone the best men are to fall, I am fully persuaded there is none of you all, that a whole day together, can haue

assurance, that you are any other, but the childe of the Deuill. For if the Lorde should straitely marke what is done amisse, and enter into iudgement with his seruants, no man could for one daies space in tructh cleare himselfe, of all actuall sinne, committed either in word, deede or thought, by omitting good things commaunded, or doing ill things forbidden. If in stead of saying, in the meane while, you had only saied, therein, and in that respect he is not the childe of God; your speech might haue beene bozne withall. For indeed in the new bozne, though there be a new man, yet as long as they liue, they shall finde some reliques of the olde man, remaining, and so a law in their members, rebelling against the law of the spirit, Rom. 7. Gal. 5. by meanes wherof, it cometh to passe, y though sinne raigne not in their mortall bodie, and they neuer commit sinne vnto death, and transgresse with the whole man, as the carnall men doe; yet in respect of this old man, that is left, sinne dwelleth in them, as a tyrant, and getteth them now and then, to doe him some seruice, though not to the consent and liking of the new, but it struiuing against the same, as it also evidently appeareth in the two foresaied Chapters Rom. 7. & Gal. 5. wherein, & in which respect, they may be saied not to be y children of God, but in the meane while, in that by the inner man, these things that are done, though the tyranny of the old man, are not consented vnto, but disliked & struiuen against by them; therefore to Paul they comfort theselues, & say, now if I doe that which I wold not, it is no more I that do it, but the sin that dwelleth in me Ro. 7. & to Iohn (after y though y beholding of this their infirmity, they haue cōfessed, y if they should say they had no sin, they deceiued theselues, & there were no truth in the) they raise vp theselues againe saying, if we acknowledge our sins, he is faithful & iust to forgiue vs our sin, & to cleanse vs from all vnrightheousnes, 1. Ioh. 1. and so remaine still, euen whiles they finde these battailes, foiles, & risings againe in themselves, the children of God. For S. Iohn is not to be vnderstood, to deny simply that the new bozne sin; but to deny that they sinne vnto death, or with their full and whole power and wil, as they doe w are vnregenerated. Otherw ise, he were contrarie vnto himselfe, in y he cōfesseth, speaking of himselfe, & such as he was, the (as you haue heard) that if they saied they had no sin, they deceiued theselues, & there was no truth in the. Neither is there any thing in any of the rest of the places, by you alleaged, that cōtrarieth this my interpretation of Iohn, or cōfirmeth yours. For me, in the time whē

sinne is but thus dwelling in them, & so through their infirmity, now
 & then (though against the wil of the spirit) bursting from them: yet
 euen the reaine the spirit of God in the, which sheweth it selfe both
 in procuring that it was not committed, but as it were with a piece
 of the wil, & in after so taking vp the trespasser for so doing, inwardly
 in his conscience, that he groweth to indignatio wth himselfe, for peel-
 ding so far, & so to a moze carefulnes to take heed of sin after wards, &
 to a firmer purpose & power, to exerceise himselfe in good worke, e-
 uery day dying moze & moze vnto sin, & liuing moze & moze vnto righ-
 teousnes: wherupon it cometh to passe, that such are not, no not e-
 uen in this time of their infirmity, answerable to the description of
 the wise man, wherwith he setteth them forth, that are not capable of
 the good spirit of God, Sap. 1. & such doe yet bring forth the works of
 Abrahā, in their inner man at al time, & outwardly also vpon the re-
 couery, from the soile of the flesh, from time to time. But sin & grace
 cannot dwel together you say: & herein, you strengthen your selfe wth
 Ioh. 8, Sap. 1, Marth. 6. 1. Cor. 10. it is true, sin with his head vncru-
 shed, in his ful power & strength, cānot dwel in y^e same mā, in whō is y^e
 spirit of regeneratiō, it one & the selfesame ti me; but (as I haue said)
 it may & doeth: or else, it neuer continueth a day to an end in any one
 mā, except the mā Christ. For al else daily offēd & sin, but yet the sin
 weakened, & not in his full strength, dwelleth in the man, in respect
 of the flesh, y^e is, in respect of so much of him, as is not fully brought
 in subiection to the spirit, & the spirit dwelleth in him euery day pre-
 uailing moze and moze, in respect of the other part which is renewed
 accordyng to the wil of the spirit, and therefore called the new man.
 This point of diuinity though most true and certaine, by these your
 speeches, it seemeth, you are not acquainted wthall: but yet it seemeth
 strange, that you wth brag so much of the spirit, to direct your Popes,
 your coucels, & Church, should (cōsidering the manifold & great sins
 & errors they haue fallen into) set downe this doctrine, that sin, & the
 spirit of God cannot dwel together. As for your place, Wildo. 1. it is
 rightly to be vnderstood of such, as are hypocrates, and dissemblers,
 and dwell in feolish and wilfull ignorance, for from such the spirit
 of discipline flyeth, but such are not the childezen of God, that I haue
 described to haue in them, both the new man, and the old, spirit & flesh,
 & therefore such may, as I haue saied, be capable of Gods spirit, and
 such may be the true seruants of God, and doe the workes of Abra-
 ham, & wth bee partakers of the table of the Lorde, as long as sinne
 reigneth

raigneath not in their mortall bodie, howsoever sometimes it shew
 it selfe to dwell in them. And this you must be driuen to confesse, or
 else you preach the right doctrine of desperation, to your selfe and all
 that heare you. But to passe frō these pointes, which I thought good
 thus to admonish the reader and your selfe of, let vs returne to your
 conclusion of this Chapter, wherein, after you haue shewed vs, that
 to finde your Religion to be a good tree, we must not looke vpo your
 rotten fruit, because your Religion condemneth such fruit, but v-
 pon your doctours and great personages that haue died throughout
 the world, in your faith, and left notable monuments of hospitalls,
 colledges, and such like works behinde the; you charge vs not onely
 that our Religion cannot shew the like, but that rather we haue
 spoiled and defaced your monumētts, as your Abbies and such like,
 and thinke to make amēds with giuing some little now to y poore.
 Whereunto brievely my answer is, this; all this cannot proue your
 Religion good, nor ours bad, vnles you can proue yours true by the
 scriptures, and ours false. For as bad fruits as these you charge vs
 withall may be founde, in them, whose Religion is good, & as good
 as these you bragge of, to the outward shew, may be found, where the
 Religion is false, and idolatrous euen by your owne doctrine, in the
 former Chapter, which answers were sufficient. Howbeit, for the
 more full, and particular satisfiying of the commō reader, I say fur-
 ther, first in that you forbid vs to iudge of your Religion, by y view
 of the rotten fruit, that we haue found in some that haue professed it,
 because your Religion condemns such fruit, you must not thinke
 much if we prescribe the same rule to you, in respect of ours: for as
 euident it is that our Religion condemneth sinne, yea euen to the least
 sinne, as euer did yours, and more too, in that we condemne the first
 motions arising in mans minde to sinne, though not consented vnto,
 to be sinne, which you deny; and in that we teach the least breach of
 the law, deserueth in it selfe damnation, and you doe teach there are
 a number veniall sinnes, euen for the littlenes thereof, and therefore
 to be put away euen with trifling toies, and deuises of your owne.
 Secondly, I say that by that, your Religion be conferred with the
 Religio, that most of these great personages, and doctors you talke
 of died in, and both of them be tried by the scriptures, and then com-
 pared with ours, it wil be founde, that not halfe of them died in your
 faith as you imagine, yea, that the ancientest and best of them died
 in ours, and therefore both they, and their monuments are ours, and
 giue

gine greater credit vnto our religion, then all the rest doe vnto
 yours. And euen of late daies, diuerse famous persons of our
 religion, haue founded Schooles, Hospitals and Colledges, as
 well as yours. What Duke Casimer is, you know, and what
 hee hath done at Newstade and elsewhere in Germanie this way,
 it cannot bee vnknown. Euen now also with vs in England,
 a zealous professour of our Religion, and an ancient noble Coun-
 seller, Sir Walter Mildmay, hath founded a noble new Col-
 ledge in Cambridge, called Emanuel Colledge. And since the
 beginning of her Maiesties raigne that now is, our gracious so-
 ueraigne Ladie Queene Elizabeth, notable things by her selfe and
 others, there hath beene done, to the erecting of Hospitals and
 common Schooles, and also to the maintenance, and furtherance
 of learning, in both the Uniuersities; insomuch, that I dare bee
 bolde to say, it is as much to the good of this Church, and com-
 mon wealth, as if an other such Uniuersity as one of these, had
 beene now founded, built, and endued as richly, as either of these
 now is. And though our Cleargymen now, be not able to builde
 so many Colledges as yours were, yet those things that they doe
 that way, though they match not yours in quantity, they yet may
 overmatch yours quickly in quality. For you know in the Gos-
 pell, the widowes two mites, which she threwe into the treasury,
 for the pooze, of the little that shee had wel gotten, was in Christs
 account, a greater alines then theirs, which threwe in farre greater
 summes of their superfluities. Marke 12. And well known it
 is, that the richest and greatest of ours, are for their places, but beg-
 gers to them, that haue beene of like, or the same place amongst
 you, whereof, the reason is, not onely that they lacke a number of
 deuises that yours had, to encrease their gaine, but also, that they
 haue not your Romish consciences, which with your Popes dis-
 pensacion, could make them wide enough to swallow vp the com-
 modities, not onely of as many benefices, but also Bishopricks and
 other offices, ciuill or ecclesiasticall, as they could possibly get.
 Whereof it came, that of their very superfluities, vnlesse they had
 beene prouder then Lucifer, and more wastfull in belly cheare, then
 euer was the rich glutton, some thing might well be spared, and of a
 number of them, so much, as might haue procured the building of
 many more then they left behinde them. Hospitals and Colledges,
 though you would so insinuate, we haue pulled downe none, but haue
 encreased

increased the number of them. And as for your Abbies, & other Cloisters of religious houses, you had for the enriching and building of them (under pretence of your requiting of them with your Masses, Dirges, and trentals) deuoured so many widowes houses, robbed so many heires, and fatherlesse children, spoiled so many Parishes of the ordinary maintenance for their ministers; and since, the liuers in them, were growen to such height of sinnes not to be named, as that in the iust iudgement of God, there could no lesse punishment come upon them, then the vtter defacing and ouerthrowing of them, lest if they had beene left easie to haue beene set in their former state againe, they should too easilie and too quicklie haue beene shoppes and sties for the like filthinesse and abominations againe. And yet here with vs in Englad, Cardinall Woolsey by the Popes authority, pulled downe the first, and to the suppression of the rest, many of your bishops and Cleargy vnder king Henry consented: and in diuers other places they haue beene also, by lawfull and sufficient authority, orderly for these causes, defaced: and doubtles though not turned to so good vles, as they might perhaps haue beene, if the wrath of God against them, for the foresaid causes, would haue suffered it; yet I am fully perswaded, to a better vse by farre, yea infinite degrees, then they were before. And therefore these things considered, this rather may be counted a good worke in vs, thus to haue defaced them, and conuerted their vse, then a fault whereof wee need repent vs: And consequently vaine is your charging of vs, with seeking to make amends with giuing a trifle to the pooze. This is a fault that rather toucheth your kingdome, then vs: for wee account all almes and other outward good workes whatsoever, to be vnprofitable to the doer, vnllesse they be done with goods gotten with a good conscience; which wilouerthrow most of the glozy of the gay workes that you most brag of: & you are they that care not, so your Church be enriched, if it be to the farming of concubines, & dispensation for any sin, & to the rentes yearly for open stewes, & y^e to y^e which they get by whozing during their liues, so you haue it when they die. For ther was nothing more com^o, the for your priests to farme cōcubines, though they might not be suffered to haue lawfull wiues, & experience hath taught, y^e there was no sin, but ther might be marchandise made of it, in your roush court & faire: & y^e your Popes a long time, haue takē rent for the stewes in Rome, & that yearly a good round summe, & y^e they haue bene glad

^a Your Romish Church that now is, is as tarte gene from the ancient pure Roman Church, as euer any heretiques went fro it, and of you especially your saying is true.
^b This is untrue, as euerly one that wil view the. & and monumets of the Church, written by master Fox, may see.
^c Your religion and Stephens agree to wel, that if hee were alieue again, you would be as ready as euer were the Jewes, to stone him, what so euer you say of him now, he being deade.
^d Your authour you know was a great papist, and afterwarde a Pope, & therefore worthily he is to be suspected as a partiall reporter, and yet cap. 35. before, he is enforced to cōfesse that the Senate had secretly murdered so many of those that called the Pope Antichrist, that the blood of the running out of the gate bewraied it, whereupon this and some other extremities followed.

to take the goods of those harlots, when they died, for their Churches use, it is most notoriouſlie known. And what hath bene more usuall both in practise and doctrine with you, then to teach much satisfaction for sinne, and redemption of former faultes, to bee performed by almes giuing, especially, so it were to your Priestes and Clergy men, neuer caring so you might come by it, of their goods alieue or dead, whether euer it was well gotten, or no? For in trueth, this hath bene the policy, that hath brought your Clergy, to so infinite wealth, as they were of, and made all other but beggers in comparison of themselves. Therefore now let them that haue any iudgement, as you wish, looke vpon the fruites of your trees, whether they bee so good or no, as you here make bragges of.

The XXXV. Chapter.

NOW seeing that you haue visited our garden, if a man maie bee so bold, I pray lend vs the keies, that we may in like maner visite yours, & that we may see the fruits of your religion: Read al the histories writtē fro the passion of Christ to our daies, & you shal find, that al those sects that haue left our Roman Church, haue done more mischief in one yeare, being seperated from the saied Church, then they did in an hundred years before. But because our meaning is not to recite all the acts of your predecessors, enemies to the Catholique Church, it shall suffice to make a short discourse of those that haue bene of late daies, I meane the Bohemians or Hulsites, whose followers you doe affirme your selues to be: for in your godly booke of Martyrs, you haue placed Iohn Hus as the first Martyr of your ancient Church (who was burnt for an heretique about an 120. years agoe) eue as we accept S. Stephē to be the first Martyr of our Church. Now, to know, whither ye be of the opiniō of the Hulsites or no, that I leaue for some other time, and for this present, I am content to condescende to that that you haue written, I meane, that Iohn Hus did preach your Gospel, and made a number of such faithfull persons as you are, and that hee suffered death to sustaine your Religion. Then let vs see, what good fruit this did produce vnto vs: those that haue written the stories of Boheme, and among others ^a Aeneas Siluius, doe testifie, that in the yeare of our Lorde God. 1418. there was a certame monke that became an Hulsite in the city of Prague, which is the Metropolitane of that kingdome, the which accompanied with a number of companions as zelous as himselfe, they

they did execute so horrible a cruelty, that eleven of the principall magistrates were drinen to flye from the Cittie, to saue their liues, and seven more (for in all they were 18.) being taken by them, they did cast them out at the windowes of their owne houses, and did kill them with their speares as they fell. This was done, Sigismondus being then Emperour, in the time of Martin the first Pope of Rome of that name, & Vnellaus being then king of Boheme. The next yeare after the death of this saied Vnellaus: they did spoile^a all the monasteries, Abbeies and Churches of the saied kingdome. And among others, one Iohn Zischa, who was their captain in the Cittie of Prage, he made them all passe through the edge of the sworde, without sparing man, woman or childe. And the like was done in another towne of the saied kingdome called Messim, the yeare 1422. It were too tedious to write all their cruelties, they did not care, whether those of their company were of their sect or no,^b for some were Idumeans, some Palestines, some Moabites, and some other Amelecites: euen as of your bountifull goodnesse ye call all those that will not be of your sect, Papists, Infidels, Hypocrites & Idolaters: and therefore we may iustly saie, that you are their right heires apparent, although yee haue gone somewhat before them, and (as our sauour saied) accomplished the measures of your fathers by the heroicall acts that you haue done in this^c (al- most desolate) kingdome of France, there needeth no other witnes to proue it, but the testimonie of your owne eies and eares, which haue hearde and seene more almost then any man can write. Therefore I beseech you, not to reprocch any more the abuses of our ecclesiasticall ministers: for although it be so, that they haue neede of some reformation, yet I doe thinke it is necessary to choose some better staied persons then you are^d for you haue done more harme in five yeares, then ours haue done in 1500. S. Augustine in the first booke of the cittie of God,^e doeth magnifie in the Christians behalfe the diuine fauour of God: for he doeth write, that when the Gothes did destroie and spoile the citie of Rome, the Romans (although they were not Christians) did retire themselves for their sauegard into the churches and Temples of the martyrs. And the Gothes being but a barbarous nation, had that respect to God, that they neuer durst nor would enter into those holy places to doe them any displeasure.^f You which make so great profession of the Gospell, haue shewed your selues a great deale more cruell then those barbarous people: for they did pardon all those that went to the Temples, and you haue in manie places spoiled the churches, the memory of man, in Merindall and Ca briers, should yet bee so impudent to obiect this to vs as a fault which yet you haue not proued, to haue beene committed by vs, wherein you glory as a vertue.

^a This al, is too much and more then either your author, or the euidence of the matter, will beare by far.

^b This is your slander for any thing that I can see in your author, or any where else: but indeed no people so barbarous but you can finde in your hearts to vse them against good Christians: yea he hath bene a Pope of Rome that hath betrayed a Christian Emperour into the hands of the

Turkes, for so dealt Gregor v. 9. with the Emperour Fredericke, witnes Calpian.

^c You may wholly thanke your selues for the desolate estate of France.

^d If you may be iudge, this will easily be the sentence

^e Capite 1. you might haue added.

^f It is a wonder that you that haue so openly slain thousands in Churches, since your most barbarous and faithles massacres of late in France began, &c as it is notoriously known, not yet beyond

and

and murdered al those that yee found in them, so that one might well saie to you that, that Optatus Myleuitanus in his booke con. Parm. Donatist, she which was, that the Donatists ought to be content (& you likewise) to haue wounded the members of the Church, and to haue deuised the people of God, at the lest you should haue spared the alters and the temples, & not to make warre against the stones.

If you would
haue learned
this lesſon, it had
beene well with
us.

The XXXV. Chapter.

NOW in this, you craue the keies to enter by into our garden, to visite our trees, that so you maie see the fruites of our religion, hauing gOTTen in, in your owne pleasant conceit, after you had cast your eies about you, and looked a while vpon our trees: first, you bid vs read all the storiez since Christ, and tell vs that so doing, wee shal finde, that all those sects that haue left your Romish Religion, or Church, haue done moze mischief in one yeare, being seperated from you, then they did in an hundredeth before. Now doing as you will vs, we finde indeed, great hurt hath beene done, by the ancient heretiques, for the space of six hundred yeares, that haue seperated themselves from the Roman Church that then was, but withall we finde, that our Church is farre liker that Church, then your Roman Church that now is, and since, what hurt soeuer hath beene done, by one or other, that haue seperated themselves from you (though we challenge not communiõ with euery one that hath so done) your owne doings we finde in storiez, hath far exceeded theirs, in al kinde of impiety. Thus hauing in these general wordes, set a good face vpon it: as though you could say very much of the bad fruites, which you finde growing of our Religion, you beginne at the yeare 1418, with the sturs in Bohemia; laying to our charge, the murdering of seuen magistrates of Prage, by a certaine Monk, and his companions, & sundry other things done, by Iohn Zischa, and his army, in the time of those warres there; then you lay to our charge also once againe, al the troubles of late in France, preferring vs for cruelty, before the Goathes, that conquered Rome, and yet spared their Temples and those that fled thither, and this is al that you spied at this your view, saue that most vncruelie (as most clearly it appeares in Master Foxes booke of them) by the way you would seeme to haue espied, & we place Iohn Hus as the first martyr of our Church. I answered therefore to that which you now object, that both those sturs of an-
cient

rient time in Bohemia, & these of late in France, began first of your
 selues, and so it clearly appeareth, both by the stories, and other
 circumstances, of these boyles. For howsoever you, out of your *A-*
*ne*as Siluius (a writer far more partial, then Sleidan whom you
 charged before wth that fault) report that murder of seue^r Magistrates
 in Prage, by a Monk, to our discredit, and the rest of the sturs there,
 that after followed; certaine it is, that when all was laied against
 Iohn Hus, in the council of Constance, that might bee deuised any
 way to hurt him, & his cause, and amongst other things, he was char-
 ged with sedition, and stur that had beene before in Prage, he openly
 in the face of the whole council cleared himselfe thereof, and all his
 followers, and sheweth indeed, that they did arise first from a letter
 sent from the Colledge of Cardinals, to the king of Bohemia,
 requizing him, that togither with them, he would renounce & forsake
 his obediēce vnto Pope Gregory the 12, which he did, for the which
 cause, the Cleargy were against the king, & so begā the stur. And as
 for Zischas wars, it appears in the stories, that the nobles of Bohe-
 mia, & Morauia, hauing vnder their hands and seals, to the number
 of 54, entreated the council of Constance, as they had sundry times
 done before, for the safety of Iohn Hus, & Hierō of Prage, and yet vn-
 derstanding that that council to y^e perpetual infamy therof, proceeded
 contrary, to the Emperours safe conuict, giuen to Hus, to burn the
 both, and to make most wicked decrees there, against the kingdom of
 Bohemia; partly for the loue they bare vnto these two mē, and part-
 ly prouoked by the monstrous crueltie, shewed vpon them, by y^e cou-
 cil, to preuent the mischief intended further therby, against them-
 selues, and infinite numbers of that nation; they rose in armes, and
 banded themselues togither, rather to roote Papistry out of Bo-
 hemia, then to suffer the Gospell to bee rooted out from
 thence, which they saw was the intention of that council. Euen your
 owne authour confesseth, that the iniuries done by this councill, to
 these two men (to the great dishonour of the kingdome of Bohemia)
 caused Zischa to doe as he did cap. 36. de historiā Bohemicā. So
 that your owne selues, and your bloudy tiranny was the cause of al
 the sturs there. You father also more vpon your authour, to amplifie
 the matter withall, then he reporteth, namelie, that they spoiled al y^e
 Monasteries, Abbies, and churches of the kingdome, and that Iohn
 Zischa made al to passe through the edge of the sword, without spa-
 ring man, woman or childe; this all, is your addition, and it is
 con-

contrary to the trueth, both of the story, and euidence of the thing. And howsoever the trueth were, concerning the death of those senẽ magistrates that you speake of, certaine it is, that your saied author telleth of certaine men (he was ashamed belike to name how many) by the magistrates of Prage, before that, secretly and treacherously murdered, in their councel-house, not concealing, that they that were so priuily made away, were fauourers of the religion of Hus, and that they that so dispatched them were of yours, cap. 35. and 37: whereupon he saith, that that matter comming to light, there was great sturre in the Cittie: wherupon, for that and other intollerable iniuries before that offered them (not concealed by your owne authour, cap. 36.) it may be that some such outrage, in reuenge thereof, was committed by some of their frends and fauourers, as you note out of him. Which I rather beleue, was or might be so, because I reade in an other Historiographer, that in Zischas his time, the Consuls of Prage being grieued with the sturs that then were, called for Iohannes Premonstratenis, and nine of his adherents into their councel-house (as though they would haue conferred with them of the common wealch) and when so they had got them thither, that there they secretly slue them, which after being perceined by some bloud, noted to haue come from thence into the chanel, that authour denieth not, but that thereupon there grew such stur and tumult, that the people ouerthrew the Councel-house and diuerse other houses, and slue eleuen principall Citizens, whom they iudged the authours thereof. Whereby yet any man may see, if your side gaue the first example thereof, and that they therefore are as iustly to be blamed as the other. But what maruell is it to heare, that such outrages fell out in such turbulent times, especially when they that in respect of their place, should haue giuen example onely of iust and orderly dealing, behaued them selues so tyrannically and wickedly as they then there, of your faction, did: when euer hath it beene otherwise in such times, and vpon such occasions, but that somethings haue fallen out of both sides not iustificable. Indeepe I graunt it had beene farre better, that the Bohemians had takẽ some peaceabler course, and lamentable it was of both sides that there was such shedding of bloud, but yet when men are prouoked as they were, and can conceiue no hope of better, but rather of worse, such is the infirmity of man, that we see, it commonly fallies out so. As for your ciuill warres, and the mischiefs that thereupon haue fallen out

out in France, you must meet with a very meane man, and simple reader, if notwithstanding the fresh remembrance thereof, and the stories therof witten, you can make him beleue, that the fault thereof is wholly ours. Nay euery man seeth, and vnderstandeth that your side are they that beganne first those troubles, that haue burned, and with sword most monstrously consumed, whole congregations, men, women, and childzen, assembled to exercise themselves, in prayer, and hearing of the word, according as by your kings edicts, they were permitted; & that your side it was, that vnder pretence of an honourable marriage, betwixt the king of Nauar, and the kinges sister, drew into Paris all the protestants of name, and otherwise as many as you could, and when you had them there, most tyrannously and treacherously made a most bloudy massacre of them. And your friers or friends they were, that of late most villanously slew the French king. And the principals and accessaries to that most treasonable murder, are they that yet are vp in armes against his lawfull successor the king of Nauar. This and a number of such other dealings of yours, are so famouslie knowne abroad, that you come to late to buzze these things in the eares of men, that the ruins and desolation of that kingdome is to be imputed vnto vs, or that wee haue beene the men that are worse then the Goathes, and Donatists, in murdering those, that we found in your Temples. A poore simple man perhaps that reads these things in your booke, will thereupon gather that you of your side, are men that can neuer bee charged with any disorderly insurrections, and rebellions, and that your side altogether abhorreth cruelty and neuer practised any. For who would thinke that of all other, you would bee so ready, so especially, and vehemently to charge vs with these things, vnlesse you were the clearest men in the world in them? But vnderstand Christian reader, that this is but their policy to deceiue thee, for there were neuer men more iustlie and deeply to bee charged with these things, then these men are. For if wee looke but into the stories of our owne countrey, wee shall finde that scarce one king hath passed his raigne without rebellion, for a long time together, and that chiefly by meanes of the Popes cursing and banning them for money matters. This, the stories of Henrie the second, king Iohn, Henrie the third, Edward the second, Richard the second, Henrie the fourth, first, seventh, and eight, and of late time, the stories of Edward the first,

and of her Maiestie that now is, Queene Elizabeth, doe make most cleare. For in all those Princes tymes, wee reade of great troubles, and ciuill warres in this land, and that alwaies especiallie stirred up by the Popes, and their fauourers, if they had not what they would. Sure I am they will not, nor can saie, that they that were the authours and doers hercin, were of our Religion, but of theirs. The like may bee saied of other kingdomes, since the time that their Religion hath flourished most. And certaine it is that none were euer in these parts of the world, since they came to their height, greater troublers of Christendome, then their Popes themselues. For in Italie vnder the names of Guelphes and Gibelines, in Cicilie, Naples, and Arragon, for titles of those kingdomes, and in Germanie and France for the translating this way and that way the Empire, they haue bene the cause of most long and bloody wayres. And to passe ouer all the most sauage partes, played by these men, (that would seeme to haue their hands, so free from bloudshed, especiallie in Churches) of late yeares in France in killing and murdering of Protestantes, as couragiously in Churches, as in any other places, where either by force, or subtilty they could surprise them: let them call to their remembrance what was done by a famous Capitaine of theirs, Minerius, of late vnder pretence of a commission from Frauncis, the king of France, to the poore Christians of Merindoll, and Cabriers, and the townes thereabout, and I thinke they shall bee inforced to confesse, that they are not the men, they would seeme to bee. For in that stoye it appeareth, that after they had by a decree, in the high court of Prouince, for the not appearance of ten men of Merindoll, adiudged that towne, houses, and trees to be made euen with the ground, and all the inhabitants thereof, men, women, and children, to bee consumed with the fire, and that after their prelates and great men, had long laboured in vaine to put this decree in execution: that in the ende, this Minerius, being president in Prouince, handled the matter so, by false informing of the king, that he obtained a most bloody commission from Frauncis then king of France, through the helpe of the Cardinal of Turnon, to execute that arrest. Wherein, though his commission stretched onely to Merindoll, hee behaued himselfe so, with the assistance that quicklie he got, that in short space he utterly destroyed Merindol, Cabriers, and other townes and villages, there

thereabouts, to the number of 22, giuing commission to his souldiers, to spoyle, ransacke, burne, and to destroy altogether, and to kill mā, woman, and childe, without al mercy, sparing none: which commission they executed, in the cruellst maner, that their filthy and bloody hearts could deuise, rauishing both women and maidens, and putting them to all the torments, they could imagine, cutting of the paps of some, ripping open the bellies of other some, and so most tyrannously murdering al they could get. At Cabriers, thirty men he caused to bee helven in pices, in a medow neare the towne, and there he tooke. 40. women, and caused them to be put into a barne ful of hey, and straw, and so there to be kept in with pikes, whiles they & the barne and all were burned: and there also he sent a Captaine of his Iohn de Gay, to go with a company of ruffians to the Church; where were a great number of women & young children, & to murder them all, which he did, sparing neither young nor olde, and so one way and other, eight thousand, were slaine in that towne. And but for to much troubling of the reader, a number as tragicall stories as this, might bee set downe of their dealings against the poore seruants of God, in diuers and sundry other places, and namelie also not long after these things were done, in the countrey of Piedmont, and thereabout: but euen this is sufficient to make any man see, especiallie this storie beeing so famous, and done of so late yeares that your forehead must needs be growen very hard, yet to object such things to vs, whereof you your selues haue beene most notoriouse guiltie. You haue tolde vs before, that wee must not seeke to blemish your Religion with the bad fruites wee finde vpon you, for your Religion condemneth them: which might iustlie haue stayed you from going about to staine our Religion, with these things, especially. For sure I am that our Religion condemneth seditio & rebellio, forbiddeth subiects to impeach their Princes safety, & dignity, either by word or deede, & detesteth al kinde of such barbarous cruelty, and tyranny. Wheras it may bee iustly doubted, that howsoever your Religion, condemne some other grosse fautes, that be common in men of your side, yet it liketh well of these, and such like kinde of dealings, because it is a common thing, for your great Prelates to be the chiefe furtherers thereof, and to haue such things, attempted vnder commission from your catholike kings, & your Popes of Rome. And therefore, though that your rule weakē, yea fully answere this obiection of yours, against vs (though

it were grated that these things, which you object were true) yet it doeth not take away ours, in this respect, made against you.

The XXXV I. Chapter.

^a The answer is to your shame.

^b That may be, but sure I am, if you should deny it, I know, & sturries to your shame report, that you should say untruly.

^c No, but it followeth, that then you may be ashamed to note that as a fault in vs, whereof you are first and more guilty.

^d If any of our profession have done so, we neither commend them, nor allow of their manner of dealing, you doe, of the like in yours.

^e Your opinion, God be thanked, is no great prejudice vnto vs.

^f We doe not lightly passe ouer the faultes of our ministers.

^g In to calling them, we call but a spade a spade,

^h fig a fig.

ⁱ John. 10.

^j And this we finde, & hath bene of long the very nature and property of yours

You^a make vs but a very slender answer, saying, that we were the first, & that you doe no other but that that we haue taught you. ^b If we should saie the contrary, I know who should say the truth: but to auoide all quarels, the best is (following the counsell of our Saviour) to giue you more then you demand. Let vs put the case, that we should cōfesse to be the first, doth it follow therefore, that your matter is good? I pray doe but consider the verdict that you both giue of your selues & of vs. We are (according to your sacred gospell & Apostolical iudgement) no other but poore and simple infidels, & superstitious Idolaters: but contrariwise, you are Apostles, Prophets, Euangelists, the true children of God. Seeing then, that God hath shewed you so much fauour, & poured vpon you the bountifull giftes of his grace, how haue yee sought so cruellie to ^crevenge your selues against his expresse commandement. Is this the way of reformation, to shew your selues as ill as we or worse? Seeing that the matter falleth out so plainly, I pray you be not obstinate, giue place vnto the best, to reforme the rest, for to be worse then you I thinke none can be found. You my masters that can make such tedious sermons, and raile at large against our Popes and Bishops, whie doe you passe ouer so lightly the faults of your ^dministers? you set out gloriously the titles of Apostles, Prophets, Euangelists, and extraordinary messengers of God for your selues: as good Godfathers ye now Christen our Popes and Bishops, calling them ^erauening and ^fgreedie deuouring wolues. In this ye do greatly abuse the intellectu of the scriptures: for if you marke well that, that our Saviour doeth saie, yee shall finde, that yee run farre wide of the text, and the similitude of the wolfe doeth full well appertaine vnto your ministrie. There he doeth declare the difference that is betwixt the good shepheard and the bad (which he doeth call Mercenarium) & the wolfe. ^gThe good Shepheard is he, that doeth hazard & venture his life for his flocke: the ill Shepheard is he, that taketh the milke and the woole fro the sheepe, & letteth the same without taking any care to keepe them. ^hThe wolues seeing the same abroad, scattered fro the flocke, doeth deuour all those that are ill kept. The good shepheard is our Saviour Christ and his Apostles, and all the good Bishops that did flourish in olde time, and all the holy Confessours and martyrs that haue lined

lived in the golden age, when the blood of our Saviour Christ was yet hot
boiling in their hearts. The ill shepherds have followed after, which have
not cared for their sheepe. The wolues (which are the heretiques) seeing
this have scattered the sheepe out of the fold of Christ, which is the catho-
like Church, where they had beene borne spiritually, that is to say, rege-
nerated with the grace of the holy ghost, & the Sacrament of baptisme, to
follow the sects of perdition. If al our shepherds had bene as careful to keepe
their flockes as they ought to have bene, your Congregation had neuer
beene so strongly builded as it is at this day in France. And therefore you
offer your Church (if it may be so called) great wrong, when you speake a-
gainst the abuses of ours; for our sinnes have bene and are the principall
foundations of your building. And enen as the worme is nourished in the
Aposteme with the ill humors, enen so you feede of our faultes, & are nour-
ished with our sinnes, your fire burnes with our wood, and if we woulde a-
mend our liues, I know how soone your religion would decay. And therfore
our Pastours are not wolues, but they haue permitted the wolues to de-
uour their sheepe, and so they shall answere for them before the throne
of the eternall Iudge, ^m who doeth aduertise them by the Prophet
Ezechiel, that they shal answere for all the mischiefes that happen un-
to their sheepe, manie of the which are scabbed and full of diseases: and
therefore I would haue you to cause some boay to choose among yours and
ours those that are best, to the ende, that through this diuision, and
your aide, wee may take therest. I thinke, that if any thing condemne vs,
it wil bee this cause, foras much as we haue continued in that doctrine
which was preached vnto vs at the first, as you your selues cannot denie,
if you will confesse the trueth.

The XXXVI. Chapter.

You would haue your reader beleue, that we haue no further
answere to your former objection, but your example, and there-
fore in this chapter you bring vs in answering onely for our defence,
that you were the first, and that we learned so to doe of you: Where-
unto first you answere, that you know who should saie the trueth if
you should say the contrary; and then supposing that our answere
were true, you tel vs that our answere will not serue, because we
should not haue learned, so cruelly to reuenge our selues against
Gods expresse commandement of you, whom we count pooze simple
infidels, and superstitious idolaters. But I trust the indifferent

Indeed because
your Religion &
the principall pi-
llars thereof are
plants that the
heauenly father
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therefore you
are, and shall be
rooted vp by the
rootes.

^k You must amend
both your liues
and religion, or
else it will be
wide with you,
I can tell you.

^l The gates of hel
shal neuer pre-
uaile against
ours.

^m Your sheep-
herds then by
your owne con-
fession, haue bene
lewde, idle, and
negligent shepe-
herdes.

ⁿ Yes that we
can, and say most
truely too.

and of her Maiestie that now is, Queene Elizabeth, doe make most cleare. For in all those Princes tymes, wee reade of great troubles, and ciuill warres in this land, and that alwaies especiallie stirred up by the Popes, and their fauourers, if they had not what they would. Sure I am they will not, nor can saie, that they that were the authours and doers hercin, were of our Religion, but of theirs. The like may bee saied of other kingdomes, since the time that their Religion hath flozished most. And certaine it is that none were euer in these parts of the world, since they came to their height, greater troublers of Chrissendome, then their Popes themselues. For in Italie vnder the names of Guelphes and Gibelines, in Cicilie, Naples, and Arragon, for titles of those kingdomes, and in Germanie and France for the translating this way and that way the Empire, they haue bene the cause of most long and bloudy wayres. And to passe ouer all the most sauage partes, played by these men, (that would seeme to haue their hands, so free from bloudshed, especiallie in Churches) of late yeares in France in killing and murdering of Protestantes, as couragiously in Churches, as in any other places, where either by force, or subtilty they could surprise them: let them call to their remembrance what was done by a famous Capitaine of theirs, Minerius, of late vnder pretence of a commission from Frauncis, the king of France, to the poore Christians of Merindoll, and Cabriers, and the townes thereabout, and I thinke they shall bee enforced to confesse, that they are not the men, they would seeme to bee. For in that story it appeareth, that after they had by a decree, in the high court of Prouince, for the not appearance of ten men of Merindoll, adiudged that towne, houses, and trees to be made euen with the ground, and all the inhabitants thereof, men, women, and childezen, to bee consumed with the fire, and that after their prelates and great men, had long laboured in vaine to put this decree in execution: that in the ende, this Minerius, being president in Prouince, handled the matter so, by false informing of the king, that he obtained a most bloudy commission from Frauncis then king of France, through the helpe of the Cardinal of Turnon, to execute that arrest. Wherein, though his commission stretched onely to Merindoll, hee behaued himselfe so, with the assistance that quicklie he got, that in short space he utterly destroyed Merindol, Cabriers, and other townes and villages, there

thereabouts, to the number of 22, giuing commission to his souldiers, to spoyle, ransacke, burne, and to destroy altogether, and to kill mā, woman, and child, without al mercy, sparing none: which commission they executed, in the cruellst maner, that their filthy and bloudy hearts could deuise, rauishing both women and maidens, and putting them to all the tozments, they could imagine, cutting of the paps of some, ripping open the bellies of other some, and so most tyrannously murdering al they could get. At Cabriers, thirty men he caused to bee helwen in pieces, in a medow neare the towne, and there he tooke 40. women, and caused them to be put into a barne full of hey, and straw, and so there to be kept in with pikes, whiles they & the barne and all were burned: and there also he sent a Captaine of his Iohn de Gay, to go with a company of ruffians to the Church; where were a great number of women & young children, & to murder them all, which he did, sparing neither young nor olde, and so one way and other, eight thousand, were slaine in that towne. And but for to much troubling of the reader, a number as tragicall stories as this, might bee set downe of their dealings against the poore seruants of God, in diuers and sundry other places, and namelie also not long after these things were done, in the countrey of Piedmont, and thereabout: but euen this is sufficient to make any man see, especiallie this storie beeing so famous, and done of so late yeares that your forehead must needs be growen very hard, yet to obiect such things to vs, whereof you your selues haue beene most notoriouse guiltie. You haue tolde vs before, that wee must not seeke to blemish your Religion with the bad fruites wee finde vpon you, for your Religion condemneth them: which might iustlie haue stayed you from going about to staine our Religion, with these things, especially. For sure I am that our Religion condemneth seditio & rebellio, forbiddeth subiects to impeach their Princes safety, & dignity, either by word or deede, & detesteth al kinde of such barbarous cruelty, and tyranny. Whereas it may bee iustly doubted, that howsoeuer your Religion, condemne some other grosse fautes, that be common in men of your side, yet it liketh well of these, and such like kinde of dealings, because it is a common thing, for your great Prelates to be the chiefe furtherers thereof, and to haue such things, attempted vnder commission from your catholicke kings, & your Popes of Rome. And therefore, though that your rule weakē, yea fully answer this obiection of yours, against vs (though

it were grated that these things, which you object were true) yet it doeth not take away ours, in this respect, made against you.

The XXXV I. Chapter.

* The answer is to your shame.

b That may be, but sure I am, if you should deny it, I know, & it arises to your shame report, that you should say untruly.

c No, but it followeth, that then you may be ashamed to note that as a fault in vs, whereof you are first and more guilty.

d If any of our profession haue done so, we neither commend them, nor allow of their manner of dealing, you doe, of the like in yours.

e Your opinion, God be thanked, is no great prejudice vnto vs.

f We doe not lightly passe ouer the faultes of our ministers.

g In so calling them, we call but a spade a spade, a fig a fig.

* John. 10.

h And this we finde, & hath bene of long the very nature and property of yours

You make vs but a very slender answer, saying, that we were the first, & that you doe no other but that that we haue taught you. If we should saie the contrary, I know who should say the truth: but to auoide all quarels, the best is (following the counsell of our Saniour) to giue you more then you demand. Let vs put the case, that we should cōfesse to be the first, doth it follow therefore, that your matter is good? I pray doe but consider the verdict that you both giue of your selues & of vs. We are (according to your sacred gospell & Apostolical iudgement) no other but poore and simple infidels, & superstitious Idolaters: but cōtrariwise, you are Apostles, Prophets, Euangelists, the true children of God. Seeing then, that God hath shewed you so much fauour, & poured vpon you the bountifull griftes of his grace, how haue yee sought so cruellie to reuenge your selues against his expresse commandement. Is this the way of reformation, to shew your selues as ill as we or worse? Seeing that the matter falleth out so plainly, I pray you be not obstinate, giue place vnto the best, to reforme the rest, for to be worse then you I thinke none can be found. You my masters that can make such tedious sermons, and raile at large against our Popes and Bishops, whie doe you passe ouer so lightly the faultes of your ministers? you set out gloriously the titles of Apostles, Prophets, Euangelists, and extraordinary messengers of God for your selues: as good Godfathers ye now Christen our Popes and Bishops, calling them rauening and greedie deuouring wolues. In this ye do greatly abuse the intellectu of the scriptures: for if you marke well that, that our Saniour doeth saie, yee shall finde, that yee run farre wide of the text, and the similitude of the wolfe doeth full well appertaine vnto your ministrie. There he doeth declare the difference that is betwixt the good shepheard and the bad (which he doeth call Mercenarium) & the wolfe. The good Shepheard is he, that doeth hazard & venture his life for his flocke: the ill Shepheard is he, that taketh the milke and the woole fro the sheepe, & letteth the same without taking any care to keepe them. The wolues seeing the same abroad, scattered fro the flocke, doeth deuour all those that are ill kept. The good shepheard is our Saniour Christ and his Apostles, and all the good Bishops that did flourish in olde time, and all the holy Confessours and martyrs that haue

lived in the golden age, when the blood of our Saviour Christ was yet hot
boiling in their hearts. The ill shepherds have followed after, which have
not cared for their sheepe. The wolves (which are the heretiques) seeing
this have scattered the sheepe out of the fold of Christ, which is the catho-
like Church, where they had bene borne spiritually, that is to say, rege-
nerated with the grace of the holy ghost, & the Sacrament of baptisme, to
follow the sects of perdition. If al our shepherds had bene as careful to keepe
their flockes as they ought to have bene, your Congregation had neuer
bene so strongly builded as it is at this day in France. And therefore you
offer your Church (if it may be so called) great wrong, when you speake a-
gainst the abuses of ours, for our sinnes have bene and are the principall
foundations of your building. And euen as the worme is nourished in the
Aposteme with the ill humors, euen so you feede of our faultes, & are nour-
ished with our sinnes, your fire burnes with our wood, and if we woulde a-
mend our lines, I know how soone your religion would decay. And therefore
our Pastours are not wolves, but they haue permitted the wolves to de-
uour their sheepe, and so they shall answer for them before the throne
of the eternall Iudge, ^m who doeth aduertise them by the Prophet
Ezechiel, that they shall answer for all the mischieses that happen vn-
to their sheepe, manie of the which are scabbed and full of diseases; and
therefore I would haue you to cause some boay to choose among yours and
ours those that are best, to the ende, that through this diuision, and
your aide, wee may take the rest. I thinke, that if any thing condemne vs,
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infidels, and superstitious idolaters. But I trust the indifferent

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your Religion &
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lars thereof are
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^k You must amend
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fession, haue bene
lewd, idle, and
negligent shepe-
herdes.

ⁿ Yes that we
can, and say most
truely too.

reader may see by that which I haue witten, that this is not our only answer, and that we answering thus, if you should say the contrary, he now knoweth, that it is you and no other, that therein should speake contrary to the trueth. Indeed we cōfesse, that we should not learne of you, nor of any other, cruelly to seeke to reuenge our selues, for the Lord hath forbid vs to reuenge our selues, for vengeance is his, and he wil doe vengeance. Rom. 12. 19. And if any of our side, haue transgressed this rule, we cōmend it not in them; neither do we incourage other to follow any such exāple, but yet withal we tel you, and you know it to be most true, that such may be the oppression of Gods seruants, and the tyranny of their enemies, towards them, that he may as he hath done, extraordinarily stir vp some amongst them, to reuenge their quarrels, and to deliuer them out of their enemies hands, though such extraordinary examples, are not to bee drawn into ordinary imitation. And though there bee no reason why wee should learne to doe ill of you, of whom we acccount so euill; yet there is reason why you thinking so well of your selues, as you doe, should not teach vs, by your often example to doe that, which if we doe but once, you count an heinous offence in vs. You would haue the best to reasoyme the rest, if your request were graunted, you must amend apace, or else there will none of you be found in that degree. You are angrie with vs for speaking as wee vse to doe against your Popes, and bishops, and for that in the mean time, we giue our selues glorious titles of Apostles, Euangelists, Prophets &c, passing ouer the faults of our owne. Whereunto most truly I may answer, that so infinite and monstrous haue bene the sinnes and abominations, of these your Popes and other prelates, for this long time, that it is impossible for vs all, euer sufficiently to paint out the filthinesse of them: and as for our passing ouer in the meane time, the faultes of our owne (though indeede we neuer deny but that there are faultes amongst our owne, for they are men, and indeed for all your saying, we are the first censurers of our selues oftentimes for those faults) what reason is there that you should require at our handes, that we should neuer tell you of your faults, but that we must withal lay open our owne? When this is your fashion, we will learne to imitate you: and concerning titles which you say, we so gloriously set out our ministers withal, they are yet but titles, by Christ in his expresse word, left vnto his Church, and of them, some we cōfesse, were extra-

extraordinary, and but for a time, as Apostles, Prophets, and Evangelists, of whom onely we glory in this, that our doctrine is the same y^e they left vs in writing, & the other titles of bishops, pastors, & doctors, as fit for y^e true ministers of y^e Gospel, we take vnto vs, & therw^o are we content. So that you rather haue aduanced your Clergie with glorious and vaine titles, thē we, in that of your own heads, not thinking the titles that Christ hath left vs glorious inough, you haue your Popes, Cardinals, and diuers other such strange and swelling names of pride and vanity. Yet it grieveth you, as it seemeth most, that some of vs, now and then tearme your Popes and bishoppes rauenings & deuouring wolues; some labour therfore you bestow in amplifying a similitude to proue them no wolues: but hirelings and bad shepheards, that many of them haue beene a great while, yea & that their sinnes haue bene the cause of our prospering and preuailing as we haue, you will not deny vs. It is wel y^e the euidence of the truth, and the force thereof, hath preuailed thus far with you, to cause you to graunt vs thus much: I feare me if a number of your Prelates, and Popes should come to the reading of this, you should haue small thanke of them, for feeding thus farre. Well, then hirelings they are, and haue beene, but too much, and too long, by your owne confession, & therefore as you tell them, the iudgement of God denounced against thē, Eze. 3, & 33, is that, that they may make their accout of; which beeing so I cannot see how their veriest enemies should wish them to be wolfe: yet let vs see what reason you haue to proue, that they may not bee rightly called wolues? Your reason is, because in the phrase of the Scripture you thinke there must needs be betwixt an hireling and a wolfe, spoken of therein, the same difference that is betwixt a naughty, careless, and a negligent shepheard, and the wolfe that commeth in the meane time to prey of his flocke: whereupon the hireling with you, is as the shephearde, but careless and negligent in looking to his sheepe, & the wolfe is as the heretick and false teacher, that cometh whiles the other is negligent, & driues the sheepe from the fold, & deuours them. But you know that similitudes are not to be stretcht further then they are brought in, & vsed for, that notwithstanding, seeing you your selfe confesse y^e hereticke is the wolfe, we shal well inough maintaine our calling of your Popes and Bishops, wolues, I warrant you. For that is the thing especially that wee stood vpon with you, and we desire nothing more thē that you would come once to the sound

triall of that point, by the Canonick scriptures, whether you and they haue not beene most dangerous heretiques. Hereſie we account any opinion conceiued, helde, and stubbournly defended, contrary to the sound grounds of diuinity set downe vnto vs, in the canonick scriptures. And your Religion to stand, & consist of a great number of such, we are alwaies most ready to proue. It is not your saying, that your Religion is ancient, and receiued and taught alwaies in the Church of God, from Christ, to this day; nor your bragging that we cannot deny it, as you doe here again in the later end of this Chapter, and haue often heretofore; that will serue the turne in this case; for I haue diuerſe times heretofore proued the contrarie. This is flat, euery one seeth it, you can hide it no longer, that if your Religion be so in deede, as you say, then you dare bring it vnto this touchstone of the scripture; and it wil abide it; otherwise that whatsoever you say to countenance it, with your wordes, or with the names, and titles, of ancient fathers and doctours, that in deede and trueth, it is not as you pretend. I haue meetly well already shewed the opposition and contrariety betwixt your doctrine & that, taught in the Scriptures, cap. 29. and elsewhere: and yet were it an easie matter to lead on the reader, to a number of such grosse contrarieties more, betwixt the doctrine of your Popes, and Bishops, for a long time; and that which is taught there. For it teacheth that God worketh euen in the regenerat, both to will, & to performe, euen of his owne good pleasure. Phil. 2. 13. and you contrariwise teach in your doctrine of free will. That teacheth vs flatly, that as there is but one God, so ther is but one mediator betwixt God & mā, the man Christ Iesus, 1. Timot. 2. and you set vs vp a number of mediators & aduocates, of saints and Angels besides him. There we are taught that no man can lay any other foundatiō, then that which is already laied Christ Iesus, 1. Cor. 3. 11. and your church hath laied Peter for the foundation of the church. And in this scripture we are taught, to worship the lord God & him only to serue Deut. 6. and namely the seruice of prayer, beeing one of the highest and diuineſt pointes of seruice that wee are to yeelde vnto him, there we are taught by commandement, promise, and example, onely to doe vnto him: and you come and teach vs to worship & to serue euen with diuine honour, and namely with this of prayer, not onely saints & Angels, but also their reliques, shyness, and images. What should I say more: your owne consciences tell you that you haue nothing

nothing in the world to escape this, & 1000. more such contrarieties betwixt your doctrine and the reueiled wil of God in the scriptures, but by subtile sophistrie, sonde quiddities, and distinctions deuised of your owne heades, without all warrant and ground frō there, which in matters and questions of diuinity is intollerable. These and such like contrarieties betwixt the doctrine of your Popes and Prelates, and the trueth taught in the scriptures, we hauing oft obserued and tolde them of, and yet finding them most obstinately to persist in the same, hath caused vs rather in respect of their hereticall doctrine, to call them wolues, thē in respect of their negligence onely heretiques. And for this same cause, seeing all yours are thus infected, you wish vs in vaine to ioyne some of the best of them, with some of the best of ours, to refozme things amisse in both. For there is no hope of any good refozation at all, where any such as yours, haue any thing to doe therein. And seeing it is and hath beene so common a thing with vs (as you cannot be ignozant, if you haue reade anie of our bookes witten against you) to denie, that you continue in the doctrine which was preached vnto you at the first, yea seeing you all know, that we count your synagogue Antichristian, for her manifold Apostasies from the ancient doctrine of Christ and his Apostles, taught first vnto the Romans, I wonder with what face or forehead, you could write as you do in the cōclusion of this Chapter, that we our selues cannot denie, if we will confesse the trueth, but that you haue continued in the doctrine that was first preached vnto you. And therefore not onely for your lewdnes of life, and negligent shepherds, & bad sheepe, doeth your kingdome decay (as you would insinuate) but especially for this also, that in the points we strue wth you about, you are quite gone from the ancient sound Catholique faith and religion, first taught by Christ and his Apostles, and receiued and continued many yeares in the ancient Roman church & others. The only way therefore for you is, to preuent an vtter & vniuersall subuersion and confusion, first to returne againe from your new Antichristian Religiō & doctrine, to the true ancient & Catholique faith taught in the scriptures, and thē to amend your maners according to the direction of the same.

The XXXVII. Chapter.

ALl our ancient doctours,* as well of the Greeke, as of the Latine Church since the Apostles time, and the Christians of all the foure

* This is but an arrogant false brag, as we are able to proue, come to particulars when you will.

^bChristians haue
alwaies vowed
and promised
lawful thinges
onely to God: &
they haue had a
care to make
those vowes and
promises dif-
creetly, & of such
things as they
saw, he had
made possible
vnto the; which
things are neg-
lected in the
vowes, that I
feare you most
mean.
^cNeuer man had
worse hap in
quoting so few
places, as is evi-
dent in the an-
swer to this
Chapter.

quarters of the world, which were in those daies, ^bhaue made their promi-
ses and vowes vnto God, euen as we doe now, and at their baptisme they
did vse euen those verie ceremonies that we doe, with the selfesame exor-
cismes, adurations and annoyntings, that we doe vse in our Catholique
church, which you call Papisticall: and to proue this true, we will bring the
saied ancient doctours as witnesses, if it please you to reade the places that
we will quote. Tertullian (who liued verie nere the Apostles time) doeth
make mention in his booke that he intituled, De resurrectione carnis, of
the annoynting vsea at the Baptisme, and of the renouncing the Deuill &
all his pompe. In his booke de coronâ militis, he doeth speake of the third
dipping vnder the water, in the name of the father, the sonne, and the holy
ghost. S. Cyprian the Martyr, who was aboue. 1300. yeares agoe, doeth
write in the second volume of his Epistles, Epist. 12. how they did vse in
his time to giue the holy Chrisme vnto the children that were baptised.
Origen in his twelfth Homilie, and in diuerse other places of his workes,
doeth make mention of the renouncing of the Deuill at ones baptisme, &
of the making of the signe of the crosse vpon childrens faces when they were
christened. S. Iohn Chrysostome in his 12. Homilie vpon the first Epi-
stle to the Corinthians cap. 4. And in his first Homilie vpon the first
Chapter to the Ephesians, he doeth make mention of the saied renuncia-
tion made from the Deuill and all his workes. Reade I praie, if it be your
pleasure, S. Aug. in Psal. 31. Aug. li 15. contra Iulian. Pelag. li. 1. ca. 2.
Item de nuptiis & cōcupiscentia. lib. 1. cap. 20. in Ioannem, tract.
33. in Canonicam Ioannis, tract. 3. & tractat. 6. Et de eccle. dog-
mat. cap. 31. De Simbolo, lib. 1. cap. 7. & lib. 2. cap. 11. Et libro de
his qui in initiantur sacris. Cap. 1. Basilii de Spiritu Sancto, cap.
15. & 27. Arnobius in Psalm. 75. All these doctours, which were
aboue a thousand yeares agoe, if you reade in them the places that
heere I haue quoted, you shall finde, that they did vse at the Baptisme
of their children those verie ceremonies that wee doe now vse, and that
you doe so mislike. And as for confession, before the receiuing of the
Sacrament, our sauour Christ doeth teach vs, that the Ecclesiasticall
ministers haue authoritie to binde and forgine sinnes. Saint Cyprian in
his fifth Sermon de lapsis. Origen vpon the thirtie and seuenith Psalm,
and in Leuit. Hom. 2. Saint Augustine libro 2. de visitatione infir-
morum Cap. 4. Saint Cyril. libro 12. in Ioannem, Cap. 56. Saint
Hierom in Ecclesiast. Cap. 10. All these doctours, according
to the Scriptures, in these places doe confirme auricular confession. And
as for praying vnto the Saintes in Paradiſe to helpe vs with their pray-
ere,

ers, read Origen, in his third Homilie vpon the Canticles, and in his 2. booke vpon Iob, & his eight booke in Eccl. Reade Chrysostom, in his eight Homilie vpon the Epistle to the Ephesians, the fourth Chapter, and S. Augustine, in his twentie booke against Faustus, the one and twenty Chapter, and Saint Hierom against Vigilantius. All these make mention of the praying vnto the Saintes. And for praying for the dead, reade Tertullian in his booke De Monogonia, and in his booke De corona militis, and Saint Cyprian ad plebem Furnensem, and in the first booke of his Epistles: and Origen in Hieremiam. Homil. 12. Item in Epist. ad Rom. libro 8. cap. 11. Reade Chrysostome, in his thirde Homilie vpon the Epistle of Saint Paul to the Philippians, and S. Augustine lib. 2. de gen. against the Manichees, cap. 20. & in the Encheridion ad Laurent. cap. 110. Item libro de cura pro mortuis agenda. All these doctours, whose workes haue continued these 1200. yeares, doe teach vs all these thinges that now we doe obserue, the which they left in writting by the ordinance of God, to confute such heretiques as you are.

The XXXVII. Chapter.

A last it seemeth by your paines taken in this Chapter, you be thought your selfe, that forasmuch as hitherto onelie in bare and naked wordes, you had vaunted and bragged your Religion to be the ancient Religion: that it was needefull for you euē for shame befoze you made a full end of your booke, to yeeld vs some reasons and grounds, or at least some shew & colour, of your so lewd and bold boasting. And therefore here now at last, to that ende you haue mustered the bare names of a few ancient fathers, very prouidently leauing your Readers to the examining of your quotations, amongst whom not one of an hundred you knew, either for lacke of skill or will, leasure or bookes, could and would turne to the places in the authours themselves. You thought (belike) your credit to bee such, that they must needs beleue that you cite the truely and faithfully: and that because you so roundly haue huddled them together, that therefore also out of all question they spake and wrote fully for you, in the points you alleadge them for. What small cause there is either for you to looke thus to bee trusted, or for any to yeelde you such credit herein, wee shall see anone, when wee come to the examining of your quotations. In the
meane

meane time, what ment you by this, thus onely when all cometh to al, to countenance these 4. points: your Ceremonies in baptisme, confession before the sacrament, praier to the Saints departed, and praier for the dead? Are these the greatest matters of your religion in question? Or doeth it especially depend vpon these 4. and the countenancing of these? Or was your prouision ready for no more, that but once in all your booke, you seeming to set downe the authorities v hereupon you ground your religion, you would take the paines to go no further then to these 4. points? Indeed in your next Chapter you excuse your selfe and say, that you would haue gone likewise on to confirme the rest, but for being tedious to your reader. Truly he is much beholden to you, for your discreet kindnes towards him, & haue not spared to be tedious vnto him in al the rest of your book, in troubling of him with such a number of proud bzags, of the antiquity and catholikenes of al your religion (as you haue) and with many needles and friuolous long discourses besides, and now when you came to the point: indeed, which of all other was most materiall, and wherein both for his satisfaction and your owne credit, it stood you vpon most to enlarge your selfe, then thus to shift him of, with as good as nothing, bearing him yet in hand, that but for his ease, you both could and would haue saied inough. This is a common tricke amongst you, thus to cozen and abuse your simple readers, to weary them with things needles, and then to slip ouer with some such shift as this, matters most needful. Well concerning that which either you haue saied here for these 4. points, or that which after you pretend, if you had list you could haue easily saied for the rest; this I would haue the reader diligently to note and marke, that but for two places vaineley alleaged to proue your confession, that you neither haue alleaged any testimony of scripture at all for the prooffe of these, nor yet that you so much as say after you could or would for the rest. Which argueth that euen in your owne conscience, the best ground and countenance that your popish religion hath, either in these points, or in the rest, is but from earth, and not from heauen, from men, and not from the holy ghost. For if you had beene able with any good colour to haue countenanced either these points, or any of the rest, out of Gods owne booke and written word, the reader may think that neither your zeale to your religion, nor yet your boasting spirit, which hitherto hath shewed it selfe overflowing in you, either would or could haue suffered you, thus much to the preiudice of

your whole cause, cleane to haue forgotten, so much as once to go about it. But to say the trueth, seeing it is confessed by your betters, not onely that this, but the most of all the rest of the points of your Religion, which we strue with you for, are grounded but vpon tradition (as I haue shewed out of Soto against Brentius, Canisius fifth Chapter of his Catechisme, and Lyndans 100. Chapter of the fifth booke of his panoply before) you are the honestest man, and y^e more a great deale to be liked, for your thus secretly confessing the same with them. Now yet by this, the Reader may plainly vnderstand, what hath indeede beene the reason, why in all your booke hitherto you haue laboured so much as you haue, to grace and countenance tradition and the exposition of the doctours, and withall haue spent so much time, in diswading the appealing to the Scriptures, for the ending of the controuersies betwixt vs. You were wise enough (it seemeth) to see where your strength lay, and from whence would rise your bane, and therefore who can blame you for leaning, as you doe, altogether to the one, and shunning the other? But then in reason yet you should call your Religion no more diuinity, but humanity, no more Theologie but patrologie: and plainly confesse indeede from whence you haue all your figge leaues, rags and clouts, to couer your shame and nakednes. Truly these you haue (whatsoeuer in this respect you pretend) not from the right and sound Apostolique tradition (which alwaies was either expessed in Scripture, or at least consonant vnto it) nor from the ancient holy fathers rightly vnderstood, and when they taught (as it was of themselves acknowledged to be their duties) with sound warrant from the Scriptures (as I haue sundry times shewed already) but onely from forged, or corrupt tradition, and from the fathers either misunderstood, or erring as men. So that vnwritten vezities or rather forgeries, sentences of fathers mistaken, or their verie errors whereof they would haue beene ashamed, if they had had the meanes to helpe them to see them that you haue, are the groundes, pillars, and betwies of your church and Religion. And this we are alwaies ready to iustifie against you before the whole world, by sound and inuincible prooffe out of the vndoubted word of God (interpreted according to the same rules of interpreting it, that the holy and ancient fathers themselves haue followed, in confuting all heretiques in their times by, and which they haue likewise commended to others alwaies to be obserued) and out of the vndoubted writings of the ancientest and best fathers themselves.

them selues. Wee are therefore verie well content to liue and die in that Church and Religion, which we are sure we are able thus to iustifie, and we enuy not you, but rather heartely lament and pittie you, that yours hath no better grounde then it hath.

But to let these thinges passe, and to proceede to the scanning and examining of that which you haue set downe in this Chapter, you beginne with an arrogant and false bragge, that all ancient doctours, Greeke and Latin since the Apostles times, and all the Christians of y^e foure quarters of the world, that were in those daies, made their promises and vowes &c. as you doe now. You are wonderfull generall (Master Albine) and your words are very confident and swelling; that we thinke that you are a mā of that learning and reading, y^e you speake all this vpon your owne knowledge: why then hauing such a clond of witnesses, & such an army royall, alleage you so few of them? nine or ten be the most whose names you haue brought vs in al this Chapter, and these you haue brought forth vpon the stage dumbe, or tongue-tied, if we wil here them speake, we must take the paines to attend vpon them, by your direction, at another time, and surely in other places then you haue pointed vs, we must heare a good sort of these speake for you, or else we shal neuer finde them willing, to yeelde either you or your cause, any one word good or bad. As for vowes and promises, which you make to God, vnlesse thereby you meane onely such vowes and promises, as both you and we make in our baptisme, to renounce the Diuell and al his works &c. for then you haue not so much as named vs one father, Greeke or Latin, nor yet any one Christian of any of the foure quarters of the world, you speake of. And indeede you haue amongst you, such rash, foolish, vndiscreete, and superstitious vowes and promises a number, for the which you could not, nor cannot truely alleadge any ancient and holy father or Christian indeede, therein to giue you any countenance. Such bee your vow of single and chaste life, vniuersally amongst you tyed to holy orders, your vowes and promises to God, some of you alwaies, & some for a time, to abstaine with opinion of holines and merit, from flesh and whitmeate, your vowes of pilgrimage, to comit idolatry at this Saints shryne & picture, or at that, and a number of like stampe; of which kinde of vowes & promises, if you meane, I say first, your glozy in the is your shame, for these are but plaine wil worships, condemned by Christ Mat. 15.

and

and by Paul Coloss. 2. & the very bonds & marks of such, as according to S. Pauls prophesie, in the later daies should depart from the faith, & giue heed vnto spirits of error and doctrine of Devils, 1. Tim. 4. And further I say such vowes were better neuer made, then made, & being made, they are of y^e nature, & dangerous consequence, that the best way were first to repent of the folly and rashnes in making of them, & then rather quite to giue them ouer, then with such superstition and impiety to seeke to keepe them, as is v^eled & breaks forth thereby shamefully amongst you. For it is plentifully proued, both out of scriptures and out of Ambrose in y^e second canon of the eighth council of Toledo, that oathes that cannot be performed without sinne are vnlawfull & not to binde. And you cannot be ignorant, that Gratian, causa 22. quest. 4. produceth many testimonies out of the fathers to the same end, and y^e namely out of Isidor there, he hath noted & set downe this, for a good rule in such cases as these of yours be. In malis promissis rescinde fidem, in turpi voto, muta decretum, quod incaute vouisti ne facias, impia est promissio quae scelere adimpletur, that is, in euill promises performe them not, in a filthie vow change thy purpose, y^e which rashly thou hast vowed doe not, it is an vngodly promise w^h is fulfilled w^h sin. And rather then men y^e haue vowed & promised a single life, through the force of inward concupiscence, should burne and fall either to fornication, adultery, or any other uncleannes or filthines of the flesh (w^h were as heauē & earth & all the world knowes comō fruits of your priestly vow of single life) the ancient Doctours that you brag of here so much, would haue them to marry and to repent of their rash vow: as it is euident in Cyril in his third & 16. booke vpon Leuiticus, in Cyprian li. 1. Epist. 11. in Epiphanius himselfe contra apostolicos l. 2. and in August. de bono coniugali: & de sancta virginitate, cap. 34.

But by the vowes and promises that you speake of, seeing you cite no fathers for any other, I will take it that you meant onely those y^e you vse to make to God in Baptisme. Now then, yet therein vnderstand, you strue without an aduersary. For we in our baptism doe as solemnly make those vowes and promises to God, to renounce the Deuill, the world & y^e flesh w^h all their fruits, to beleue in God and serue him all the daies of our life, as euer any of you did, or doe. But you say further, that al these holy Doctours & Christiāns you spake of, at their baptism did vse those very ceremonies y^e you doe, with the selfesame exorcismes, adiurations and annoyntings, which

which you doe vse in your Catholique church, which we call papisticall; for the prooofe of the trueth whereof, you name vs certaine places out of Tertullian, Cyprian, Origen, Chrysostome, Augustine, Basil, and Arnobius: what are these all the ancient doctours and Christians, since the Apostles time that you speake of? Though it were graunted you, that these seuen in these places, were for your ceremonies which you vse in baptism, yet this were farre from all that you spake of before. Thus (to beginne withall) euery bodie may see, that you are a far mightier man in bragging, then you dare so much as to make shew you are, in prouing all you say. But to passe by this fault, herein you haue committed a second fault worse then this first. For whereas you alleadge these fathers here, to countenance your whole pompe of ceremonies now vsed by you in Baptisme, there is not (you know well enough, or else you are not so cunning in these places, as you would haue men thinke you are) the halfe of your ceremonies & fashions, so much as barely mentioned by them, in these places. Exorcisme, abrenuntiation, crossing, thise dipping, and anointing, are all that I can finde any of these in any of these places to haue mentioned; but that they vsed the selfesame exorcismes, adiurations and anointings that you now vse (as you say) I finde not. Your Chrisme that you anoint withall, must haue, as you hold, balsom in it: and in them I finde onely mention of oyle and none of any balsom, & your formes of exorcising and adiuring, set downe in your seruice bookes, are not found in any of these places, nay it is well enough knowen they are of younger peares by a faire deale. But what are these few ceremonies (the names whereof and vse whereof, in some sort they had common with you) to al the solemnity of ceremonies that you vse now? To trauell no further for the matter, let vs but take a view of your rites and ceremonies in this case, as they are set downe in your late Catechisme, by the decree of the councell of Trent, and Pius the sixt Bishop of Rome, witten and published for the instructio of your parish Priests, what and how to teach their people: and we shall finde that these places, doe not mention the one halfe of them, by farre. There first, they are deuided in three rankes or sortes, the first is of them that you by authority of that councell, vnder paine of being anathematized, must vse before the partie to be baptised come to the font: the second is of such as be vsed in the baptizing of him, and the third is of such as be vsed after. Of the first stampe be these: consecrating of the water,

with

with the oile of mysticall unction, of Easter day and Whitsonday: that shall serue for the whole yeare after, as there shall be occasion to vse it, the staying of the party without the Church doze, untill he either by himselfe or his Godfather for him, promise the forsaking of the seruice of Sathan, and his yeelding to enter into Gods seruice and family, and being asked what he would haue, answere be giuen, that he would haue baptisme: which being knowne, then it is saied further, that he is to be instructed in the Catechisme, and is to answere it by himselfe, or his godfather, which done, then in religious words and prayers, exorcisme or adiuration to expell the deuill, and to weaken and ouerthrow his power in him, must be vsed, a little salt must be put into his mouth, the signe of the Crosse is to be made vpon his forehead, eyes, brest, shoulders, and eares, and lastly with the priests spittle, his nostrils and eares, must be anointed. Now these things thus finished, then he is admitted or brought to the font, where next follow the rites of the second order, which there are thus set downe, then is he therise asked whither he doe abrenounce the deuill &c. And therise he or his godfather make answere abrenūio, I doe abrenūio; and then likewise he is asked, whither he doe beleue the twelue articles of the Christian faith, whereunto answere is made, credo, I beleue; and lastly, whither he will be baptized is demaunded, whereunto answere being made, volo, I will: he is baptized in the water in the font, in the name of the father, the sonne and holy Ghost, either being dipt into the water, or by hauing water poured or sprinkled vpon him, according to the maner and fashion of the Church in that countrey, where the party is baptized. Where is also further shewed, that it was the minde of that holy council, that at the most there should be but one godfather, and one godmother, thus to answere and undertake for the baptized, both because the order of discipline and instruction thorough a multitude of masters might be troubled, and also because it was meet so to prouide, least otherwise betwixt too many, such spirituall affinities should grow, as might hinder mariadage amongst men, too much. For as the writer of that booke further saith, most wisely by the Church it was decreed, that there should grow such affinity not onely betwixt the baptized and baptizer, but also betwixt the baptized and the sureties, and the baptized his true parents, that thenceforth none of them might marry together. That also may not be forgotten, that there also it is shewed, that the naturall parentes of the party to bee

Baptized

baptizēd, may not so promise & answer for him, y^e so y^e rather it n^ed
 appea^re, how farre this spirituall education differs frō the carnall.
 Well ke the auth^r of this Catechisme, & the counsell & Pope y^e see
 him a worke, & cōmāded y^e publishing of his booke, had quite forgot-
 tē, that S. Paul saith to naturall parēts, yee fathers bring vp your
 childrē in instructiō & informatiō of the Lord Ephes. 6. ver. 4. o^r
 else they were at a flat point, they cared not whatsoeuer hee had
 taught. Now your Ceremonies of the last sort (as he setteth thē out)
 are these, baptisme ministred & finished, the baptizeds crowne of the
 head is to be annointed with the holy chyzme, a white garment, o^r at
 least, a white sudariolū, that is handkerchiefe o^r cloth to wipe away
 sweat withall, is to be giuen him, a burning wate candle is to be put
 into his hand, & lastly, his name must be giuē him. Now, I pray you,
 what are y^e 5. things aforesaid, mentioned in these places, to such a
 nūber as these? And yet the Tridentine cōcil, whose mind this au-
 thour plainly set out, thought al these so necessary can. 13. de Sacra-
 mētis, that it pronōceth him accursed, that shall cōtēne, omit, or
 take vpō him to alter any of these. And y^e moze is (as it is euident by
 your owne doctozs, Durād, Dorbel, Herolt & others) you obserue not
 these rites & ceremonies, w^{ch} the opiniō y^e ecclesiasticall cōstitutions
 of such matters, ought only to be obserued w^{ch}, y^e is, in be doing still fast
 y^e doctrine of Christiā libertie in your cōsciēces, & obseruing thē for de-
 cēcy, cōlines & edification, w^{ch}out opinion of holines, necessity & merite
 therein, for y^e better maintenāce of order & peace in y^e church, but most
 grossly, superstitiously, & idolatrously haue you taught mē to impute
 to a nūber of them, as nāely to your exorcism, annointing, & crossing
 such force & efficacy, as y^e not only you haue made thē to encroch far
 vpō the vse & effect of baptism it self, but also you haue, & do, attribute
 so great, & so many spiritual graces & effects to thē, y^e little o^r nothing
 is left, as speciall to baptism. Nay who is so simple, but y^e he seeth, y^e
 these & such other rites & ceremonies amōgst you (though it be neuer
 so euident y^e they be but of humane deuise & inuentiō) are moze care-
 fully vrged & obserued, thē y^e very order that expresse it set downe in
 the scriptures thēselues, about & concerning y^e administratiō of y^e sa-
 cramētis: if it were not thus, you durst not so cōtrary to y^e doctrine &
 order of S. Paul 1. cor. 14. appoint & vse rather (as you do) an vnkown
 tongue in y^e ministring of thē, then a lāguage y^e the people might vn-
 derstāde & be edified by, & so say amē w^{ch} vnderstāding to your prayers
 & thāks giuing. Nether durst you thus to ad to y^e lordes ordnāces, & ac-
 curse thē y^e omit any of your additiōs, in the mean time, take vpō you
 quite cōtrary to the wordes of Christ, drink ye al of this, to becaue y^e

coms people of the cup, in the sacramēt of Christs body & bloud, to all
 by your new found tearme and doctrine of concomitance, peruerting
 quite the vse & end of y^e sacrament, in making it a sacrament of y^e life
 & glozy of Christ, whereas by his ordinance it is a sacrament of his
 death and abase ment for our redemption vpon the Crosse. In taking
 therfore bread a part, & calling it his body brokē; & after wards wine,
 and tearming it his bloud shed for many to the remission of their sins,
 it was his purpose y^e by the vse of this sacrament, vntill his com ing
 againe, his Church should set forth his death and passion, and so the
 separation of his body & bloud, the one fro y^e other: & you by this your
 deuise, inuented for the maintenāce of your Helena transubstātiatiō,
 make it to serue to a quite contrary end, nāely, to teach the coniunctiō
 stil of his body and bloud together, and so to be a sacrament in effect
 to deny his death & passion. Of you therfore it may again most iustly
 be said, y^e once Christ said of your right forefathers, the Scribes and
 Pharisees in his time, you are they y^e strein a gnat and swallow a camel,
 and y^e for your owne traditions make no reckoning of the com-
 mandments of God, Mat. 15. & 23. & Mar. 7. And certaine it is, that
 whiles you and others (of whō you haue learned al these ceremonies
 of y^e ours) haue takē vpon you, thus to adde vnto Christs ordinance of
 baptisme, such a nūber of needles ceremonies, especially byging the
 and vsing them as you doe, al these wels therupō directly follow, you
 seeke to make the day light of the new Testament, euen as darke as
 the night of the old, by your new found figures and types, you strongly
 lead mē to think y^e the simplicity of Christs institution of this sacra-
 ment was not decent and sufficiently ful of maiesty, for the dignity of
 such a sacrament, you by the multitude and pompe of your solemn
 ceremonies, darken and obscure those things y^e are essential & neces-
 sary thereunto indēd, you take the effects & inward graces, apper-
 teining to y^e right vse of baptisim, fro it, & communicate the wout, other
 comandement or promise from God, to things but of mēs inuētiō:
 & lastly, forcibly you thereby occasion mē to think, y^e the integritie, &
 fulnes of this sacrament dependeth vpon these. Howsoever therfore
 you would seeme, from sundry places in Aug. here quoted by you, to
 fetch credit for them, yet these things being true which I haue said,
 as they are, & they well considered, seeing in Augustines time, it is
 certaine, that neither there were so many, nor those that were, so
 superstitiouslie were then vrged or vsed, we may be sure that hee
 would, if he were now alieue to see and vnderstand all these thinges,
 most vehemently write and speake against you therein. For
 speaking but of the rites and ceremonies, and the maner of vsing

of them that were in his time, hee greatly shewed his dislike then, both of the multitude and manner of pressing them vpon men: saying, Hoc nimis doleo &c. I cannot but extreamly sorrow for this, that many things, which most holisomly are commaunded in the diuine books, are lesse cared for, and all things are full of so many presumptions, *Epi. 119*. And further he addeth in the same Epistle, touching the same, & quamuis ista contra fidem non sint &c. and though these things be not against faith, yet whereas the mercy of god would haue religion free, burdened with most few, and most manifest sacraments to be obserued, these with seruile burdens to presse it, that moze tollerable is the state of the Iewes, who although they knowe not the time of their liberty, yet they are subiect to the burdens of the law, and not to humane presumptions, and therefore his opinion in the ende is flat of all such, that alsoone as may bee, without all doubt, they be to be cut off, in the same Epistle also. *Dea Pope Scaphanus*, as he is cited of *Gratian*, dist. 63. *Quia sancta*, speaking of humane orders about the election of Popes, saith plainly, that if any of his predecessours did some things, which then might be faultles, and after they were turned into errour and superstition (which is the cause of these your ceremonies which we mislike in you most flatly) sine tarditate antiqua, & cum magna auctoritate destruantur a posteris, that is, without any slacknes and with great authority let them, of them that come after be destroyed: which assertion of his, he doeth ground vpon y^e example of good *Ezechias*, in breaking y^e brazen serpent which *Moses* had made &c. And whereas you, vnder your *Crutene* curse, would binde all churches to the strict obseruing of all these your soleinne ceremonies: you know, or at least should, that that is contrary to the ancient doctrine of Christian liberty in such things, and to the practise and experience of the primitive Church. *Annicet* and *Polycarp*, the East Church, and the West (you know) a long time freely differed about the time of the obseruation of Easter, and yet *pacem* (saith *Irenaeus*) in vniuersa ecclesia &c. that is, both parts throughout the whole church, kept and maintained christian peace, *Euseb. lib. 3. cap. 23*. and so likewise there hee shewes, that there had beene a long time great difference, about the fast before Easter, both for the time of the continuance and otherwise, & yet that thereby rather in his opinion, the vniety of faith was comended then hindred. And of *Gregories* answer to *Leander*, touching the dipping of the baptized once or thise (the answer being as it was

is reported by your owne Gratian, de consecr. dist. 4. that howsoever the party was once or thrise dipped, it was to be counted baptized, you might learne that there is no such necessity as you imagine, to haue generally throughout the whole church of Christ, one precise forme of rites & ceremonies to be kept, that touch lesse the substantial parts of the sacrament, then this did. That Gregory could say (to fortifie that answere of his) in vnâ fide nihil officit sanctæ ecclesiæ consuetudo diuersa, that is, the diuersity of custome or fashio doeth not hurt the church, continuing in one faith. And our Cronicles doe plainely testify, that neither Eleutherius, bishop of Rome, about the yere 180. (though king Lucius here sent vnto him for the Roman lawes to frame his people by) would binde him therunto, nor yet the foresaid Gregory answering Augustine the Monks question, would tie him then, for the ordering of the church here, to the Ceremonies and customes of Rome. But the first sent Lucius, for his direction, to the lawes of God, being without exception, and not to the Româ lawes, which might (he confesseth) be reprobued, and the other in his answer to Augustines third demaund, how it came to passe by the faith being but one, if the ceremonies and customs were so diuers, as that there was one maner of masse at Rome, & an other in Frâce, wils him without respect of place, out of many churches, to chuse the best orders. And who so will reade Socrates 5. booke and the 18. 19. 20. 21 & 22. Chapters of the same, he shall there finde not onely in a number of things diuerse fashions, rites and ceremonies, noted by him to haue bene in the churches of Christ (insomuch that in the 21. Chapter not onely he writeth, that altogether truely and in al obseruances of godly praiers, two churches could not be found, that did fully agree amongst themselues) but also, that this notwithstanding, by vinity of faith, & christiân peace was preserved & maintained amongst them. The like may be seene in Zozomens 7. booke & 29. Chapter. Your owne Tridentine Catechiser of your parish Priests could see (as I noted befoze) that touching dipping the party to be baptized in water, pouring it vpon him, or sprinkling him with it (so that euery one follow therein that order, that hee seeth in vse in the Church wherein hee is) it is not materiall which way be vled, for which of them soeuer be vled, so (saith he) this sacrament may rightly be ministered. So much the stranger is it, that both you here and he there, & your whole Tridentine councel, should so peremptorily seeke to bind all churches and persons, to the strict keeping and obseruing of

all your foresaid rites and Ceremonies, in the administering of the same.

Further concerning this point, I must tell you, that for your pleasure I having turned to these places, which you quote for this purpose, as I finde, by comparing of yours with them, that they mentiō, you haue many that they speake neuer a word of in these places (as namely your consecrating of your water and Chrysme so long before, your dealing with the party at the church doze, your putting of salt into his mouth, your dressing his nostrils and eares with spittle, and your giuing him a waxe candle burning into his hand) so thereby and by view of some other places in them, I plainly see, that you haue now giuen ouer the vse of some, which then were vied, vpon the like ground that the rest were, which you would seeme to haue from them. For first Tertullian in his booke de coronâ militis (which is the second place you quote) as there he mentions thys dipping, renouncing of the Deuill, his pompe and Angels, which you would seeme to allow and vse with him, so he saith, that being taken from out of the water, we tast before hand the temper of milke and honie, and from the time of our baptisme, for a weeke, we abstaine frō daily washing, and all these doeth he ground a like, saying *Harum & aliarum disciplinarum &c.* that is, of these disciplines, if thou requirist the law of the scripture, thou shalt finde none, tradition shall be pretended to be the authour, custome the confirmer, and faith the obseruer; & yet you haue left these two last long ago, for any thing, that I can learne. And Augustine, an other of your authours in this case, in thre of the places named by you mentiōs crussation which you haue giuen ouer, as he doeth some other, that you retaine. And the same authour vpon the 65. Psalm shewes, that in their exorcisme they vsed fire, because it is writē in y^e Psalm, passing through fire and water thou shalt come to a refreshing: and in his 4. booke ad cathecumenos, de Symbolo, lib. 4. cap. 1. he saith, that before baptisme, was vsed beside the Catechisme, exorcisme, praier and canticles: in sufflation, sackcloth, bowing of the neck & humility of the feet. And Hierom vpon the 55. of Esay, and against the Luciferians shewes further, that then was vsed the tasting of wine and hony. Wherefore if the doctours and fathers, mentioning of some of your ceremonies, binde you to thinke the vse thereof lawfull and necessarie still, why should not their authoritie bee of as great force for these, which you see, they ground
aswel

aswell as they doe the other? And if their mentioning and thus
grounding of these notwithstanding, you will be at liberty to leaue
these, why may not we aswell be at our libertie to leaue off some of
the other, that we finde most needles, and most to haue beene abused
by you, to obscure and darken the simple institutio of this sacramēt?
Will y^e follow the fathers as farre as you list, and leaue them when
you list, and may no body but you doe so? Moreover in looking (vpon
this occasion) into the monuments of antiquity, and the writings of
the ancient fathers, I must needes aduertise thee (Christian reader)
that I finde great variety, in the enumeration of ceremonies a-
bout this sacrament in them, and likewise great oddes betwixt the
opinion and conceite, that some of the fathers shewe they had of
them, from that that others, of as good credit as they, had: whereby
it is euident, not only y^e they were not vsed alike al in euery place, but
in some places and times moze, and in some lesse: but also that some
vsed them to one ende, and some to another. So that no certaine rule
either for the ceremonies themselves, or for the maner or ende of
the vse of them, can be deduced from thence. Whereupon it must
needes follow, that for any thing written by the ancient fathers here-
of (so that the essentiall parts and things belonging hereunto, which
haue expresse warrant from the institution thereof, be obserued first,
and then next according to the practise and example of the Apostles,
and the times next after them, necessary instruction and explanation
to and of the right vse thereof, with conuenient praiers and thank-
giuing, meete to be vsed in such an action bee vsed, and that also in
due time and place, by, to & before fit persons) any Church of Christ
in any kingdome by the prouinciall authoritie that it hath, may free-
ly reiect so many of the other rites & ceremonies as it shall thinke
good, and likewise reteine so many of them, as she findeth may fitly
bee reteyned for order and comelinesse, without placing any opiniō
of necessity, holinesse or of merit in them. And therefore, forasmuch
as our Churches carefully haue taken this course in these three
points, and follow the same in truely, there is nothing, that these fa-
thers that you haue named, consent vpon, about the administering of
this sacrament, but we fully doe obserue the same. And here in Eng-
lad especially what fault can you find? Of the 5. things your fathers
mentio we reteine & vse, though not with any superstitious intentio
(as you do) 2 of the: the rest we haue cut of according both to S. Au-
gust. aduise, & your pope Stephanus iudgement before noted, because
the

the multitude before was too great for the time of the Gospel, & they were grown into grosse abuse amongst you. No essential or necessary thing to be done is omitted with vs, and wee haue besides fully inough, for the time of the new Testament wherein we liue, in which time it is more likely in such ceremonies, rites and fashions for vs to erre, rather in retaining too many, then in abolishing too many.

But because neither you shall say, nor your reader thinke, y these fathers, whose names you bring vs, to countenance al your ceremonies, which you vse about baptism, are so full & fast of your side therein, as you pretend: I wil vouchsafe so much further paines, as particularly to examine al your quotations out of them. The first man you name is Tertullian, and in him you send vs to two places; for your anointing and abrenuntiation, to his booke de resurrectione carnis: and for chrisse dipping, to his booke de coronâ militis. Wherein it seemeth a little you mistooke your notes: for there is no mention of abrenuntiation that I can finde in the former place, in the later indeede there is: but you quote the former for it & not the later at all. Whereby any man may see, you tooke your quotations vpon trust, and neuer tooke the paines to turne to the places in the authorz themselves, and that so it came to passe, that that which you should haue fathered vpon the later place (through ignorance) you haue attributed to the former. Anointing, I find mentioned in the former place (I grât) but neither the matter nor form of your anointing, can I either find ther or in any other place, quoted by you for it. And in the other, I confesse he mentioneth chrisse dipping, but to what purpose is y, to iustifie your ceremonies or maner of baptizing, seeing (as I haue noted before, out of your Tridēne catechism) in this point you are so indifferent, whether it be ministered by dipping, powring, or sprinkling, & neuer once there prescribe this fashio of chrisse dipping as necessary? Your second author is Cyprian, who (you say) in the second volume of his Epistles, Epist. the twelfth doeth write, that the holy Chrisme was giuen vnto children that were baptized. Wherein your note gatherer abused you. For doubtlesse in that Epistle there is not one worde, either of Chrisme or anie other Ceremonies about baptism. Indeed in the 12, Epistle of his first book of Epistles, he speakes of anointing the baptized with oile, but holy chrisme he calleth it not. But to speake the trueth, both Tertullian and he, haue not onely in their workes sundry times mentioned Chrisme and anointing of the baptized; but they went too farre
both

both in vizing the necessity thereof, and in attributing vnto it such diuine grace as they did: insomuch, that it is not without cause of the learned thought, that therein they were both the schollers of Montanus. But certaine it is, of whomsoever they learned thus to vize this ceremony, to the obfcuring & pzeiudicing of the vse and effects of baptisme, as too grossely they did, in tying rather the gift of the holy Ghost to sanctifie and regenerate to it, then to baptisme, they neuer learned it other of Christ, nor of any sound Christian, nor may any Christian more think himselfe bound to vize it, and vse it as they did, because they did so, then he is bound to be a Montanist, because Tertullian was so, or to holde rebaptization of them, that before were baptized of heretiques, because Cyprian did so. Your nexte man is Origen, to whose 12. Homilie, without any further additio, and to diuerse other places of his woꝝkes (without naming vnto vs any of these places) you send vs, for abzenuntiation and the signe of the Crosse to bee made in the baptised his forehead, wherein it was your hap, to shew as great negligence and ignorance as might bee. For Origen wrote many times 12. Homilies (as it is to be seene in his woꝝkes) whereas it should seeme by your kind of quoting of him, that you thought he had done so but once, and yet in none of these 12. Homilies that he wrote, finde I these two ceremonies mentioned, and as for the diuerse other places in his woꝝkes, that you speake of, when you shall vouchsafe to name them, your answer will bee as easily made. Next is Chrysostome, of whom you alleage two places, his 12. Homily vpon the first Epistle to the Corinthians, cap. 4. and his first Homilie vpon the first Chapter to the Ephesians, and both these onely for renuntiation. In the first whereof, there is mention of the signe of the Crosse made in the forehead, but not expressely in Baptisme, and in the other there is mention of renuntiation indeede, but so there is not at al in the former: wherby againe one may see, how you neuer turned to these places and read them your selfe: and besides it is euident, that either through ignorance or negligence, or both, you father that vpon your former noted place, which you should attribute to the later: as here, that vpon Origen, which you should haue left to Chrysostom, and so shew your errour in both. But what were all this (if you had not beene at all thus ouerseene) against vs, or for you more, then for vs; seeing both these ceremonies or rites, are reteyned and vled amongst vs, in farre better maner then with you, Now followeth Augustine, out of whom you
quote

quote vs, in Psalm. 31. Aug. lib. 15. contra Iulianum Pelagianum. lib. 1. cap. 2. Item de nuptiis & concupiscentiâ. lib. 1. Cap. 20. In Iohannem tract. 33. In Canonicam Iohannis, tract. 3. & tra. 6. & de Ecclesiast. dogmatibus Cap. 31. De Symbolo lib. 1. cap. 7. & lib. 2. Cap. 11. & libro de his qui initiantur sacris, that is, eleuen places in all, wherein yet you haue more grossely shamed your selfe, then in the former. For first of all in these eleuen places, there are but thre, wherein I finde any mention of any of your ceremonies, and that is, in his first booke and second Chapter against Iulian, in his first booke and twentieth Chapter de nuptiis & concupiscentiâ, and in his thirty one Chapter de Ecclesiasticis dogmatibus: and lay all these thre together, and there are mentioned onely thre, that is, exorcisme, exufflation and abrenuntiation, whereof we vse one as well as you, namely abrenuntiation, and as for the other two, thereof you your selues haue but the first, and therefore why may not we as well, giue ouer both the other, as you haue done the first of them. Secondly, you send vs indefinitely to his fifteene booke (as you did before to Origens twelfth homily) not telling vs what 15. booke you meane, thinking (belike) that he had neuer wrote but once 15. books of one title, whereas euery one, that is acquainted with his works, know the contrary. If you say you meant his 15 booke against Iulian, then therein you shew as much ignorance: for against him, he wrote but 6. Thirdly, you father vpon Aug. two books de symbolo, & one de his qui initiantur sacris, whereas indeed in al Augustines tomes, there are no books simply & barely beare those titles, to be found. He wrote one book de fide & symbolo: & 4 de symbolo ad cathecumenos: but in no 7 nor 11 Chapters of any of these, is there any thing for your purpose, but none at al he hath writen, that in title cometh any thing neare the other, you father vpon him. But I imagine, that if your eie-sight, or memory, had not failed you, you should and would haue quoted these not in his name, but in Ambroses, But yet then you took your mark amisse also. For he hath no bookes neither, that simply carry these titles. Indeed he hath writen siue de fide ad Gratianum, and one de fide orthodoxâ, contra Arrianos, and a booke he hath writen, de his qui initiantur mysteriis, and siue de sacramentis, but in no seuenth nor eleuenth Chapters of any of his bookes de fide or symbolo, hath he any thing to serue your turne. Neuer man therefore, was so abused as you (Master Albine) were (I thinke) in taking

king so few quotations of credit. I would therefore henceforth advise you, vnlesse you be euen resolved vtterly to leese your credit, trust no moze thus either ether mens eies or fingers. Well, Basil and Arnobius are yet behinde, let vs see if you hit any rightlier of your places out of them: you cite Basils 15 and 75 Chapters de Spiritu Sancto, and Arnobius vpon the 27 Psalme: Neither of which you haue rightly quoted. For there are but 30 Chapters in al Basils booke de Spiritu Sancto (as Erasmus hath translated him, & caused him to bee published) and Arnobius vpon the twenty seuen Psalme, hath not at all mentioned any ceremony about baptisme, Basil in his fifteene and twenty seuen Chapters of that booke, and Arnobius vpon the seuentie siue Psalme, make mention of abrenuntiation, & of some other ceremonies, befoze mentioned by the other fathers: but yet neither these, nor all the other laied together, that you haue named, either in the places mentioned by you, nor any where else, mention al the ceremonies which you vse, by far, though you would by your lowd bragging make your reader beleue they doe. Thus you see, vnlesse you had beene disposed vtterly for euer to shame your selfe, you could not in so few quotations, especially not set on your margent, but in your lines as they are, the better to preuent wrong applying of them, haue beene taken with thus many grosse oversightes. May not any man (worthilie thinke you) hereby iudge, that howsoeuer the names of the fathers are familiar with you, that yet you are a verie stranger in their workes indeed? Of twenty places, you haue alleadged aright and to the purpose, scarce siue, and of seuen fathers (belike because you would not deal partiallie with them) your happe hath beene, one waie or other, to erre in quoting of euerie one of them. Surelie you are worthy to bee trusted vpon your bare word, without any further examination of your quotations an other time, you haue dealt so faithfully and vprightlie in these. And to conclude this point withall, as though you had most rightly quoted, and that they most pregnantlie had iustified all your Ceremonies as you vse them, you confidently tell your reader, that if hee will reade these places hee shall finde, that they did vse the verie Ceremonies, that you doe vse, and wee so much myllike. Thus yet you coulde set a good face on the matter, though you could doe little else.

But in good earnest, is it your meaning, by these places to make me
beleue

before that none are to be accounted rightly baptised, vnles vnto him, all these your ceremonies, which you talke of be vled: What say you then to Christs baptisme, and the multitudes baptised by Iohn in Iorden, and after by the Apostles, sometimes in one day, in water that was next to hād? Sure I am, that none of your ceremonies that you strue for here so much, which we mislike, was vled then to anie of them: and yet I am sure neuer were any with these ceremonies of yours, better baptised, then these were. May to presse you a litle further, if these ceremonies were so necessarie as you pretend, how cha- ceth it, that about 600. yeares after Christ (that is long after any of the fathers you haue named to countenance them withal) we read in Bedaes story, so often mētion as we do, of so great multitudes, here in England, by famous Bishops baptised in one daie in common ri- uers? It is vnpossible that they should baptise so many in so short time as that story shewes they did, and yet vble to euery one, all the so- lemnity of ceremonies, that you here thus pleade for. It is cleare the by that practise, that for all this, and whatsoeuer else any where, either these, or any other doctour, before that time had witten here- of, that then there was no such danger imagined to bee in omitting of these, as your Tridentine cosicell now, would make men beleue there is.

But for a general answer to al that you, or any of your side, haue or can alleadge out of any father, either for the iustifying your kinde of vsing these your ceremonies, or any of the other three points that follow in this Chapter (as long as you are not able to warrant your doings and opiniōs therin, by the scriptures, which we are sure you shall neuer be able to doe) by the fathers leaue, though they were as pregnant for you as you pretend (which they are not neither) & that by the direction and aduise of the best of themselves, we will & may chuse, for all their writings, whether we will like any whit the bet- ter of them or no. For Hierom saith, that all things which mē seeke out and inuent at their owne pleasure, without authority and testi- mony of the scripture (as though they were the traditions of the A- postles) the sword of God cutteth of. Upon the first of Aggei. And Origen in his first homily vpon Hierom, confesseth, that their iudgements without witnes of the scripture were of no credit. And Hierom againe vpon the 98. Psalmie writeth, that all which they spake, they were to proue by the scriptures: and vpon the 23. of Mat. he saith plainly, that which hath not authority from the scriptures

as easily is despised as approued. And Chrysostome vpon the 2. to Tim. Hom. 9. saith, if there be any thing either to learne or to be ignorant of, we shall learne it in the scriptures. And as for all other authoritie, Hilary saith in his 7. booke of the trinity, that it is short, darke & troublesome. And as for Augustine, he of all the rest, hath most plainely taught vs this, in his 19. Epistle to Hierom, and also in his 111. epistle to Fortunatian, where he plainely shewes, that hee gaue no further credit to any mans writings, then he found them agreeable to the scriptures: and therefore de baptismo, contra Donatistas li. 2. cap. 3. he refuseth to be pressed either with the authoritie of Cyprian, or any other man, or councill further, then by the canonical scriptures their iudgements are approued: and he teacheth Paulina in his 112. epistle, not to follow his authority, or to beleue a thing because he hath said it, but to beleue the canonical scripture. We saie therefore with him lib. 1. cap. 22. de peccatorum meritis & remissione: let vs yeeld & consent vnto the holy scriptures, which can neither deceaue, nor be deceaued: & againe I require the voice of the shepheard, read me this matter out of the Prophets, read it out of the Psalms, read it out of the law, read it out of the Gospel, read it out of the Apostles writings: in his book de pastoribus c. 14. and so likewise conclude with him, I owe my consent without gainsaying onely vnto the canonical scriptures. cap. 61. de natura & gratia, and according to these bookes of the scriptures, we haue learned of him to iudge freely of all other writings. lib. 2 cap. 29. contra Cresconium. The fathers are full of such places, whereby any man may see, that by their very good leaue, we are not to be pressed to beleue or receaue any thing, not taught in the scriptures, vpon their bare authoritie, and therefore these and such like places in them considered, if you would haue had their names, & the places you cite in them, to haue in sadnes, bred any sound credit to any of these foure points you alleadge them for, either should you haue warranted them, by good prooofe out of the scriptures your selfe, or haue shewed vs how they proued them consonant, at the least, to the same.

Howbeit because you shall not abuse the Reader, to make him thinke, that the fathers you name for these matters, are further of your opinion then they be indeede, as I haue not refused to examine your opinion, and the places you send vs vnto for your ceremonies, so will I, for the Christian readers sake, take the paines to deale wth you

you for, & in al your other 3 opinions, of confession, prayer to Saints & for the dead, & wth it your several quotations, set down for the proofof the same. To go on therefore according to my course begun : for confession befoze the receiuing of the sacramēt, you saie first, our sauiour Christ doeth teach vs, that the ecclesiasticall ministers haue authority to binde and to forgive sins: and for proofof hereof you set in your margent Iohn. 20. & Mat. 16. I am sure here by confession, that you speake of, you meane your auricular confession, wherof your Tridentine councel taketh such care, that that in the 6, 7, and 8, Canon thereof, touching this matter, it solemnely anathematizeth al those, that hold auricular confession not to be necessary to saluation, by the law of God, saying that it is but the deuise of man. Which they there haue defined to be a secret reckoning vp vnto the priest, of al mortal sins at the least, with al their circumstances, wherof by due premeditation the party can haue any remembrance, whereunto they bind all persons aboue certaine yeares, of both sexes, at least once in the yeare, and that namely in lent, befoze their receiuing at Easter. Now this confession, your schoolmen and doctours do teach, must be made so fullie and exactly, that no sin nor circumstance thereof must be concealed, for then therby al the labour is lost, and the absolutiō frustrated from al the rest. Which doctrine cannot chuse, but a number of waies proue a needles and a desperate tormenting of cōsciēces. For first it laieth vpo them an ineuitable necessity, not onelic to doe, that which God neuer required at their hands, but also that, which either is simply impossible vnto thē to doe, for the multitude of their sins and circumstances thereof: or else impossible for them to doe in such maner, as that they can satisfie themselves, that they haue omitted no pīce of due premeditation to call all their sins & the circumstances thereof, that they should cōfesse, to their remembrance, which a number of your owne side most deuoutly giue to doe this in y^e best maner, haue bene enforced to cōfesse. Yet this confession befoze the sacrament (though indeed it bee a thing that hath no ground or warrant at all in the Scriptures) but was (as both Iohannes Scotus libro 4. sententiarum Distict, 17. art. 3, and Anton: part 3. hist. tit. 19, doe confesse) first imposed, as necessary by the Lateran councel, in Innocēt the thirde time, about the year of the Lord one thousand 2 hundred, and fiftene, you here would seeme to cōsistēce by two places of scripture, to begin withal. But your betters haue thought otherwise, of this your kinde of confession. For your glosse de peni-

penitentiâ Distinct. 5. Cap. in principio confesses plainly, that it came
 in rather by some tradition, then either by authority of the olde
 testament or new, which tradition (he saith) yet ought to binde
 the West Church to vse it, though not the Greeces & East Church
 which haue it not. And Beatus Rhenanus in his notes vpon Tertul-
 lians booke of repentance, so far as much as hee findeth not therein anie
 mention hereof, not onely gathereth that it was not in vse then, but
 also hee sheweth, that he thought it came in after & grew of the mis-
 like of the inconueniences of the continuance of publicke confessions
 made in the publicke assembly in the hearing of al the congregation
 vnder generally in the former times. And Soto cōtra Brētiū reckoneth
 vp both your other two points following of praying to Saints, and
 for the dead, & this also, amongst the things grounded but vpon the va-
 nity of the word of tradition. You had therefore delt both more wisely
 and more simply & honestly, if of these and such other great Rabbins
 of your side, you had learned to fetch the ground of this your con-
 fession from any where els rather, then from the scriptures. But
 seeing you will seeme to haue found that ground for it there, which
 they could not, let vs a little consider, how fitly now the places you
 quote, serue your turne. You meane, I am sure, both by your words
 and quotations, that Christs doing and saying to his Apostles set
 downe by Matthew & John, in the places you quote in these words:
 to thee (speaking namely in the first place to Peter) I wil giue
 the keyes of the kingdōe of heauē, & whatsoeuer thou shalt binde
 in earth, shall be bound in heauen, & whatsoeuer thou loosest in
 earth shall be loosed in heauē. And in the other, he breathed vpo the
 and saied, receiue yee the holy Ghost, whose sins yee remit, they
 are remitted, & whose sins yee retaine, they are retained. Where-
 by indeed it is euident, that our Sauieur first promised to Peter
 in the name of al the rest, & after gaue to al his faithful Apostles, first
 the gift of the holy Ghost and then power and authority to vse the
 keyes of the kingdome of heauen, to binde and loose, and to remit & re-
 taine sinnes, which power and authority they most faithfully and
 effectually vied, whiles faithfully they preached saluation to the pe-
 nitēt beleuer, and denounced damnation to the impenitent unbelee-
 uers, with all due ty (as they saw cause) vling the censures of
 the Church of admonition, rebuking, suspending and excommuni-
 cating, though they were neuer acquainted with your auri-
 cular confession. And likewise the same power is exercised by
 the

the Lords faithfull ministers in his church still, not by the helpe of your eare-christ, pardons &c; but by their faithful preaching of the will of God, sacraments ministering, and vsing of the other censures in due time and place. They haue a ministry of testification and declaration, by the rule and light of the scriptures, thorow the shining of Gods spirit in their hearts, to assure them that rightly vnderstand them and beleue them, of that assuredly: which God only doeth properly, absolutely and principally. But you seeme in thus alleadging of these places, first, so thinke that the power and authoritie of Christ here gaue his Apostles to binde and loose &c. inuesteth them straight with power and authoritie to binde euery man to make vnto them your auricular confession: whereas we neither read that any did so vnto them, nor that they for all this, euer exacted any such thing at any mans hands, that they dealt withall: and secondly, you seeme to take the power giuen them, and from thence deriued to other ministers here, to be such, that they properly and absolutely should haue power to pardon sinne. &c. which is absurd and blasphemous for you once but to imagine. For so can none forgive sinnes, but God onely. How can you say or thinke, that a Priest properly or absolutely can absolve one of sinne, seeing he may not so much, as pronounce or declare a sinner to be pardoned of God, vnles he be contrite, penitent, and faithfull indeede. Now God onely and the party are priuy to this, whether these things be sound and right in the heart or no, for an hypocrite can make a shew to deceaue man withall in these (you know) vnles therfore we will thinke that we haue power to absolve him whom God yet condemneth, our pronouncing of pardon or absolution to those that seeme such vnto vs, must be but conditionall, if they be such in deede as they make shew for, and therefore neither is, nor can it be proper or absolute. Ambrose libro 3. de Spiritu Sancto ca. 19. by that of Iohn, proues the godhead of the holy ghost, for that he can and doeth forgive sinnes: which were no good argument, if by that place, Christ meant to giue ministers power and authoritie properly and absolutely to doe it, vnles it be lawful to thinke, that they are very Gods. But marke, I pray you, your kinde of reasoning from these places: Christ gaue to his Apostles power and authoritie (giuing them the holy Ghost) to bind and to forgive sins, ergo auricular confession before the sacrament thereby was enioyned: this is your argument, or else you saie nothing in all this for your sculues against vs. For we deny not, but most willingly confesse, that

by these places it is certaine, that Christ gaue vnto his true ministers, to whom he gaue the holy Ghost, power and authoritie as ministers to doe this. But what is this to authorize your priestes, which are no ministers of his ordinance, and to whom hee hath not giuen that spirit to doe this. What is this if they had authoritie to doe it, either to that which they take vpon them, or to enforce a necessity of such auricular confession, as you practise and pleade for?

Herein it is with you, as it is in other points of your religion, you are deceaued, and after seeke to abuse and deceaue others, with the ambiguity and diuersity of acceptions of confession. For that is a common trick with you, when you finde either in scripture or father, where there is but the word mentioned, that by any stretching maie reach to your meaning, to alleadge that streight, as flat, full and pregnant for your purpose, when as indeede, if the circumstances of the place be looked into, it is as far from countenancing your opinion as may be. So in this case, you finding in scripture some mention of confessio of sinnes, and sundry examples of the same, and likewise in the fathers, you finding that they exhort and perswade men to confesse their sinnes, you by and by imagined that your auricular confession must needs be that, that they speake of, or at least (your learning not suffering you so to imagin) you contrary to your owne knowledge and conscience (as it seemeth) could be contented to doe what you could, to make your Reader so to thinke. Wherefore to arme him hereafter against your subtilty, or the cunning of any of your fellowes in this point, and so to giue him a triacle to preserve him from the danger of your popish poison in this case, let him know and vnderstand, that there haue bene and be, many kinds of confessing of sinnes spoken of, both in scriptures and fathers, and yet you neuer the nearer for yours. For Augustine, de verbis Euangelii, hom. 8. very pretily, according to his maner saith, that confession is either laudis or fraudis, that is, of praise or of fraude: by the former vnderstanding that kinde of confession, whereby we thankfullie acknowledging, what God hath bene or is vnto vs, we burst forth into lauding and praysing his holy name therefore, whereunto the faithfull seruantes of God are oftentimes exhorted in the scriptures, as for example, Psalme 33. in these words, confesse vnto the Lord in harpe, and in a psalterie of ten strings sing vnto him. And Dan. 3. in these, confesse vnto the Lord that he is good, and that

his mercy is for euer, which kinde of confession in our Churches we alwaies publickly vse, both befoze and in the receiuing of the Sacrament, which wee teach to be a Sacrament euen to prouoke vs so to doe, for our free and full saluation purchased for vs by the death of Christ. And the other is the generall; to all kyndes and sortes of confession of sinnes, which he tearmeth frowde, because by all sinne God or man, or both, are wronged of that which is due vnto them. Otherwise some distinguish confession, into confession of sayth and confession of maners: of the first whereof, sayeth Christ (Matthew the tenth) hee that confesseth mee before men, I will confesse him before my father which is in heauen: and of this Saint Paul speaketh, saying, with the heart man beleeueth to righteoulnesse, but with the mouth confession is made to saluation, and this is farre moze playnely in vse with vs also then with you. For in all our publicke assemblies ordinarily (as it is wel known) according to the thre auncient Creedes, in english, that all present may vnderstande vs, wee make confession of our faith. And as for the later, which is confession of our maners, there is no kinde of so confessing taught and commended vnto vs, either in the olde Testament or new, either to God or man, priuate or publicke, but wee vse it, allowe it, and exhorte one an other vnto it, in farre better sort and maner then you doe. Vea to go one step further with you, there is no kynde of so confessing our faultes, by the consent and vniforme practise of the auncient fathers approued vnto vs, but therein also both befoze the receite of the Sacrament, and at other times (as occasion serueth) wee are farre befoze you, how short soeuer wee come of you, in allowing your auricular confession, which is the onely kinde of confession, that you plead here for. For looking first into the scriptures, and then into the auncient fathers, these are the onely kinds of so confessing agreed on, & by one consent of them, needful to be practised. First that euery one of Gods people shoulde by the due meditation dailie of his lawe, so bying all his sinnes originall and actuall, small and great, publicke and secret, to his remembrance, that in truerth hee may saie with Dauid, Psalme fiftie one, in respect of them all, in some good measure, I knowe mine iniquities and my sinne is alway before mee: that so with a contrite heart, hope of Gods mercy, and purpose of amendment, hee maie confesse them vnto God, both priuately and publickely, generally and particularly also, vpon iust occasions we

all,

all, with the Scriptures and fathers allow, teach and practise. For it is well known in respect of this kinde of confession of sinnes, wee teach with Salomon, prouerb. the twenty eighth, hee that hideth his sinnes hee shall not prosper, but he that confesseth them and forsaketh them, shall haue mercy. And therefore beside our often confessing our sinnes vnto God against our selues in priuate, in all our ordinary prayers either at home in our families, or in publicke, in our assemblies and congregations, especially before the receiuing of the sacrament, we make humble confession of all our sinnes and vnworthinesse, generally vnto God. Thus did Dauid Psalme thirty two, and fifty one, thus did Daniel, Daniel the ninth, and Ezra: Ezra the ninth: yea thus did the publican Luke the eighteenth, they that were baptized of Iohn in Iordan, Matthew the third, and the belceuers that we read of Actes the nineteenth, vers. eighteenth and nineteenth, confesse their sinnes before God. This we count a necessary fruit of repentance, a good meanes to humble vs in the presence of God, and a way to aduaunce both the iustice and mercy of our God. And to this, we knowe both the Scriptures and fathers all with one consent exhort vs, but especiallie amongst the fathers, Chrysostome is earnest to perswade this kinde of confession of sinnes to God, about all other, as it is to be seene in him, vpon the fifty Psalme, hom. 2; vpon Matthew, hom. 3; vpon Genesis hom. twenty; and vpon the twelfth of the Hebrues hom. the thirty one; and else where often in his works. As for particularly confessing of our sinnes vnto God in the presence of the congregation (as I sayed before) also, vpon iust and due occasion, that is vrged, taught and practised amongst vs. But then it is, but when one falleth into some such notozious and great sinne, publickely known to the offence of the Church, for the which hee deserueth to be excommunicated. And this is either voluntarilie yeelded vnto, and done by the partie that hath so offended, to shew the better his repentance: or it is by authoritie imposed vpon such, for the terrour of others, and satisfaction of the congregation offended. And hereof in Scripture we haue example. For Achans sinne that so troubled the congregation, once being known and so publicke, by Iosua hee is commanded to giue glorie to God, and so before Iosua and the people, hee confesseth his sinne at the appointment of Iosua: Iosua the seuench: it seemeth likewise that the incestuous Corinth did, driven thereun-

thereunto by the authoritie and force of that censure that Paul and that Church layed vpon him 1. Corinthians. 5. and 2. Epist. second and seventh Chapters. And at the rebuke of Samuel the people particulerly confessed their sinne in desiring a king. i. Samuel and twelfth, and at the rebuke of Ezra we read also voluntarily they came, that had contrary to the law of God married strange wines, and publickely confessed their sinnes and amended that fault. Ezra the tenth: of such examples of particuler publicke confessing of notorious known faults, the ecclesiasticall storied are full: whereof some yeelded thereunto voluntarily, who were alwaies best liked of, and others by order of ecclesiasticall censures were brought thereunto. And for this kinde of publicke confessing of our sinnes to God also, it cannot bee denied, but herein wee are far beyond you, in conforiming our selues therein far more then you, to the ancient presidents thereof, found both in Scripture and other antiquity. Indeepe I must needes confesse, that I finde in the writings of the fathers, especially in Cyprian, sermone de lapsis, in Tertullian de penitentiâ, and in Origen vpon the thirty seven Psalme, that they counted it a commendable thing, and an argument of greater feare of God and loue, if men would not onely thus confesse their notorious publickely known sins, but also their secret notorious sinnes, yea their very purposes onely to haue committed such sinnes. But withall I finde that they saw such inconueniences to arise hereof, that first they counselled such therein to be directed first, by some godly discreet minister, when they should so doe and when not: and secondly in long they were giuen to thinke it needfull, for the preventing of some inconueniences, onely to enioyne them some publicke punishment, concealing the particularity of such their sinnes: and thirdly I finde, by Leo his time, this was thought to much also. For he in his seventy eight Epistle, and as he is alleadged by Gratian de penit. Distinct. 1. Cap. Quamuis. Herewith his flat mislike thereof, determining it to bee farre better, that the confession bee made onely to the minister. But in the Greeke Church long before Leo his tyme (as it appeareth in Zozomen libro. 9 cap. 35. historia tripart) this publishing of sinnes by publicke confession, or by enduring of some enioyned punishment publickely, was giuen ouer and one appointed in Constantinople to heare the confessions of such as came vnto him: which order also, as it there appeareth was

was by Nectarius bishop there, caused to be giuen ouer, by occasion
 that a noble womā confessed, that she had lyen with a Deacon there,
 in the Church, whiles she was doing there the things y her confessor
 had enioyned her. So that to go on, by these and other such
 places more in the fathers, I finde, that secret confession of
 sinnes to a minister indeede is ancient, and also I must needs con-
 fesse, I finde, the fathers often exhorting men so to confesse their
 sinnes; but yet then (good Christian reader) thou must vnderstand,
 that it was neither vsed nor vsed, but in certaine cases, as when o-
 therwise the party could not tell how to comfort himselfe vnder the
 burden of his sinne, or to get out of the snares and fetters thereof.
 It was neither taught nor vsed then as an ordinance of God to bee
 kept vnder paine of damnation, as it is in the Church of Rome, nei-
 ther yet were they vsed to make such an exact enumeration of all
 their sinnes, and the circumstances thereof; as that Synagogue
 now teacheth. For then durst not Nectarius (as is aforesaid)
 haue abrogated that order, and haue thence forth left euery one whē
 he communicated, *iudicio conscientiarum* (as Zozomen there
 plainly affirmes he did) neither before that could one confessor
 haue serued for all the Christians in that great and famous City,
 where I read in Iustinianstime, there were sixty ministers. But
 this is the plaine trueth, it was vsed and exhorted vnto, as a good
 profitable order to be vsed so long, and so far forth: as they saw it
 needful, and a furtherance to vertue and godlinesse. And this is cer-
 taine, the fathers by Albine here cited for auricular confession, speake
 onely either for publicke confession, of publikly known notozious
 sinnes, before the receit of the sacrament: or else onely to perswade
 men, when they feele themselves sicke of sinne, and griued with
 the burthen thereof in conscience, then to confesse such their sinnes
 vnto some godly discreet minister, that hath both skill and will to
 comfort their distressed soules. In which case and maner wee
 allow and like as well as they, that men should so doe, and it is
 a thing much vsed and practized amongst vs. There is lastly a
 confession of sinne of one brother or Christian, to an other whom
 he hath offended, to breed reconciliation againe betwixt the parties,
 taught by Christ, Matthew the fifth, and eighteenth Chapters, Luke
 the seventeenth and Iames the fifth: allowed both by scriptures and
 fathers with one consent: and this before the receit of the sacra-
 ment, and at all other tymes wee teach and vse as very necessa-
 ry.

ry. Other confessions then these we neither finde taught nor practized in the old Testament nor new, nor yet vrged by any of the ancient fathers you name, either in the places by you remembered, or else where; and therefore you haue but beene abused, and now seeke by the sound of their names to abuse others, whiles you would make men beleue, because they speake of some of these kindes of confessing of sinnes or other, in these places, that therfore they speak for your Lenten Shift, or auricular confession, which was not so much as once thought of by any of them, nor for many hundred yeares after the latest of the, by any other writer of credit. The question indeede betwixt you and vs then in this poynt is not, whether sinnes be to bee confessed at all before wee receiue. For yee see most willingly we confesse sundry wayes they may and ought: but this is it, whether such particuler and speciall confession of all our sinnes and the circumstances thereof, that we can possibly by due premeditation had thereof remember, in secret to a Priest, be by Gods ordinance absolutely necessarie to remission of sinnes, for all of both sexes once in the yeare at the least or no. Wee holde the negative, and you the affirmative. That sinnes haue beene, and may againe bee in secret confessed to such as be faithfull ministers, and that the so doing some tyme, is very good and profitable, wee deny not, you see: but either to imagine such a necessity as you teach thereof, or to hynde to such a full enumeration of all at any tyme, are the thinges wee saie which you can neuer proue, either by Scripture or fether. For your owne Gratian, brings sundry authorities before that Lateran councell, when first this your opinion of the absolute necessity thereof, to saluation was agreed vpon (as you may reade in him de penitentiâ Distinct. 1.) some for the necessity, and some to the contrary thereof, and in the end Cap. Quamuis: concludeth thus: to which of these opinions one should rather sticke, I leaue to the readers iudgement, for both partes (sayeth hee) hath astipulatores sapientes & religiosos viros, that is, fauourers, men that are both wise and religious: and Panormitan a great Doctour of yours disputeth the matter, that your confession is not by Gods lawe but by mans. And Chrysostome that succeeded Nestarius, so liked his predecessours act, of abrogating the order of secret confession to the confessour, that he in his fourth sermon of Lazarus saith: Cave homini dixeris peccata, ne tibi opprobret &c. that is,

take heed that thou tell not thy sinnes to man, lest hee vpraiue thee with them, neither confesse them to thy fellowe seruauant, that hee may publish them, but confesse them to God the Lorde: and the like he writeth hom. 31, vpon the 12 of the Hebrewes, and vpon the fiftieth Psalm (as he counteth) and else where often in his workes. And as for your special and particular enumeration of all sinnes, and their circumstances that possibly can be remembred, Beatus Rhenanus, a frend otherwise of yours, in his notes vpon Tertullians booke of repentance, reporteth, how that euē for the vexation and torment of consciences that that bread, one Geilerius a Carthusian monke, wrote a booke, which he entituled de morbo confessionis, of the sicknesse of confession, against the morosity & scrupulosity, brought in by Thomas and Scotus and other schoolmen: of whose minde for that point, Beatus Rhenanus sheweth himselfe to be. And howsoeuer a number of your Priests, by their fruites haue made it appeare, that of all other they would be loth that young women should not come to auricular confession vnto them, yet I can tell you, Basil in his no question thinketh it not very decent, that such should come alone, but rather aduiseeth that the youger by the graue elder women should make their state knowne, that by the they may receiue comfort or direction what to doe: as they shall neede.

But yet, because I would be loth to omit any thing either to cause you (Matter Albine) to thinke that you haue saied or alleadged any thing of weight to iustifie this your kinde of confession withall, or to cause the reader to suspect, that these fathers, whose names you haue brought vs for this purpose, in these places, say more directlie for you, then they doe: let vs particularly examine your quotations, alwaies remembryng the state of the question, as it is in this point betwixt vs. Your first man is Cyprian in his fift sermon de lapsis: wherein his purpose was to perswade them, that had either grieuously fallen from Christianity to idolatrie, or that had but a secret purpose for the safety of themselves so to doe, effectually to repent thereof, in persuit of which his purpose in the ende hee commeth to that (which it seemeth you ayme at) to note it as an argument of greater sayth and better feare in such that will (though they haue but thought so to fall) yet sorrowfully and plapnelie confesse the same before the Lordes Priestes, and so making exomologesin, that is, publicke confessio of their conscience shew forth the burden of their minde, seeking holiesoe phisicke, though,

for their small woundes in comparifon: and therefore a little after, he there earnestly exhorteth euery fuch offender, in purpofe of performance, to confefle their fault therein whiles they be here, whiles their confeflion and repentance may be acceptable with the Lorde. Which place ferueth wel to proue, that then of fuch notorious fautes there was vfed and lookt for publicke and forrowfull confeflion. But what is this to the enumeration of all finnes remembred in fecret in the eare of a Prieft? Sure I am, in that fermen before he came to thefe wordes, contrary to your doctrine and practife in this very point, he teacheth, that *veniam peccatis quæ in ipfum cõmiſſa ſunt, ſolus poteſt ille largiri, qui peccata noſtra portauit &c.* that is, he onely can giue vs pardon for our finnes, that bore our finnes &c. adding ſtreight, man cannot be greater then God, neither can he being a ſeruant, by his indulgence, remit or forgiue that, which is grieuouſly cõmitted againſt God, leaſt ſo to him that is fallẽ this fault come vnto his other, that he forget that it was ſaid lōg ago Hier. 17. curſed is that man that hath his truſt in man. And therefore both immediatly and thorow that ſermon, he is earneſt to moue them that were fallen, to fly to God in prayer, in weeping, and mourning. Now indeede both for their better direction to turne vnto the Lorde effectually, and for the further declaration and teſtification of their repentance to be vnſeyned, he would haue confeflion of ſuch their falles to be made with all ſorrowfulnes before the Lords Prieſts. Let this doctrine therefore of his onely be receaued, and your auricular confeflion will come ſhort home. For if none but ſuch y haue ſo fallen as he there ſpeakes of, ſhould confefle ſuch their falles: and that onely to that ende that he teacheth, without all opinion when they haue done, that any can abſolue them but God, your confeſſours and ghofly fathers (as you tearme them) might be ſet a begging for any liuing they could get by hearing of confeſſions. The next you alleadge is Origen vpon the 37. Pſalme, and in his 2. Hom. vpon Leuiticus: wherin indeede he counſelleth thoſe that haue fallen into any greenous ſinne, though ſecret, yet to ſeek out ſome diſcreet and ſkilful Phiſician, to open their diſeaſe and diſtreſſe of minde vnto, that according to his counſell and aduiſe they may doe: either in publickly confeſſing of them, or otherwiſe in repenting of them; and this is the moſt that can be made of any thing ſaid by Origen, in theſe two places: but this his counſel may bee followed thorowly, and yet you come very ſhort of prouing the neceſſity, by gods law

latu of your auricular confession, or speciall and precise enumeration of all the sinnes and circumstances thereof in the eare of a Priest. The phisicke that they sought at the Priestes handes in these cases, was direction how to repent, and to recouer comfort vnder the burden of their sinnes, by the meanes of such comfortable doctrine and counsell, that he should giue them out of the booke of God: and the thing that you seeke for at their hands is absolution, to be pronounced by them vnto you for your so confessing. So that neither for matter to be confessed, nor for the ende thereof, haue you any warrant and countenance from them. After Origē, Augustines 2. booke de visitatione infirmorum is produced, in which booke, the authour threatneth dānatis to such as hauing sinned, shunned the iudgement of men, & yet tooke not occasion, by the consideration of Gods iudgement, which they could not shunne, to repent and amend: but if they iudged and amended themselves, he doeth not so. Allen will not stand to it, that those bookes were Augustines, writing of this matter. And Erasmus censure thereof was, that it is sermo locutulei, nec docti, nec disertī, that is, it is the speech of some prattler, neither learned nor eloquent: yea hee addeth what forehead or minde had they, that thrust vpon vs, such writings vnder the name of Augustine. And the diuines of Louain say flatly, it was none of his, & therefore with farre more credit to your cause might you haue let this testimony alone, and neuer haue mentioned it. But whosoever were the authour thereof, no more can be grounded thereupon, but that he thought it good, to further the repentance of the party, that hee should confesse his sinne, that he had fallen into and offended Gods Church withal, to the minister, that by him he might be dealt withall by correction, admonition, or consolation, as he saw good. And the edge of his speech is not simply against such as did refuse to confesse their sinnes to Gods ministers, but onely against such, as refusing so to doe, did not repent, for he saith si ea confiteri aut emendare noluerint, and againe, si in malo permanferint, that is, if they will not confesse them, nor amend, and if they continue in euill. Besides, if the words in the place quoted by you, be well marked, it will thereby sufficiently appeare, in that there were then so many reasons that staied men (as there by that authours wordes, it seemeth there were) from confessing to the priests, & it was not then thought, that so to confesse sinnes, was so necessary as you would now pretend yours to be. If it had beene either thought to be simply necessa-

ry by Gods law, or it then had beene thought and knownen to be a set law of the Church, to confesse sinnes in secret to the ministers, why haue not you, nor yet any of your side, brought vs any ancient doctor, y^e euer vsed either of these reasons to perswade men vnto it. Cyril in his 12. booke vpon Ioh. cap. 56. is y^e fourth man you cite for this purpose, which place if you had euer read, you should haue found him to set down this first, as a most sure principle, that only God is he, that must loose a man from his sinnes, for to whom else (saith he) shall it be lawfull to deliuer transgressours of the law, but vnto the author of the Lawe himselfe? Which position if it were receaued, there would be smal hast made to your eare shift. But then indeede it followeth in him, how then did Christ giue this diuine power to his Apostles? Whereunto his answer is, that he gaue it them because he gaue them the holy ghost, & because the holy ghost by the forgaue sins: which he sheweth the holy ghost did, by vsing their ministry, to baptise men and to bring them to repentance, by rebuking of sinners, and by shewing them fauour againe, as Paul dealt with the man of Corinth. So that you see his doctrine is there, that men come to haue their sins forgiven them, by the holy ghosts vsing our ministry effectually to bring men to repentance: where to make auricular confession to men of all their sinnes is not reckoned vpon as anie meanes whereby in the Apostles, or by the Apostles, the holy ghost forgaue anie their sinnes, but to preach the worde, to minister the Sacraments, and to vse the censures of the Church, in due season are noted to bee the meanes. Wee sendeth vs there, you see, to the example of Pauls dealing with the man of Corinth, of whose repentance and receauing againe into Gods Church, and so to a liuelie hope of the forgiveness of his sinnes wee reade, but that either Paul or anie other minister had him before them to bring him to this, by auricular confession, wee neither reade nor can beleue, and therefore Cyril is rather quite against you, then any thing for you in this point, in that place. Now last of all, is Hierom vpon the tenth of Ecclesiastes, where all that he saith is this, if the Serpent the Deuill priuily bite anie and infect him (none being priuy thereunto) with the poison of sinne, if he that is stricken holde his peace and repent not, nor will confesse his wounde to his brother or master, the master that hath a tongue to cure him, easily cannot profite him: who of vs denie this, that hee that will neither speake and repent, nor thus by confession seeke

for better physicke at the hands of the spirituall physician, then he can give himselfe, cannot easily be profited by such a physician? Yea that more is, we say and holde, that hee that will neither repent betwixt God and himselfe, nor yet seeke to those to shew his estate, that are appointed to teach him how to repent, is in a most fearefull case. But yet againe we say, that they, that in such secret sinnes, whereof Hierom plainly speaketh, will with Dauid acknowledge their sinne vnto God, and not hyde their iniquitie. Psalm. 32. but forsake it, they shall haue mercie, Prouerb. 28. though they neuer bewraie those their sinnes to anie Priest or minister. Neither hath Hierom, nor any other of these fathers, in any of these places, saied any thing to the contrarie. What are you therefore the nearer, for anie thing that they haue saied, to proue the necessity of vniuersall and speciall enumeration of all sinnes that can bee remembered, to all the circumstances thereof, in the eare of a Priest, though otherwise neuer so well confessed to God and repented of. Yea what haue any of them spoken in any of these places, either to proue the necessity or vniuersality of your kinde of confession, which are the thinges you should haue proued by them, or else you proue nothing in question, or to the purpose? If or let confession of sinnes vnto them be free, as it was in their times, and in such cases, as men cannot otherwise so well, get ease, remedy and comfort against their sins, we are very well contented with them, to perswade men, that it is a very good and profitable way for them, in sicknesse and in health, to confesse vnto some discreete minister or ministers, what sinnes they be that so trouble them, that so aduise by them, may be ministred vnto them accordingly. And this is the utmost that any of these places can haue, so much as any shew to helpe you vnto: which is as farre from yours, as chalke is from cheese, you hauing made it, as you haue, a matter of absolute necessity, and hauing stretched it to such a full speciall recitall of all, and that by all persons and sexes at an appointed time of the yeare, as you haue also. But enough of this matter, now therefore let vs go on and see, whether you haue anie better holde in the fathers, for the other two pointes behinde.

The next is, praying to Saints in paradise, to helpe vs with their prayers. For the which you alleadge onelie the names of foure, Origen, Chrysostome, Augustine, and Hierom: of which there is not one indeede, that in any of his vndoubted & known works

works to be his, that so much as mentioneth praying vnto them. For whereas you here haue quoted vs three places of Origen, for this your purpose, the two later, I cannot thinke were his. As for the last out of his 8. booke of Ecclesiast. there are no such bookes fathered vpon him, either in any of his Tomes, that I euer yet could see, nor yet attributed vnto him by Tritenhemius, who reckoneth vp al that he was acquainted withall of his. And as for that, you alleadge out of his second booke of Iob, I graunt whosoever was authour of those tractes, hee concludeth the second tract with a grosse popish prayer to Iob. But certaine it is, those tractes or bookes were neuer Origens, nor that prayer of his making or liking. My reasons are these, first, the authour thereof sheweth himselfe an Arrian in the first tract, Erasmus hath obserued, that these of Iob, were neuer but in latin, whereas he wrote all his in Greeke: and lastly, because he himselfe (if that prayer were his) should be contrary to himselfe. For against Celsus lib. 8. (which bookes are his vndoubtedly) he answering the arguments of Celsus: that it cannot offend the high God, if the inferiour Gods (whom Celsus called daemones) being his frends, be worshipped with inuocation, to prouoke them to sollicite mens causes with the high God (which argument that heathen wretch there cōtēnāceth with the fashio in Princes Courts, to sollicite the Prince, by such as are about him, euen for all the world, as you vse to doe, your praying to Saints) telleth him, that one God is to bee prayed vnto in the name of Christ Iesus. And as for the Saints and Angels (saith he) though they be Gods frends, yet onely God is to be pleased: and please him, and then also yee please these. pag. 760. and 774. Now in the other place, which is the first you cite, nāely out of his 3. Homily vpon the Cāicles, al that he saith, sa- uouring any whit for this your purpose, is this, that hee saith, it is not inconuenient to say, they pray for vs: wherof likewise, cap. 13. vpon Iosua, and vpon the Epistle to the Romans he speaketh doubt- fully and stammeringly, as one not fully resolved that it was so, and therefore confidently to be aduouched and taught: which I thinke was the sowing of some seede towards this opinion of yours. But who is so simple, but he may see, that though this were granted to be an vndoubted and certaine thing, that they pray for vs, yet thereu- pon it followeth not, that we here must, or may pray vnto them: And that Origen himselfe neuer gathered so thereupon, it may appeare sufficiently by his foresaid answer to Celsus. But howsoeuer, it is
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known well enough, that Origen was not thought, of the ancient fathers themselves an authour of \bar{y} credit, that whatsoever he taught or thought, ought straight to be receaued as true and sound. If or it appears plainly in Epiphanius, Tom. 2. heresi 64. and in his epistle to Iohn of Hierusalē, that his opinion of him was, that he was not sound in doctrine, and Hierom ad Oceanum saith flatly of him thus, I haue praysed Origen as an interpreter, but not as a teacher, his witte, not faith: and further he saith of him, Beleue mee that haue experience, his doctrines are poysoned, disagreeing from the scriptures, offering violence vnto them. And Eusebius out of Aegelsippus lib. 3. cap. 32. noteth, that vnto those times (about which he began to flourish) the Church remained a pure and vndefiled Virgin, but then errours as though they had conspired so to doe, burst into the Church, as into an empty house, with naked and bare face and head. But yet for any thing that either you haue noted out of Origen, or that I can espy elsewhere in any of his vndoubted writings, for this matter, he can be charged no further, but for setting abroach and afoote this question, whether the Saints praied for vs or no? Whereupon shortly after, and by observing that sundry miracles were done, men praying vnto God by the tombes of martyrs, it began more strongly to be thought, that the soules of such in heauen, did much with God for men here in earth. in so much that thereupon it grew to be an vse, to go vnto martyrs in prison, to request their prayers, when they were departed to God. So that by Cyprians time, which was not long after, these thinges began, for he died Anno Dom. 249. (as it appeareth in his lib. 3. epist. epist. 18. & lib. 1. epist. 1.) it was taken for so resolute a trueth of him, that they could and would remember their olde friends here, \bar{y} he in these places vse there exhortatōs to the faithfull brethren alike, that in any case they would remember one another, when any of them were dead. But yet for all this, finde I not, \bar{y} in any of these times, or long after, any teacher allowed and of credit in Gods Church, was so bold, as therefore either to pray vnto them when they were dead, or to teach others so to doe. And yet you confidently here further send vs to Chrysostomes 8. homily vpon the epistle to the Ephesians, to Augustines 20. booke & cap. 21. against Faustinus (you say, but you should haue saied Faustus) and to S. Hier. against Vigilātius, there to read, prayer vnto them, by them taught and iustified. I wonder that you were not ashamed thus shamefully
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first to bee abused your selfe, and then thus to seeke to abuse your Reader. For let him reade, and reade againe and againe, all these places, and I assure him he shall not finde one worde or sillable vttered in any of them in the allowance of praying vnto them. In the first place, Chrysostome according to his maner, doeth sollace himselfe much about Pauls cheine and imprisonment, but not a worde is there vttered by him of praying, either vnto Paul or to any other Saint, nor yet of their praying for vs. And in Augustines twenty one Chapter of his twenty booke against Faustus (if you had taken the paines to reade the Chapter) you should not onely haue found no mention at all there of praying vnto them, but very much there set downe by him directly against your fashions in honouring of them. For there first, he flatly condemneth as idolatrous, dedicating altars vnto them, offering sacrifices vnto them, and their shrines, and worshipping of them with any diuine honour, & sheweth that such as any of these waies honour them, are either by sound doctrine reprobued, that so they maie amēd, or shūned: which are most notoriously practised by you, in dedicating Churches and Chappels vnto them, calling them by their names, in running a pilgrimage not onely to their reliques, but to their pictures, and there offering before the what you thinke good, and most grossely in praying vnto them, which if it bee not a spectacle point of diuine honour, nothing can bee. And then he sheweth what honour it is, that is to be giuen them and no other, namely, the honour of loue and society, as wee honour therewith, holy men here aliue (though then, therewith so much the more deuoutly, as their state is more blessed) and the keeping of their memories (to prouoke the better others to imitate them) with religious solemnity: and else where hee seemeth to like verie well that they should bee honourably both thought of and spoken of, that they ought decently to bee buried, and haue their tombes and sepulchers kept and preserved, and that it was lawfull thereby, to pray vnto God for such things as were lawfull, & that mē stood in neede of: and lastly, the furthest that euer he went either in this place or any where else was this, that hee thought some good came by their praiers, to such as thus honoured them, or rather GOD in them. And further then thus neuer went Hierom against Vigilantius. So that all this while, we cannot finde so much as praying vnto Saints, either in Origen indeede, or in Chrysost. Augustine,

by Hierom, once mentioned in these places you quote: that they pray for vs, and that their prayers may doe vs some good, is the most wee finde in any of them: which though it were graunted you, yet thereupon it followeth not, that we are to pray to them, as I haue saied. For if that be a part of their duety, by God looked for at their hands, such is their state of perfection there, that we may bee sure that they neede not (as mē here subiect vnto infirmities doe) by vs to be put in remembrance of their duetie. And againe, seeing wee haue neither commaundement in Gods booke to direct vs, example to leade vs, nor promise to encourage vs to praie vnto them there, especially prayer beeing, as it is, a speciall spirituall worshop, for the making whereof vnto God onely in his worde, wee haue all these thre, whatsoeuer they doe or can doe for vs, wee dare not without warrant from God, yea contrary to the direction that we haue from him in this point, take this honour of praying to him alone, from him, to giue it to them. Yea wee cannot but see, these thinges considered, that if wee should, therein wee should neither honour them nor GOD aright, and that in very deepe our doing so, could not be obedience to GOD, but disobedience, not proceede of faith, but rather of lacke of faith in him, and so would be both a dishonour of GOD, and then also indeede wee finde, that GOD hath saied vnto vs flatly, Call vpon mee in the daie of trouble, so will I deliuer thee, and thou shalt glorifie mee. Psalme 50. And that hee is a Lorde so iealous of his owne glorie, that hee will not giue it to another, he hath plainly taught vs, Esaie 42. And therefore seeing Christ (of whom when he should come, the very woman of Samaria had learned, that hee should teach vs all things. Iohn. 4.) teaching his Disciples to praie (Matth. 6. and Luke 11.) hath taught them no otherwise to praie, but to him, to whom when they prayed, they might first say, Our father which art in heauen, & then concluding their praies, adde, for thine is the kingdome, the power and the glory, for euer & euer: we being sure, that without blasphemy we can neither beginne nor end our praies thus, we dare not direct our praies to any Saint or Angell, but onely to God. We are sure he is able both to heare our prayers, and to graunt our requestes, because hee is almighty: and that hee is willing so to doe, wee haue assurance, as long as wee aske according to his vwill: the first of Iohn and the first, because he is mercifull and true, and faithfull in all his promises.

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And therefore we thinke it is a sure way, to run to him, and to trust to him, in all our needes and necessities. If we would haue an aduocate either of mediation or intercession vnto him, wee haue one for all, euen Iesus our Lord and saviour. For as Paul first teacheth vs, ther is but one God, so likewise in the same verse he assureth vs, there is but one mediator betweene God & mā, which is the mā Christ Iesus. 1. Tim. 2. and Iohn toyning with him in his first epistle & second Chapter, pointeth him only vnto vs to be our aduocate with the father. And he being the fountaine of al grace & mercy, the author and finisher of our faith, the dore of the sheepfold, the way, truth & life, his name being the onely name wherby commeth saluation, and he being he, but by whom (he himselfe hath tolde vs) none cometh vnto the father (Iohn. 1. vers. 14. & Colof. 1. 19. Heb. 12. 2. Iohn 10. 7. Iohn. 14. vers. 6. Act. 4. 12. Iohn 14. 6.) especially seeing he hath assured all that are heauy laden and weary to come vnto him, Mat. 11. 28. he being of that property y we know he is, not to break a broke reed, nor to quench the smoking flax, Esa. 42. vc. 3. and yet able perfectly to saue those y come vnto God by him, seeing he euer liueth to make intercession for them He. 7. 25. We know and are sure we should doe him the greatest wrong that may be, considering also, that he hath vpon his word assured vs, that whatsoeuer we aske the father in his nāe beleeuing we shal obtaine it, Mat. 21. 22. and Iohn 14. 13. If wee should leaue him at all, one so able and willing euery way to serue our turn alone, to run vnto any Saint or Angel of his. And therefore as we dare make our prayers to none but vnto God, so dare we vse no other mediator or aduocate vnto him, but onely Iesus Christ our Lord and saviour. We are sure it sauoureth strongly of lack of faith in vs in him, if not of flat Antichristian blasphemie, once but to imagine, that any be Saint or the Saint in heauē, or Angell, wil be readier to take compassion of vs, or that we may be bolder to vse any of their intercessions to God, thē his. For in al things he became like vnto vs his brethren, that he might be merciful, and a faithfull high Priest in things concerning God, that he might make reconciliatio for the sinnes of the people, for in that he suffered and was tempted, he is able to succour them y are tempted Heb. 2. 17. 18. For we haue not a high Priest which cannot bee touched, with the feeling of our infirmities, but was in all things in like sort tempted, yet without sinne, let vs therefore go boldly vnto the throne of grace, that wee may

may receaue mercy and finde grace (through him) in time of neede, Heb. 4. 15. 16. And let vs take heede in this case, whiles we follow your example, in leauing him and running to Saints, to pray for vs, we commit not the two euills, that the prophet Ieremy chargeth the people of Israel withal, Ier. 2. 12. & 13. that is, forsake the liuing fountaine a fountaine of liuing waters, to dig vnto our selues pits, euen broken pits that will hold no water. For as the he saith in respect of these two faults, O yee heauens be astonied at this, & bee affraide & confounded (saith the Lord) so worthily may we say in respect of this your folly and double sinne in this point. For though to lessen somewhat your sinne herein, you would seeme to plead onely for praying vnto the Saints in paradise to helpe you with their prayers; that nothing indeede can help you. For not onely for these reasons is euen that abhominable and vnlawful, but certaine it is, that you in your practice (as I haue shewed at large in my answer to your publishers pface) most grossely and Antichristianly, pray vnto the Saints themselves, thorough their merits to procure you the thinges you sue for. Yea you are gone so farre, that according to the multitude of your necessities, the varietie of occupations, and the distinctions of regions and cuntries, you haue appointed the Saints to their severall offices and limits, therein imitating the idolatrous heathē, who imaginig y there were many Gods, thought it good to know euery one of their offices, y accordingly they might vse them, as August: de ciuitate Dei, lib. 4. & 22. noteth. And especially as touching the blessed Virgin Mary, vnder pretence of your loue and deuotion towards her, you haue so forgot your duety & Religion towards her son, that all the titles proper to her sonne, you haue inuested her withall, calling her Mediatrix, Saluatoris, gate of heauen, queene of heauen, and your only hope & refuge: yea you haue not stucke, calling vpon her, to cry vnto her saying, commaund thy sonne, vse the right of a mother, & so shewe thy selfe to haue the authority of a mother. And yet if you would confesse the trueth in this point, you both should and would acknowledge, that you haue learned thus to honour her & the other Saints, neither of Scripture nor of any ancient father, but of cursed & condemned heretiques, whatsoeuer either you here, or any of your fellows elsewhere pretend to the contrary.

For Epiphanius writing first against certaine heretiques called Antidicomarionites lib. 3. Tom. 2. heres. 78. and next, against others

thers called Colliridians, heres. 79. of the same booke and come: he sheweth, how that these heretiques exceeded (euen as you doe) in offering vnto Mary, and in honouring and worshipping of her, against whom, he there at large inuieeth bitterly, as against most vile idolaters for the same, telling them, that so to doe, was vngodly and wicked, and strange fro the preaching of the holy ghost, yea altogether a worke of the Deuill, and a doctrine of the vn-cleane spirit, for Mary was no God, neither was she giuen vs, saith he, to be adored, though she were a most excellent & honourable Virgin, but (saith he) to forewarnemen, of which kinde of too much admiring her, Christ saied vnto her, woman what haue I to doe with thee? And a little after in the latter place he saith, Neq; Elias adorandus &c. y is, neither is Elias to be adored or prayed vnto, though he liue, nor Iohn, nor Tecla, nor any other Saint. For the olde errour shall not ouerrule vs, that we leaue the liuing God, and worship those things that are made by him. For they worshipped and adored the creature, preter creatorem, besides the creator, & they became fooles Rom. 1. For if an Angell will not be adored, how much more will not she that was borne of Anna. And therefore in the ende concludeth Mariam nemo adoret, let no man adore Mary, I say not a woman, but a man neither, For this mistery is due to God, then Angels are not capable of this glorie &c. And therefore the same Epiphanius lib. 1. heres. 38. writeth against the Caians, for their inuocation of Angels. It should seeme therefore, that Petrus Gnaphheus (who was condemned for an heretique in the 5. generall Councell, was infected with some of these heresies. For about the yeare of the lord 470. (as it appeareth in Nicephorus 15. booke and 28. Chapter) he was busie in deuising and vrging, how Mary should in the publicke Lurgie, not onely be honourably named, but also called vpon & prayed vnto. But if we would know the antiquity of these heretiques, and of you their schollers, Epiphanius heres. 79. sendeth vs for the originall of their pedigree to the woman in Ieremies time, y backt takes to the Queene of heauen, and powred forth their offerings to other Gods, to prouoke the Lorde to anger; and therefore he calleth for Ieremy to charme & to stay those adorers of Mary, y he wrote so against, y they trouble the world no more. In deede he saith roundly to those idolatrous women in his time, in the person of God, Doe they prouoke me to anger, saith the Lorde, and not theselues to the

the confusion of their owne faces: And so goeth on in denouncing Gods heauy vengeance against them for the same, cap. 2. Hier. And therefore seeing you are so like them in the cause hereof, take heede you be not enforced to be as like them in the punishment. You haue heard out of Origens 8. booke to Celsus, how like herein you are to that Idolater, both for the matter of your practise and doctrine, and for the reasons you haue to confirme the same, and that he there shewes flatly, that he thought, that that was not the waie to please God, but rather to displease him, to leaue him, and to runne to his Saints and Angels, to entreate them to bee meanes vnto him for them. And Chrysostome also, who is the second man, that here you would make vs beleue is on your side, to cleare himselfe of all such impietie, de muliere Cananea hom. 12. saith thus. Tell me (ô woman) how thou durst beeing a sinner, goe vnto Christ? I know what I doe, saith she (as he makes her to answer him) See the wisdom of the woman (saith he) she asketh not Iames, Peter nor Iohn. Yea in another homilie of his tom. 5. de profectu Euangelii, he further obserueth, that when the Disciples came and spake for her, he answered, I am not sent but to the lost sheepe of Israel; but when shee came her selfe, that then shee had her request, so thereby there labouring, and in expresse wordes in that homily, to encourage me directly and immediately as plainly as we doe, to make their praiers to Christ themselves, and not by aduocates. And as for Augustine the third man you name, hee hath meetlie well already cleared himselfe, euen in the verie place you quote, but to make the matter out of doubt, let vs heare him somewhat further to speak for his full purgation in this point. In his fiftie fve Chapter de vera religione, and in his 22. booke and 10. Chapter of the cittie of God, hee plainly writeth, that to builde either temple or altar vnto Saints or Angels (then which nothing is more common with you) is flatly vnlawfull, and in the former of these places hee saith, that Saints are to be honoured for imitation, but not for religion, adding, that which the highest Angell vvorshippeth, that must the lowest man vvorshippe; and in the other hee saith, that they neuer sacrificed nor builde temples to Saintes. And in the place you cyted out of him, hee saith, vvhich of the Bishoppes saied, standing at the altar, wee offer to thee Peter, or Paul &c. where, & in his 8. booke of the cittie of God, & cap. 27. he

utterly condemneth, as unlawfull offering of any sacrifice to the Martyrs. And yet more directly against you in his second booke against the epistle of Parm. c. 8. he writeth thus, if Iohn should haue saied, these things wrote I vnto you, that you sinne not, & if any man sinne, yee haue me for an aduocate with God, and I wil entreate him for your sinnes (as Parmenian in a certaine place, saith he, put the Bilhop a mediatour betwixt the people & God) what good and faithfull Christian, saith he, would haue suffered him, yea who would haue taken him for an Apostle of Christ, and not for a very Antichrist? Ambrose also vpon the first to the Romas is as flat against any mediators betwixt God & vs, besides Christ Iesus, as any of these: yea there he doeth as directly confute your ordinary reason, of your getting the better to God by these, as to the Prince by his Nobles, as we; telling you first, that that is vnder the pretence of humility & reuerence to the Prince, to make your selues to the perill of your saluation, guilty of high treason against him. For it is to giue that honour that is due vnto the Prince vnto his Nobles, thus to leaue the creatour, to adore the creature: and then further answering you, that your reason holdeth not from Princes Courts on earth to Gods in heauē, For they are men, saith he, & therefore to thē men must so come, because otherwise they know not whom to trust, but with God that knoweth al things, to win his fauour, Suffragatore non est opus, sed mente deuotā, there is no neede of one to speake for vs, but of a deuout mind. And therefore he goeth on and saith, that such as yet will adore their fellow seruants or creatures, turne the glory of God into the similitude of men, &c. as it followeth in the text. Againe howsoeuer some frende of yours, vnder the name of Athanasius, hath caused one to speake in your language, saying: make intercession for me, mistresse, Ladie, Queene of heauen, yet Athanasius indeede, to make it appeare how much he abhorred that impietie, in his orations against the Arrians, which all men know and confesse were his, first, oratione secundā saith, Sancti non postulant a creato aliquo &c. that is, the holie seruants of God, aske not of a creature to bee their helper, Christ therefore whose help they craue is true God: and then againe oratione tertiā, he writeth thus, creatura non adorat creaturam &c. the creature adores not the creature, therefore Christ who is adored is god. These arguments of his had not beene good, neither would hee euer haue

made

made them, if he had thought it lawful to honour and adoze Saints as you doe, or as you would by fathering the former kinde of inuocation of Mary vpon him, make men beleue he did. And indeede Paul taking it for a thing that could not be denied him, Ro. 10. that none might pray vnto any, in whom he might not beleue, and it being most cleare, that the scriptures and all the ancient creedes grounded vpon the same, together with the very forme of our baptism, allowe vs onely to beleue in God the father, God the sonne, and God the holy ghost, vnanswerably thereupon it must needes followe, that it is grosse idolatrie, to pray vnto any other. And so much in plaine tearmes hath Sedulius, aboue one thousand yeares ago, most flatly set downe vpon the first of the Romans, saying, Adorare alium preter patrem, filium & spiritum sanctum, impietatis crimen est, that is, to adoze any, beside the father, the sonne, & the holy ghost, is an vngodly wickednes. Cyril also ad reginas de recta fide, &c. sendeth them that would obtaine their prayers, to God the father, in the name onely of Iesus Christ, because, solus natura & verè est Deus, he onely is by nature and in trueth God: & contra Iulianum lib. 6. he flatly saith, the holy martyrs, neither doe we say to be Gods, neque adorare consueuimus, neither doe we vse to worship the. Vea Remigius, who liued well nigh 900. yeares after Christ, sheweth vpon the 96. Psalme, that not onely images are not to be adored, but he saith plainly, no nor an Angell is to be adored, because of that warning of the Angell to the contrary in the Apocalips. To conclude, euen Hierom himselfe, your owne fourth and last man, whom I haue therefore kept to the last, because many of you thinke that hee is much of your side, against Vigilantius, writing against the saied Vigilantius to one Ripacius, cleareth himselfe to be farre from this folly and blasphemy, that you would make him an earnest procter for. For there hee hath (to shew his iudgement in this case) writen thus, non colimus & adoramus, we worshippinge not and adoze, I say not the reliques of martyrs, but neither sun, moone, Angels, Archangels, Cherubin, Seraphin, nor any name that is named either in this world, or that which is to come (beside the trinity, for so he must be vnderstoode) For immediately he addeth this reason, least wee should serue the creature aboue the creatour, who is blessed for euer. We honour (saith he) the relicks of the saints, that we may adore him whose martyrs they be. And good reason had all these fathers, thus flatly

to set downe their mindes against you. For you know it is written, *Dominum Deum tuum adorabis & illi soli seruies*, that is, thou shalt adore the Lord thy God and him onely shalt thou serue. Deut. 6. Matth. 4. and with this text Christ put the Deuill to silence, when he would haue perswaded him to fall downe and worshipping him: hee had nothing to replie against it. I praye G O D you bee not growen in this point moze obstinate and peeuisht to withstand the doctrine of this text, and moze cunning and subtile to cauill against it, for your owne defence, then hee was. I know some of you, finding the Scriptures and fathers thus directlie to condemne adoration of the Saints (though they maintaine still all your practise of praying vnto them) yet haue not bene ashamed to write (as it appeares in the censure of Colen printed there one thousand five hundred sixty) that amongst you it was neuer so much as heard, that the Saints are to be adored, for adoration is due onely to God. Whereas they could not bee ignorant that their legends, rosaries, and other their bookes of deuotion, publique and priuate, are full both of the name and thing: did they not knowe that the whole psalter is turned to the Virgin Mary, and that therein it is written *venite adoremus eam*, come let vs adore her? Howsoeuer they knew this or no, they could not forget their olde saying of the Crosse, beholde the woode of the Crosse whereon the saluation of the world hanged, *venite adoremus*, come let vs adore it. If these will not serue to make them better to remember them selues, let them reade their owne Antonin. part. 3. Tit. 12. cap. 8. and they shall finde him, in plaine wordes to tell them, that the Saints, by the Pope, by his canonizing of them, are set forth vnto men, not onely as an example of faith and holy life, but also *ab omnibus adorandi & in necessitatibus inuocandi*, that is, of all to be adored, and in necessities to be prayed vnto. Wherein to say (saith he) that the Pope erred were hereticall. But this is like your other common shifts, when you say you vse the Saints but as Mediatours of intercession, and not of saluation, which onely belongs to Christ; and that you doe not giue them Latreian, but Douleian, that is, as you expound the wordes, not diuine honour, but an inferiour honour, not asking at their hands that they should either giue you y good things you would haue, or keepe fro you the euil, that you would not haue, the falshood and vanity whereof I haue both in my answere to the

preface

preface of your booke, and also somewhat in this Chapter already bewrayed. For let any man read ouer & consider your praiers and practise, and he shall finde that you make them mediators of saluation, and not onely of intercession, though that onely if you did (it being as it is, a special part of the office of Christs mediatozship, to be the very altar whereupon, and whereby we must acceptably, present these our spirituall sacrifices vnto his heauenly father, hee being, as he is, of himselfe alone thorowly both able & willing fully to execute his owne office) you could not excuse & cleare your selues, of being guilty of high treason against Christ. And he should further finde, that you giue the diuine honour that may bee, & that you doe directly beg all things euen at their hands, that you can beg at Gods. For it is vsual with you to sing to Mary: *salua eos quite glorificat: saue thē that glorify thee, that succour the miserable, help the weake, refresh them that mourne: & you say to her, Mary mother of grace, mother of mercy, protect vs frō the enemy, receiue vs at the hour of death: & in the psalter now turned & put forth by the deuout seruant of hers Bonauenture (as some thinke) you sticke not to vse all those speeches to her, y^e in the psalmes are vsed to God himselfe, and therefore you blush not to say vnto her. Haue mercie vpon me O Lady, according to thy great mercy, & according to the multitude of thy mercies blot out my iniquities. But not onely thus haue you doubted about Mary, but quite contrarie to your owne wordes, when you would vse these shifts, you deale with other Saints. For you praie to Basil, that he would looke downe vpon you from aboue, & change your whole life, and you praie Athanasius to direct the holy people, & S. Cyprian to direct both your speech and life, and who so readeth your *speculum exemplorum*, your glasse of examples, he shall finde there, and in such other bookes of yours, such stories tolde of things done by this Saint and that, for such as worshipped them, as y^e thereby it may most clearely appeare, that you haue no stay nor moderatio at all, whatsoeuer you say, in praying to them.*

Thus then thou maiest see (Christian Reader) for all M. Albines sending of thee to reade Origen, Chrysostome, Augustine and Hierom, for the maintenance of his praying to the Saints in Paradise, that not onely they haue quite forsaken him therein, but that also both Scripture, they and a number of ancient fathers besides, haue condemned that their praying vnto Saints, for grosse idolatry.

idolatry. The most (thou seest) that any of the fathers quoted by him for this, haue saied, that hath any solid y way, is, that they thought it was not inconuenient to thinke, that the Saints in heauen, praised for the Saints aliue yet vpon the earth, and that therby they did them some good: which, as I haue shewed thee, by good reasons, proueth not, that therefore they are to be praised vnto thus of vs. But to conclude this matter, euen touching this point, I would haue thee to vnderstand, that the first brochers hereof, & they of the ancient fathers, that most seemed to bee resolved of it, yet spake thereof, but stammeringly and doubtfully. For thou hast heard Origen onely say, that he thought it was not incōuenient to think so, and vpon the second Chapter to the Romans, mouing that question, whether the soules of the Saints departed, doe any thing, and labour for vs, as the Angels doe, or no? he in conclusion determineth, that if they doe, that yet it is amongst Gods secretes, and that it is a mystery not to be committed to paper. And Augustine, de curâ agendâ pro mortuis, inclines to the negatiue, and therefore to that end alleadgeth, that Esa. 63. Abraham knoweth vs not, and Israel hath forgot vs. And though Nazianzene seeme with Origen and Cyprian to think they doe pray for vs and procure vs good, yet where he shewes himselve to be most of that mind, as in his oration of Basil, and in his epitaph of his father, he vttereth it not as a resolute trueth, whereof he was sure, but aduouching it, addeth, as I think, if I be not deceaued, or if it be not too much to say so: which argueth, that he was not perswaded and resolved, that it was a plaine trueth taught in the worde, but that onelie it was thought to bee a thing probable and possible: and therefore this must needs be a weake ground to build so massy and huge a building vpon, as the popish praying to Saints cometh to. To conclude therefore this point, in this case notably hath Augustine saied, when the question is of a thing most obscure, the certaine and plaine instructions of the diuine authority not helping vs to decide the matter, let mans presumption stay it selfe, doing nothing by inclining rather to the one side, then another. De pec. meritis lib. 2. cap. 36. And againe, seeing it is euident that they haue no ground for it in scripture (which some of the best of themselves confesse) with Augustine let vs say both of this and that which they would build thereon, of Christ, or of his Church, or of any thing else which apperteineth to faith or life, if we, but as Paul saies, if an

Angell

Angell from heaven should preach vnto you, beside that which yee haue receiued, in the scriptures of the law & the gospel, let him be accursed: contra literas Petil. lib. 3. Cap. 6. And so upon these premisses boldly let vs conclude, and say with him, Non sit nobis religio cultus hominū mortuorū: de verâ religione cap. 55. let it bee no part of our religion to worship dead men. For as he there addeth. If they liued godly indeed, they are not now in that minde, that they would haue such honours giuen them of vs, but God they would haue vs worship.

Now we are come to the last point of your 4, which is praying for the dead: for the which you wil vs to read two places in Tertullian, one in Cyprian, two in Origen, one in Chrysostome, and three in Augustine: which at your request I hauing done (though I must needs confesse, this your error in some of these hath more countenance and allowance giuen it then the former had) yet I hope by what I haue done to you, you shal haue as little cause to brag that all these Doctours teach you your kinde of praying for the dead, as any of the former things, that you haue alleadged any of them for: for some of these your authours in these places you quote, doe not so much as mention praying for the dead at all, onely they speake of a certaine purging paine after this life, & that diuersely, some in one sence, some in another. But I see, in perusing these quotations (that your leasure could asoꝝd to set downe for this point) & others, that diuers of your side, upon deepe deliberation & purpose to handle the matter as seriously as they could, haue to this end remembꝛed: that (to make a shew of great prooffe whē you haue very smal) any place that in any sence maketh mention of purging after this life, that serueth (you woulde make your reader belecue) not only to proue your sained purgatorie, but also to proue your praying for the dead: and againe, any place (in what sence soeuer) that mentioneth praying for the dead, must needs proue both purgatorie & your manner of praying to relieue souls there. Which, because it is the thing wherby both you are abused, & wherby most fondly & yet absurdly, in this case you alwaies seeke to abuse your pooꝛe simple reader, befoꝛe I proceede any further to examine your quotations, I must labour somewhat to acquaint him to. First therfoꝛe, les him marke what foꝛce there is in this kind of argumēt: Origē or some other father speaks of some purging paine after this life, ergo of the popish purgatorie. Augustine speaketh vnconstantly of very doubtfully of a purging paine or place after this life, ergo

questionles there is such a third place as the papists imagin, & such purging there is as they teach. And there is such a place, ergo they that be there must and can be relieved there by the prayers of the living: or in some sort the dead are to be remembred in our prayers, ergo they in that place, therby to be relieved. For these are the very arguments, which are by the maintainers of prayer for the dead and purgatory confusedly tumbled together out of y^e fathers. Secondly, for the better espying of the weakenes of al these arguments, he must understand how variably & uncertainly y^e fathers haue spokē & writē of purging after this life, & how far frō the popish sence: likewise he must be aduertised how diuers waies, remembrance may be made & hath bene for the dead by the fathers, and yet not in their sence. Concerning y^e first wherof, because Origen & Augustine are two that Albin hath especially here named, by their mentioning of purging after this life, to proue both the popish purgatory and prayer for the dead, let vs but take a view first in what sence they haue spoken thereof, & how uncertainly and inconstantly. And to begin wth Origen, both because hee was the ancients, & because hee was first named, in the very second place here quoted by Albin, he speaketh of purging in the fire of hel, and in the other of purging in such fire, as will consume in them that hold the foundation, their wood, hay, & stubble, that they built thereupon, that so when their soules depart from their bodies, they maie go to heauen, which with those vnconsumed they cannot: which consuming fire he saith is God. For his words in the latter place are these. He that despiseth the purifications of the word of God, and doctrine of the gospel, reserueth himselfe to sorrowful & painful purifications, that the fire of hel in torments may purge him, who neither the Apostles doctrine, nor word of the gospel hath purged. And in the other (preaching I am sure they wil graunt to men aliue and not to the dead) his words (the better to make thē to looke whiles they were aliue that they caried no wood, hay, nor stubble wth thē vnconsumed) be these: if after Christ the foundatiō, thou buildest thereupō not gold, siluer, & pretious stones only in the minde (if thou hast any such) but also hay, wood & stubble, what wouldest thou be done with thee, when thy soule shal be seperated frō the body? Whither wilt thou with thy wood, hay, & stubble, enter in to the holy places and so defile the kingdome of God? Or for the tary without, & for the other leese thy reward, which is not meet neither? What followeth then, but the first for these, fire bee

giuen

given thee to consume the? But God is the consuming fire of these: whereupon a litle after he exhorts al mē that haue any such matter in them, that they would know their owne faults & in time amend them. The first place is in his 8. booke and 11. chapter vpon the Romans, and the other in 12. homily vpon Hieremie, euen as Albine cyteth him. Now who seeth not by this, that the purging place that he speakes of in the second place is hell it selfe, and that the other is in this life, whiles Gods childrē warned in time, whiles they are here, doe let the fire of Gods spirite both reueale vnto them, and consume in them all their vnsuteable building to the foundation, whither it be in religion or maners: what places then were these (vntles the papistes bee growen now to be of opinion, that the partition wall betwixt hell and their purgatory is quite pulled downe, and al become verie hell, or else that their purgatorie is in this life) to alleadge either for purgatory or praiers for the deade: further touching Origenes fanlies about purging after this life, August. de ciuitate Dei, l. 21. c. 17. saith, that the very diuell & his angels after certaine grieuous and long lasting punishments, shal be freed and deliuered from those torments and ioyned againe in society with the holy Angels, as Origen beleueed. And vpon Luke hein. 14. Origen himselte saith, I think after the resurrection from the dead, we al shal stand neede of a sacrament to clese and purge vs: for none can arise againe without his defilings. And vpon the 36. Ps. hom. 3. he writeth that he thought, that it was needful that all should come into the purging fire, though hee were Paul or Peter: and of the same mind he seemeth to be vpon the Num. hom. 25. which if you vnderstand of any purging fire of tribulatio, or of the inward effectuall operatio of the fier of Gods spirit, to lightē, & to purge & consume our darke, sinfull and erronious harts (for so sometime bee and others of the ancient writers speake) then these places make nothing for your purgatory, which is after this life: if other wise you vnderstand him of some fire to purge after this life, so neither is he anie procter for your purgatory, to the which you sende onely the middle sort, neither very good nor very bad. A man therefore may wel think, that you are neere or iuen for proofes for your purgatorie or prayer for the dead, when you run to these, or anie such places in Origen, that speaketh thereof so variable, and not onelie farre from your sence, but sometimes euen in your owne iudgement, as wel as in ours, very heretically. Now

as for Augustine, if what he hath written of purgatory be well considered, your arguments from him will proue as weake, as from Origen. For whereas some of you alleadge him vpon the 103. Psalm. serm. 3. for purgatory, it is plaine, that he there speaketh of that purging by fire, which he supposed would be in the end of the world, when all should be on fire, and the good separated from the bad, which fancy he rather chused to fall into, then to holde with Origen, that there is any purging in hell. The same Augustine most commonly vnderstandeth that place of S. Paul 1. Cor. 3. of the fire of tribulation and affliction, whereby men are tried and purged, as he proueth out of the scripture, in this life, as golde in the furnace. And as for a meane place of purging any betwixt death & y^e iudgement, he writeth sometimes confidently that there is none such, and sometimes he leaueth it in doubt. For in his fifth booke Hypognost: against the Pelagians, he acknowledgeth heauen to bee the place for the godly, and hel-fire for the wicked, but a third place, saith he, we are altogether ignorant of, neither doe we finde any in the holy scriptures. In like sort de verbis Apostoli, ser. 14. he acknowledgeth these two againe, but a middle place he vtterlie denieth, because there is no mention thereof in the gospel. I know it is answered, that when he saith thus, he setteth himselfe against the Pelagians third place, which they assigned for infants dying vnbaptised. But then yet I reply and say, if hee had beene resolved of the popish third place purgatorie, hee would and should haue saied, there was no fourth place and not no third, if to this it bee reioyned, as I know it is by some, that he disputed not there whether there were any more places then two before the last iudgement, but whether there were any more then two euerlasting receptacles, after that iudgement also to continue, and that in that sence onely, he was resolute there was but two: how then will they shifte y^e of his de ciuitate Dei. lib. 13. cap. 8. where deuiding all that die into good and bad, immediately vpon their death, he saith, that the soules of the Godly separated from their bodies are in rest, and the soules of the other are in paines, whiles the bodies of those rise againe to euerlasting life, and the others to euerlasting paine which is the second death. For here they cannot deny he speaketh of the time & state of soules before the last iudgement: and yet here he findeth no third sort or place for them in the meane time, no more then in the other.

But

But he was not very constant herein. For in his 21, booke of the City of God, cap. 26. he saith, if in this meane time, betwixt death & the iudgemēt, the souls of the departed be saied to suffer such a fire, or there onely, or there and here, or therefore here and not there, a fire (he saith) of transitory tribulation burning vp their worldly smaller faultes, I reprove it not, because perhaps it is true. *de fide & operibus* cap. 14. hee saith likewise, whither in this life onely, men suffer these thinges, or after this life such iudgements doe follow them (as I thinke) saith he, this sence of Paul is not against the trueth, namely to vnderstand him of the fire of tribulation or triall. And in his *Enchiridion* cap. 68. he saith, that the fire that the Apostle speaketh of 1. Cor. 3. is the fire of tribulation, through which both kinde of builders, there spokē of, must passe: and tha such a thing may be after this life, it is not incredible & whither it be so or no, it may be a questiō. cap. 69. The like he hath of the 8. questions of Dulcitius, in his answer to the first of them: wherein it appeareth that he was very vncertaine, whither there were or no any such fire of tribulation, after this life any where, before the last iudgement, to purge men of some kinde of sinnes: but what these sinnes were, that staied men from going to heauen straight vpon their death, whereof after they might ge: some releife and ease. he saith, it was harde to finde, and perillous to define, and as for his owne part he confesseth, that though to that time he had laboured to finde out what they were, yet he could not, lib. 21. *de ciuit: Dei*, Cap. 27. And how dangerous it was and is, to fall into such doubts, we may see in him. For in the 24 Chapter of the same booke, it appeareth, that vpon this supposition, that there might bee some such purging fire, as he sometimes doubted of, he moueth this sound question: whither they shall bee saued, whom the daie of iudgement shall finde vnpurged with this fire, which yet might haue beene purged with it, if it had not come so soone? and he resoluech that with an other doubtful imagination, that they suffering for a time some pains shal haue mercy, as he thought, & not be condemned to hel, and in this saied 20 booke of the City of God he hath an opinion cap. 25. that in the last iudgement before sentence bee pronounced, some shall passe thorow purging paines. And yet in the third question to Dulcitius he determineth it as a flat trueth to be beleued, that in the last iudgement there shall be no delay, but immediatly vpon the second coming of Christ it shall

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shall be, as we are taught Matth. 25. Whereby we see how wandering and inconstant, euen famous learned men become, when they once wander without the light of the word, after the discourses and reasonings of the wit of man. How much better had it bene for Augustine in these questions to remember the rule, and to haue followed that which he gaue others in such cases (as I shewed before in the conclusion of the former point out of his second booke de pecca: meritis & remiss. Cap. 36. Yet in none of these places or else where can I finde, y he once dreamed of such a purgatory fire as the papists teach, which should be materiall, and of the same nature that the fire of hell is, saue onely that it is not eternal as that. Therefore I conclude of him as of Origen, these things considered, the arguments are like to be very doughty and strong, that are brought from any mention that Augustine maketh of purgation after this life, either to proue popish purgatory or praier to relieue the soules of them that bee there. And euen as I haue saied of these two, so might I likewise of most of the ancient fathers, from whence they would seeme at any time to fetch countenance for this their purpose, they are so variable waue- ring and inconstant in their speeches, most of them about this matter: but this I hope is and will be sufficient to proue the weakenesse of Albins arguments from these two, to iustifie his praying for the dead, because these two in some of the places quoted by him (when he can get them to come no nearer the point) haue in some sort spoken of purging of men after this life in paines.

Now therefore likewise, I am to shew how weake there arguments be, drawn from some mention found, in some of the fathers, of some kinde of remembryng the dead in prayers. Which easily may be conceiued, if we vnderstand, that first there may be an honourable mention or remembrance made of those y are dead in the Lord, without any praying for them at al: to shew our thankfulness to God for the good example they left vs, both of liuing holily, & dying Christianly, the better to prouoke others, by so remembryng of the, to imitate their good example: and lastly so to nourish in our selues, the hope of a ioyfull resurrection, and to testifie our loue and Christian affection towardes them so departed: which questionles was all that was done a long time, at the keeping of the memoeries of their deathes, or at anie time else, and of this very well may both Tertullian and Cyprian be vnderstoode, in the places here quoted by Albin, as I will shewe anon. From such a fashion of mentioning the deade in our prayers,

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every simple man may see, popish praying for them hath no countenance at all. Secondly, we ought to be advertised, that forasmuch as they that are dead in the Lord, have not yet their consummation, nor shall not, before the last day, that in that respect also, for such (of whom we fully are perswaded that they so died, that they have their part in the promise thereof) prayers may be made by the godly alive very lawfully. And therefore thus we graunt the ancient fathers might pray for the dead: and thus we our selves (as appeareth here in England by the forme of prayers appointed to be used at the buriall of the dead, refuse not to pray; that we with those brethren and sisters of ours, that depart hence in the Lord, may have our perfect consummation and blisse, at the last day, in the generall resurrection. And yet of prayers thus made, for such onely, by them or vs, neither popish praying for the dead, nor purgatory haue any ground. Lastly it is evident, that many of the ancient fathers of abidance of loue towards their frendes departed, whose soules they were fully perswaded were in rest, and in ioy and felicity with the Lord in heauen (as they shew euen in the very places when their prayers for them are set downe) prayed yet vnto God for them. Thus prayed Nazianzen for his brother Casarius, oratione septima, Ambrose for Valentinian, de obitu Valentiniani. And for Theodosius, de obitu eius, and Augustine for his mother lib. confess. 9. Cap. 13. Dea (as William of Westminster reports in his story) thus Charles y great about 800 years after Christ, wrote to one Offa king here of Mercia, to desire him that prayers might bee made for Pope Adrian, nullam habetes dubitationem beatam illius animam esse in requie, sed ut fidem & dilectionem ostendamus in amicum nobis charissimum: not doubting (saith he) but that his blessed soule is in rest, but to declare our faith, and loue towards our most deare friend. Wherein they did, as if a tender tutor ouer his pupill, though hee knowe the childe parentes of themselves will more carefully and tenderly looke to their childe, comming home vnto them from the vniuersity, then euer hee did or coulde, yet writing vnto them, to shewe his loue towards his scholler, shoulde desire them to vse him louingly and kindly. Howsoever it cannot be denyed, but that this was somewhat more then needed, and was some occasion of further proceeding, from step, to step, untill there were too too playne groundes layed of popish kinde of praying for the dead, yet every man most easily may espie that

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dead. For prooſe whereof let vs but cōſider of theſe ſpeeches and ſayings of theirs, amongſt an infinite nūber of like force vttered by the.

The authour of thoſe tracts of Iob (commonly fathered of Origen, from whence often they would ſeeme in this caſe to haue great turniture) deſcribing the faſhion of the church in his time, ſaieth in the third tract or booke: we celebrate not the day of our natiuity, ſeeing it is the entrance into ſorrowe & temptation, but the day of our death, as the very laying aſide of all our ſorrowes, and the baniſhing of all tēptations, becauſe they die not, but liue for euer which ſeeme to die: and therefore, ſaieth he, we keepe the memories of the Saints, and of our parents, and frendes which die in the faith, as reioycing for their reſt, ſo begging for our ſelues conſumation in the faith: and to this ende to celebrate the memory of ſuch ſo departed, we call the poore together, and ſatiſfy the with victualls, in token of our ioy & thankfulnes for their quietnes & reſt. He that getteth not forgiuenes of his ſinnes here ſhal not be there, and therefore, ſaieth David, forgiue mee, that I may bee reſreſhed, before I go hence, and be no more ſcene (ſaieth Ambroſe de hono mortis cap. 2.) And Cyprian againſt Demetrian, ſaieth moſt flatly, when one is gone hence there is no place for repētance, no effect of ſatiſfaction: & de mortalitate, againe he ſaieth, what maner of one God findeth thee when he calleth thee, euen ſuch an one alſo will hee iudge thee. Chryſoſtome is as flat as Ambroſe in theſe points. For vpon the 4. of the Hebrewes hom. 4. he ſaieth, that if we come to the throne of grace now, we ſhall haue grace, & mercy, now is the time of gifts, after of iudgemēt. and in his ſermon de Eucharistiā in Eucen. there is (ſaieth he) after this life ended no negotiatiō, this is the time of ſuffering or ſtriving, that of crowns; this of labour; that of eaſe, this of ſorow, that of reward: therefore, in the 7. Hom. vpon the 2. of the Hebrewes, ſhewing a reaſon of the ſolemnities vſed at burials, he ſaieth, that the reaſon thereof is, that we may glorify God & giue him thāks, that hath crowned & taken to himſelfe our brother departed, & freed him from his labours & ſeruitude; are not our Pſalmes & hymnes for this & our ſinging, omnia iſta gaudētū ſunt, al theſe (ſaieth he) are the doings of men that reioyce. & de beato Philogonio, moſt cōſidētly he writeth, Ego fide iubeo & c. p. is, I doe pawne my credit, if any depart from his ſinnes with his whole heart, & truly and vnfainedly promiſe vnto God, p he will returne no moze vnto

to them, that God will require nothing more of him to satisfaction. But to come to Augustin, he in his 80. epistle to Hesichius, saith, in what state soeuer thy last day findeth thee, in the same will the last day of the worlde come vpon thee: for what maner of one euery man dieth, such an one then he shal be iudged: and vpon the 25. Psa. he plainly wisheth, that only the price of the Lords blood might be sufficient to him for his perfect freedome and deliuerance. Herein we are sure they had the scriptures full of their sides. For first they assure vs, that the blood of Iesus Christ doth cleanse vs from all sinne, 1. Iohn. 1. and that hee so bare our sinnes in his owne body vpon the tree, that by his stripes we are healed. 1. Pe. 2. Secondly they teach vs, that blessed are they, that dye in the Lord, for euen thenceforth immediatly they rest from their labours, and their works follow them, Apo. 14. And thirdly likewise directly they affirme, that an ill man once dead, there is no more hope for him. Pro. 11. and that therefore wee must haue oyle in our lamps, in a readines when the bridegroome calleth vs, or else we shal be shut out for euer, what stur soeuer we make to prouide oyle after, Mat. 25. And lastly in these, vpon these grounds all men are vged, whiles the day lasteth, while the acceptable time or day of saluatiō endureth, whiles the Lord is nigh and may be found, & whiles they haue time to worke: to embrace the gospel, to seeke the Lord, and to doe good vnto al men, as it is well enough knowen. And therefore if these fathers, as mē, at any time, or any other, ether by their example or writing, haue in any point, neuer so litle in any kind of sort trobled theselues, & the holy canonicall scriptures, in any of these points, ether in praying for the dead, or in laying any ground or occasiō therof, we may boldly leaue the, & chuse rather to cleaue vnto the in these.

These things thus premised, let vs now proceed to y^e particuler examining of Iohn de Albines quotations, for their kind of prayer for y^e dead. His first mā is Tert. for higher he cannot go to fetch any shew of colour for this matter, vntles he would run to Apocrypha writings, to philosophers & poets, to heretiques, or to y^e notoriously known counterfeite writings of Clemēt & such like. And out of this Tertullia he alleagerh two places, the first out of his book de Monogamia, & y^e other out of his book de coronâ militis, both w^h were writē by him, after he becā a Montanist, as Beatus Rhenanus in his argumētis of those two books is forced to cōfesse, for in y^e later he mētioneth y^e new prophecy, ther by vnderstāding Mōtanus facies: & in y^e other he most plainly cōdēneth secōd marriage quite cōtrary to y^e doctrin of S. Paul

as Hierom hath cruelly noted vpon Titus, and therefore both there he condemneth that booke as an hereticall booke, and also in his catalogue of ecclesiasticall wynters, as a booke wyten against the Church. Albine therfore hath aptlier, then he was aware of, sought out an heretique, in his hereticall wyntings, to bee the first man to speake for the patronising of this popish heresie of his. But perhaps he wil say, that he learned not of heretiques to speake for prayer for the dead. Whereunto I reply, that if euer he wrote any thing therein to serue your turne, he learned it of no better schoolmasters then of such, or of philosophers their ordinarie teachers. For as hee himselfe writeth, de præscript. aduersus hæreticos, as the original of al truth was doctrine receaued by the Apostles from Christ: so the spring of al errour hath bene from the diuel, by philosophers. And touching this particuler, in his booke de anima, he writeth, that the philosophers that helde the immortality of the soule (as Pythagoras, Empedocles and Plato) assigned for soules departed, heauen, hell and a thirde purifying place: and in that booke he sheweth, that Montanus his master helde, that the Patriarches before Christs comming were in hell, that Abrahams bosome was in hell, or in the lower parts, that onely perfect men and martyrs went to heauen straight, and that all small offences must be punished after this life to the vttermost farthing (his paraclet so expounding that of Mat. ca. de inf. & vlc: and in that booke also he telleth of a woman lying to bee buried, that at the prayers of the Priest over her, lifted up her hands &c. whereby it seemeth, that the heretique Montanus, & his paraclet, might be very fit schoolmasters to teach him a great part of your doctrine in this point. Further, that you may see not only by his own testimony, & he might haue such schoolmasters as I haue saied, to teach him herein, som what to fauor you & to speake of your side: Irenæus in his first book & 24. chapter testifieth of the heretique Carpocrates, that he was a great admirer of philosophy, insomuch, that to the images he made of Christ and of some of his Apostles, he ioyned the images of Pythagoras, Plato, and Aristotle, of whom hee learned to imagine, that there was a purifying place after this life, and so to proue purgatory out of that place of Matthew, as you hearde before Montanus Paraclet did. And the heretiques Heracleones, as Augustine wyrteth of them, vled over their deade, oyle, balme, water, and inuocation in the Hebrewe tongue. Whereunto ioyned you

you Virgils 6 book of his Aeneidos & lying visions, & you haue the right scholemasters, y haue taught you, & al that fauour you in this point. But concerning the places in Tertullian, which you quote, we need not thus answer you, for they are not so pregnant for you, as you imagined. For the words you ground on, in the first place are these (spoken by him to the wife to teach her how in this point to be- haue her selfe towards her dead husband) & pro animâ eius oret & refrigerium interim adpostulet ei, & in primâ resurrectione confortium, & offerat annuis diebus dormitionis eius, that is, let her pray for his soule, and in the meane time desire refreshing for him, and fellowship in the first resurrection, and let her offer alwaies when the yeare day commeth for his sleeping: which are the words as Beatus Rhenanus confesseth, that he hath so set downe, acknowledging that he found it far otherwise, in all examples before. Again, not onely this obscurity of Tertullians words, and the vncertainey what they were, disableth this place from being of any force for you to ground vpon, but also vnles you must haue it granted, that euery womans husband, to whom he gaue this counsel, was in purgatorie, wherof there is no ground at all in his words in that booke, but rather the contrary, whereby it should seeme that he spake of such, as were gone before in peace to the Lord: his words, if they were these, proue not your praying to relieue soules there. And the offering that he lastly speaketh of, was either the offering of thanks to God for his quiet rest, and sleeping, or an offering or giuing of almes to the poore, in token of ioy for the same, and to prouoke them to be thâkeful therfore also, as you heard me before note, the fashion was when the tracts of Iob, fathered vpon Origen were writen, out of the third tract of the same: and not as you woulde haue it taken, an offering of your propitiatory sacrifice in your masse for his sinnes. For hee saith for his falling a sleepe, and not for his sinnes, and hee willet the woman to offer, and not that she should get the Priest to doe it. And in answering of this place, your other is also answered, for there onely he saith oblationes pro defunctis, pro natalitiis annuâ die facimus, that is, wee offer oblations for the dead, for their birth daies, euery yeares day. For in that he expressely saith pro natalitiis, for their birth daies, it is euident that he cannot, nor may not be vnderstood, of any other oblation, but of thankfulness and reioicing. But this offering for their birth daies, Beatus Rhenanus vpon this place in his

notes saith, was heathenish, and afterwards was condemned and abolished by the Nicene councell and others. And yet for any thing that these words of Tertullian enforce in this place, he speaketh of no other oblations for the dead, but for their birth dates, so that long ago the date and credit of this testimony and fashion was abrogated. And lastly, it is not to be forgotten, that he himselfe with in few lines after these words, speaking of this fashion & of sundry others that there also he had spoken of, plainly confesseth, that these things had no grounde in the scriptures, but onely by tradition. That which other of your fellowes alleadge to this purpose out of Tertullian in his exhortation to charity, may receiue the same answer with these, for it is euident, that booke also was writen in his Montanisme, for there hee is against second marriage as in the first, and so against Paul, Romans. 7. 1. Cor. 7. and with Montanus: and the words are no more pregnant to ground praier to relieue soules in purgatory, then the former were.

Now next is Cyprian, who was a bishop in that City, wherein sometimes Tertullian had liued, in him for your praier for the dead, you would haue vs read his Epistle ad plebem Furnensem, in his first booke. I am sure you meane the ninth Epistle of that booke, writen, as it appeareth there, ad plebem Furnulanorum, though either you could not or would not (to put your reader to a little more paines to seeke it out) tell vs so much. But hauing found it and read it, howsoeuer you were perswaded of it, we finde little or nothing there, that can doe you any good, for onely there, of a decree made in some Africane Synode befoze his time, he groundeth his perswasion to that people, forasmuch as one Victor had contrary to that decree, made one Heminius Faustinus minister, executour of his wil and testament, therefore to stay others from daring any more so to violate that decree, to the calling away the ministers from attendance of their ministry; that they should execute that decree against that their brother Victor departed: which was, that for this cause, there should be no offering for him, nor sacrifice for his falling a sleepe. If saith he, he is not worthy to be named in the praier of the Priest, that wil so cal away the ministers or Priests from the altar: & therefore seeing this is Victors fault, let there be no oblatiō with you for his sleeping, nor in his name any deprecatio frequēted in the Church. Doe you thinke in good earnest (Paster Albine) that if Cyprian

had thought, that his brother Victors soule, had bene in such paines in purgatory, as you teach are there, and that these were the ordinarie meanes to ease soules there, that for so small a matter as this, the breaking of this positive law (which with you is usually broken) if in your sence, these things were to be understood of oblation, sacrifice and prayer, for the ease of the party so departed, from vnder the punishment vpon him for his sinnes: that Cyprian either might lawfully, could without too much cruelty, or would so without all mercy and charity, perswade to deprive a brother departed of these things? You cannot be so without reason, as once to thinke so. The execution of this Canon against Victor, was but onely a note of some disgrace & ignominy laied vpon him, the better to make others after to regarde that Canon, and not any denying of his soule any thing, so necessary for it, as you would make men beleue, your prayers for the dead be. For that had bene then, furiously for a trifle to rage against the dead. But alas (master Albine) both you and your fellowes are wonderfully deceaued, in thinking that Cyprian meant here by oblation, sacrifice and prayer as you doe. For questionles, by oblation and sacrifice, he meant but the sacrifice of praise and thanksgiving, and therefore he saied, not pro peccatis eius, for his sins, but pro dormitione eius, for his sleeping, and by prayer, not prayer for to ease him of his sinnes, but the publique and ordinary prayer, wherein then they vsed to make commemoration or remembrance of the godly brother departed, the better to prouoke others thereby to imitate him: which you might perceauce by his saying, he deserueth not to be named in the prayer of the Priest. All which you might the better haue learned thus to vnderstande, if you had remembered that the same Cyprian in his fourth booke of epistles, epist. 5. hauing spoken of certaine famous Martyrs, Celerin, Laurence, and Ignatius, addeth: for these alwaies, you remember, wee offer sacrifices as oft as wee solemnize the passions and dayes of the Martyrs, anniuersaria commemoratione, with a yearly commemoration. For I am sure you holde that these were not in purgatory, and that therefore these stood in no neede to haue an oblation and sacrifice of the masse offered for them, or prayers in your sence to be made for them. Wea how can these otherwise be understood, then of the oblation and sacrifice of thanksgiving, in the memorial or remembering the godly life and

constant Christian death of such? And so we neither dislike the practise, of such thankful commemorations of the godly departed now, nor deny that of ancient time, for the comfort and instruction of them that were alive, that it hath bene vled. And of this offering of the oblation of praise and thanksgiving for the faithful departed, very well may and must that be vnderstoode, which vsually you alleadge so much out of the Lyrurgies, which you father vpo Basil and Chrysostome. For you know in offering it, they teach you to offer it to God, for those that are at rest in faith: their elders, their fathers, patriarchs, Prophets, Apostles, Euangelists, Martyrs, and for Mary the blessed Virgin her selfe. For I hope, you thinke not all these stand in neede to be offered & praised for, to be eased in purgatory. And yet your praying for the dead, & your purgatory are right Hypocrites twins, they must laugh and weepe together, they must stand and fall, beginne and ende both at once. I am sure you haue heard of Augustines saying, Qui orat pro martyre, iniuriam facit martyri, he that prayeth for a martyr, iniureth a martyr. And therefore long after, the councell of Bracchar in Spaine, mentioneth onely a commemoration of the dead that die in the Lorde, with Psalmes of thanksgiving, which it forbiddeth to be vled for those that kill themselves, or for their faults are put to death, can. 34. Indeede in that councell, which was in the yeare of the Lorde 630. in the time of Honorius the first (for I speake of the first held there) I finde mentio in the 39. Canon (which is the last thereof) not onely of a commemoration of the dead, but of some offering, when that was, or when the feasts of martyrs in their memories were kept, of mony or some other thing for the reliefe of the needy, where order is taken for the receauing of it, and bestowing of it: which either were the free will offerings of the liuing, to testifie their thankfulness to God, for the good departure of the dead, or bequests and legacies of the dead, to the reliefe of the poore, & other holy vles, against the staying & detaining whereof, the fourth Councell of Carthage, and the second of Vase sharplie decreed. And it appeareth in Iustinus martyrs second apologie, that euen so long ago, after the communion, there was an oblation of almes giuen for such vles, but he in neither of his apologies (though therein hee shewe what the forme and maner of the Christians serving of God then was, of purpose) once remembreth so much as any commemoration then made of the dead in their assemblies. Of such offerings and oblations at the commemorations of the dead,

I noted before what the author of the tractes upon Iob, commonly fathered upon Origen, hath said. Other oblation, sacrifice, or offering, then these two, of thanksgiving and almes, I cannot finde in any ancient and sound writer, allowed. The more are you to blame (Master Albine) that through the ambiguity of the wordes, not understood of your simple Reader, will make him beleue, that yet, because Cyprian hath these words, that therefore thereby he alloweth of your kinde of offerings, oblations, and sacrifice of the masse, for the sinnes of the dead. If there had beene any such vse of the Sacrament of the body and blood of Christ, why haue none of the Apostles or Euangelists made any mention of it? Or neither Christ nor they hauing spoken one word of anie such vse of it, what reason is there, that if there aftercomers should, without all warrant from any of them, that we should be leue them therein? Surely whosoever he be that should, especially also seeing we cannot finde, how many kinde of sacrifices soeuer God for diuerse occasions in the old testament appointed, that euer he appointed any, or made any mention of any for the dead, we would learne of Chrysostome, euen therefore to say vnto him, you see into what great absurdities men fall, when they will not follow the Canon of the Scripture. Homil: 58. in Genesin. and with Augustine, though he were an Angel, because of a matter of so great importance, he speaketh without warrant either out of the old testament or new, he would boldly hold him accursed. Contra literas petiliani lib. 3. cap. 6. But to auoide this, I know, because in a cause so gainefull for you, you will not seeme to bee altogether destitute of Scripture, the bookes of the Machabees, euen to help you at a pinch, in this case, in spite of all good antiquity and trueth, shall be Canonically Scripture, and Iudas Machabeus fact 2. Mach. 12. must be urged, not onely as a lawfull fact, but as a president to warrant your offering and sacrificing, to relieue soules in purgatorie. And yet in very deede, when you haue alleadged this fact of his neuer so much, you shall finde your dealing herein, as void of credit out of the Scriptures of God, as before. For first, certaine it is, that these bookes are none of the Canon of the old testament, as you know well enough, Origen apud Eusebium lib. 6. c. 24. Athanasius in Synopsi. Cyril Hierosolymitanus *κατηχησιν*. Nazianzene *ἐν τῶν γνησίων βιβλίων*. Hierom. in prologo Galeato, Gregorius magnus libro 19. Cap. 17. upon Iob, the counsell

cell of Laodicea, and diuerse others, haue determined: whose iudgements are inuincibly confirmed, by the contrariety betwixt the said two bookes themselves, by the authours crauing to be borne withall, and by his seeming to iustify, in those bookes contrary to the Canonickall scriptures indeede, sundry things. Secondly, let any mā read 1. Mach. 7. & 12. & the 2. 4. 3. and 13. and he shall thereby most plainly see, that in those times, whereof those bookes containe the story, there were wonderfull grosse corruptions, directly contrary to the lawe of God, crept in amongst the Iewes, from the Gentiles, and yet securely practised of them. Thirdly, this is to be considered, that neither Iosephus writing the whole story of the Machabees, nor yet the fift Chapter of the first booke, where the same story is handled, maketh any mention of this fact of Iudas. Fourthly, if we looke to his fact indeede, as the authour setteth it forth in Greeke, we shall finde, that the truethe thereof was and is onely this, that he finding two thousand slaine, that tooke vpon them of their owne heads to fight with the Iannites, without commandement of their Captaine, of an ambitious minde to get themselves a name, & y^{et} vnder their garments they had things hid consecrated to the Gods of the Iannites, euery man then seeing that that was the cause they were slaine, therupon first hauing called his people together, he exhorted them by that example to keepe themselves from sinne, and to giue glory to the Lord for his righteous iudgement executed vpon them, and to pray that the rest perished not, for that their sinne, belike, hauing in remembrance the story of Achan, Iosua 6. And this thus according to his exhortation done, he made a collectiō of two thousand drachmaes & sent them to Hierusalem, to offer a sinne offering, which if he did, to appeale the Lordes wrath that it should not burst out to the hurt of the rest, as it did against the Israelites, at the besiege of Ai, Iosua the seuenth, for the like sinne in Achan: as it may be hee did, hitherto hee did but well, and with warrant from the twenty one of Deuteronomie, and seuenth of Iosua: but here he staied not, but as it appeareth by the authours owne wordes, διαλογισάμενος, discoursing with himselfe of the resurrection, hee prayed for the dead, and sought to make reconciliation for their sinne, that so they might haue their part in the resurrection of the godlie, for whom very godly hee thought, that there was great hope layed vpon. But if hee had remembred, that hee had neither com-

mandement,

mandement, example, nor promise in Gods booke thus to encourage him to doe, and that the Lord had saied. You shall not doe euerie one that which seemeth good in his owne eies, but that which I commaund thee, that onely doe, thou shalt adde nothing thereunto, nor take ought there from, Deut: 12. he should not haue followed his owne discourse & imagination, thus to haue done without all warrant from the word of the Lord. In many places of the olde testament, he might haue remembred, that of purpose, the solemnity of burials are spokē of, & yet y^e neuer there is any mention, either of any such thing commanded there to be done, or remembred to haue beene done: yea y^e Tobias y^e elder (though there be much saied of him to his commendation in burial of the dead in his history) y^e yet there is not any mention of any such thing done by him. And it is worth y^e noting y^e from the time of Iudas Machabeus, it cannot be proued by any story after, vntil now of very late daies, that any such thing was by any godly man attempted againe. Further yet, how can this serue to breed any credit to popish praying or sacrificing for y^e dead in purgatory: seeing the papists these lues confesse, y^e there was no purgatory before the coming of Christ: & that they y^e die in deadly sinne (as it appeareth by the story these did) go not at all thither, but straight to hell. Lastly, for any thing I can see in the authours words, thoroughly considered, it may be saied, for his credit, y^e he sheweth y^e Iudas Machabeus did thus, y^e he did very well & honestly to thinke & hope of y^e resurrection, & very godly to be perswaded y^e then it should be very well wth those that died godly: but that vpon these cogitations he did thus for these, he doeth not at all iustifie him, but rather shew that therein he followed his owne reason and discourse. And this being thus, all the strength of this place is lost. For an historiographer may and doeth set downe often, as well the faults, as commendable things of famous mē, that they write of. Wherefore to conclude this point, for all this, it remaineth firme and sound that I saied before, they can neither by scripture, nor any sound ancient writer, approue their sacrificing, offering, or praying for the reliefe of soules in purgatorie.

Wherefore to go on, now we are come to examine Origē's testimonies, which are two onely here cyted for prayer for the dead by Albine, namely his 12 Homily vpon Ieremy, and his 8. booke vpon the Romans cap. 11. in w^{ch} places, let them be read neuer so often, there shal not be found so much as mention of prayers for the dead
in

indeede in both of them there is some mention of a purging fire, but as I haue shewed befoze in the first entrance into this point, when I repeated the words of the authour in these places, none at all of the popish purgatorie. For in the first, he speaketh of that fire that must consume our hay, woode, and stubble, which, hee telleth vs, is God, who is a consuming fire of such things, and in the other he speaketh expressely of the fire and torments of hell, wherein, saith he, he that would not be purged by the Euangelicall and Apostolique doctrine, reserueth himselfe to be purified. Thus thou maiest see (good reader) that which I admonished thee of befoze, how they proue praying for the deade, by mention of a purging fire: though it be mentioned neuer so diuersly, and farre from their sence, as in these two places it is most euident it is, whereby thou maiest see, how, without all conscience, they seeke to abuse thee, with fond reasons and ambiguity of words. Belike, though the Scripture saie, in hell there is no redemption, yet Master Albine beleues by his alleadging the later of these places, Damascenes tale of Gregories getting Traians soule out of hell by praier, and that Saint Frauncis and others also haue done and now can doe the like, or at least, that he and his fellowes haue beene sowely deceiued, that befoze now made it a distinct place from hell. In earnest let them take heede, whom they haue perswaded hitherto, & doe hereafter, that they go but thither, and that they (so they will take order they may be well paid for it) will helpe them to ease there, and out in the ende, that they finde not indeede the popish purgatorie they dreamt of, in the ende to proue nothing else but the fire and torments of hell it selfe, that Origen speaketh of. But to haste to an ende of this point, Chrysostome and Augustine are yet behind, it may be these speake something moze directly to the purpose: it cannot bee denied they doe, but the moze a great deale was their weakenesse and fault, and neuerthelesse pours euen where it was. Chrysostome is alleadged onely in his third homily vpon the epistle to the Philippians, where speaking, as it is euident by his words, of such as die in their sinnes and infidelity, so that they go to hell, where (saith he) peccata exuere non licet, that is, they cannot put of their sinnes, he exhorteth their friends aliue to mourne bitterly for such, because, they are with the damned all the daies of their life, that so the better they may take heede of the like sinne, so yet to shewe their loue: and in the ende addeth, desicamus istos, inuicemus

iuuem⁹ eos pro viribus &c. let vs moue for these, let vs to our power helpe these, let vs procure the some helpe, little indeed, yet let vs helpe the. How & what way: praying for the, let vs exhort also others to pray for the, & without ceasing let vs giue almes for them. Habet res ista non nihil consolationis, this thing hath some consolation &c. What is this so great & unspeakable good, y, you saie, cometh by your prayers and almes giuing for the dead? Yea I wonder how you are not ashamed to quote vs this place for your praying for the dead, seeing you your selues (as iustly you may) condemne as not onely fruitles, but as quite vnlawful, all praying and giuing of almes, for such as hee speaketh of. But you will saie, that going on in the same place ere hee haue done, he goeth further, and saith, that in the celebration of the diuine mysteries, it was not in vain decreed of the Apostles, that ther should a memory be made of the departed hence, they know that great good would grow vnto them hereby: and how can it be, but that all the people and Priests praying and lifting vp their hands to heauen, and the reuerend sacrament laied there, but that we should pacifie God praying for these; but that which we say now, we speake of them that departed hence in the faith. I graunt these words there follow, but yet the most that these words proue, is, that he thought the commemoration of y dead was instituted by the Apostles: and that the doing thereof at the celebration of the Lords Supper would be very acceptable vnto God, and doe them some good. But in all this, if you vnderstand him aright, here is nothing saied for your praying for the ease of soules in purgatory. For as before he spake of those, that were in hel, in the state of damnation, so he speaketh this of those that were in the state of saluation already, with Christ their king in a blessed estate, and that departed hence in sure faith thereof, as his owne words entring into this matter and concluding the same make it manifest. For all that he speaketh of, y die, or are dead, he deuiceth onely into these two sortes, & hauing first taught what is to be done for the wicked, vnfaithfull & dāned ones: then he cometh & sheweth thus, what is to be done for y other. And therfore euē by your own receiued doctrine, speaking but of these, you can vnderstand him but of a thankfull commemoration of such, in their prayers. But suppose he made an other distribution of the dead, into bad, good, and meane, as you doe, and that he spake these words of the meane in your sence, what reason is there why you should binde vs to allow of his opinion in this, and that

that you your selues will not allow, neither of that which he taught before to be done for the damned, nor of that which immediately after these words he setteth downe of those that die being yet but catechumens, that is, but learners of the catechism, whom he saith they barren of this comfort and left altogether destitute of all helpe but of one, that is, that almes might be giuen in their name, whereby some refreshing might come vnto them: whereas you saie that Ambrose did well in praying for Gratian, who yet died unbaptized. Yet this you will say is somewhat, that he fathereth the commemoration of the dead that he speaketh of, vpon a decree of the Apostles. I graunt it is somewhat, & more then you haue heard his ancient, Tertullian, hath done, or any other before him, & yet be it somewhat or more, you are neither somewhat, nor any more nearer your purpose then you were in the beginning. But to conclude with him, though he & 20 more such as he, should neuer so often tel vs that it was decreed by the Apostles, & in the celebration of the diuine mysteries, there should such memorial or remembrance be made of the dead, they must pardon vs if we beleue the not. For if they would be beleued indeede in so saying, wee haue learned to say vnto the, as Aug. saied vnto such, as in his time vnder such colours troubled the Church wth their own fancies: *legite hoc nobis de lege &c.* Read vs it the out of y^e law, the prophets, psalms, gospel, or writings of the Apostles, that we may beleue it. De vnirs eccles. ca. 6. For euen of Chrysost. himselfe we are taught so to reuerence these canonical scriptures for their sufficiency, & he that cannot proue that which he saith ther by, but cometh in some other way not graunted him, he is a theefe, hom. 58. in Iohan. And therfore he is not to thinke much, if we refuse to credit him in this, which he can neuer proue to be as he saith, by any solid prooffe either out of y^e scripture or else where. Thus therfore to dismiss him let vs see last of al what is brought vs out of Augustine to this purpose.

Out of him three places are cited, the first is out of his 2 booke de Genesi, against the Manichees, cap. 20. where there is not a word spoken of praying for the dead: onely there (saith he, speaking of such as haue not whiles they were here well tilled their field, but let it be ouergrown or oppressed with thornes) that such after this life shal either haue the purging fire, or eternal paine: by which purging fire what he understandeth, it is hard to gesse, hee had so manie variable opinions thereof, as I haue shewed before, and therfore hence no good argument can be drawn, to proue, that he al-
lowed

loved the popish purgatory. I am sure they are not so in love
 with this place, that to proue their purgatory hence, they will now
 teach that such as he speaketh of shall go thither. For how coulde
 he haue described the worst sort of men more liuely, then he doeth
 those that he speaketh of. For is not he an extreame bad one, that
 hath so neglected here the field of his minde, that he carieth it hence
 euen ouergrown and oppressed with thornes? Sure such as these,
 go straight to hell, or else none. In the other two places, it can-
 not be denied, he both mentions praier for the dead, and in some
 sorte alloweth thereof, and holdeth thereby good to come
 to the dead: the places are in his Enchiridion to Laurence cap.
 110. and in his booke de curâ agendâ pro mortuis. But both
 in these same places, and else very often in his workes (as namelie
 in the 1, 4. and 18. Chapters of the later booke, in his 23. sermon de
 verbis Apostoli, in his 21 booke of the Citty of God cap. 13. and 24.
 and to Dulcitius quæst. 2. it appeareth, that herein, and hereabout, in
 his time, there was great question, some, as the common people,
 stretching the vse of praiers for the dead euen to the discharging of
 the worst sort, and some altogether disallowing any kinde of good to
 come thereby: whereupon somewhat too much caried with a desire
 to appease the commō people, he chose the meane betwixt 2 extreni-
 ties, which he thought in this case the safest: and so, that he seemeth to
 teach that they were profitable for a mean sort, neither perfectly good
 nor extreame bad. And that in this question of the determining the a-
 uailableness of praiers for the dead, he was both greatly caried, by the
 sway of the opinions of the multitude, and greatly perplexed to finde
 out, of what sins men might be eased therby, he himselfe most plainly
 sheweth de ciuitate Dei l. 2. c. 24. & 27. in the first hereof disputing
 such questions thereabout as he did, & in the other confessing that
 though he had searched much for that matter, yet he could not be sa-
 tisfied therein: and who so readeth his booke de curâ agendâ pro
 mortuis, hee shall finde it wonderful full of doubts and questions a-
 bout this matter; and befoze I haue shewed how variable & uncon-
 stant he was for the purging fire after this life: what a weake and
 tottering foundation or ground then is Saint Augustines au-
 thoritie in this case to build vpon? But if hee had beene neuer so
 confident, constant, and resolute herein, seeing hee confesseth as he
 doeth, that he hath no warrant for it in the scriptures but the Ma-
 chabees, & y^e he laieth the custōe of praying & offering for the dead as y^e
 very

verie foundation of his opinion in this point, by his owne leaue and rules, we may lawfullie without offering him any wrong, dissent from him herein, as I haue shewed sundry times before. For in his 112 Epistle, most plainly and honestly he saith, Follow not so my authority, that therefore thou shouldest thinke thy selfe of necessity bound to beleue it, because I haue saied it, and de unitate ecclesie Cap. 10. we must not (saith he) agree to catholicke bishops, if peraduenture they be deceiued, or hold any thing contrary to the scriptures: the reason is, that (as he saith) contra falsum, l. 11. cap. 5. such mens writings, are to bee read, not with necessity of beleewing, but with liberty of iudging. For onely to the scriptures without gaine saying (saith he) I owe my consent, Epist. 19. ad Hieronimum. This leaue and liberty you take in refusing either him or any other of the fathers in a number of points, where you like them not, and why should not we then haue leaue to doe likewise in this, being able, as we are, to proue that herein he went further, then either he had any warrant for out of the canonical scriptures, or out of any vnforgerd and vncounterfeited president, for three hundred yeares at the least, of any ancient father. But when you haue made the most of his speeches and writings you can: you can neuer without doing of him most grosse iniury, make him to allow of your kinde of sacrificing and offering the body and blood of Christ vnto God the father, as a propitiatory sacrifice for the dead. For de fide ad Petrum Diaconum, Cap. 10. most confidently he hath taught, bidding vs to hold it most steadfastly and nothing doubt therof, but that Christ offered that sacrifice to his father himselfe, and that the holy Catholique Church ceaseth not to offer the sacrifice of bread and wine in faith & charity: which must needs be a sacrifice of thanksgiuing and commemoration of the other onelie propitiatorie sacrifice, & not an offering of it againe, as you imagine for quicke or dead.

Thus at last we haue viewed and scanned all your euidence (M^r Albine) and for any thing we can yet finde, vnlesse gaine and commodity that commeth rowling in vpon you, by the practice of this point of praying for the reliefe of soules in purgatorie, were a more forcible argument to continue your liking thereof, then anything saied and taught, with any constancie by any of these doctors, in any of these places, or any where else, to countenance it withall, we might easilie be perswaded, that you would quietlie giue over.

but ſtanding any longer in ſuch egre defence of it, as you do. But in-
 deepe this argument hath proued ſo ſweete, and ſtrong of your ſide,
 that vntill we be able to weaken this, as we haue done the reſt, that
 is, to ſtop the paſſage of the coming in of gaine and commoditie vnto
 you this way, we ſhall neuer put you to ſilence in this, howſoeuer we
 pperuail with you in all other points. This is the argument of ar-
 guments, the firſt and laſt, middlemoſt & all, that in trueth you haue
 for this, of any weight. And this we cannot deny to ſuch as you be,
 muſt needs ſeeme a moſt notable argumēt. For to make you in loue
 wth it, and euen for the ſake thereof alone, to hold on your plea in this
 cauſe, purgatory hath ſo pickt other mens purſes, & filled yours; & ſo
 diſpoſſeſſed others, & poſſeſſed you: and praying for ſoules there, hath
 ſo brought in payments to you, & filled and poled the heires & friends
 of y^e dead, that if you wil ſpeake for any thing, ſurely you will ſpeake
 & neuer giue ouer ſpeaking, for this. Iohānes Angelus, a mā of ſome
 credit of your ſide, ſaith, that the ſoules that are in purgatory are
 of the Popes iuriſdictiō: & that he, if he would, could at once euē
 empty purgatory: & therfore (as it ſhould ſeeme) by his owne right,
 your Pope Clemēt the 6. in his time, by his buls cōmanded the An-
 gels to deliuer thēce ſo many ſoules, as he thought good. But I pray
 you, this being thus, why neither did he, nor any beſore him, being ſo
 holy & merciful fathers to their ſubiects & cliēts, as you pretend they
 are, take ſuch compaſſion of the poore ſoules there, as of charity and
 compaſſion to ridde them all thence at once? The reaſon was, that
 this your onely argument of gaine ſtill to grow thereby, might con-
 tinue frō time to time in force. For doubtles it is not to be ſuppoſed,
 that ſuch a noble raſe of holy & moſt holy fathers, would haue ſtayed
 all this while, from doing ſuch a wonderfull worke of mercie and
 Chriſtian compaſſion, vnles there had beene ſome ſuch great reaſon
 of their doings. Tell then, becauſe venter non habet aures, the
 belly hath no eares, and a minde deſirous and greedy of gaine,
 will neuer be ſatiſfied, I wil not take vpon me any further, to wre-
 ſtle againſt this argument, onely I warne you, that euen in this re-
 ſpect, you be not any longer ſound, within the number of thoſe wal-
 kers, that Paul tolde the Philippians often of, and then when hee
 wrote vnto them tolde them of them weeping, which were enemies
 to the Croſſe of Chriſt (for they ſought their owne and not that
 which was Ieſus Chriſts: cap. 1.) For then he wil go on with you, as
 he did with thē, & tell you, that your end is damnatiō, your belly is

your God, & your glory, your shame, because you mind earthly things. cap. 2. And in the meane time, vntill by this warning you can and will learne to take heede, for this argument sake, to giue ouer to plead any moze for your praying for the dead, to ease soules in purgatory, amongst an 100. other questions, that hang vnderided thereabout amongst you, I pray you learne to answer this, how it chanceth, that since the light of the Gospel came amongst vs in these later daies, to the detection and consumption of your glorious Antichristia kingdome, we hauing heard before tydings of so many, that apparitions of soules that are troubled there, and would be eased are growen now to gayson and rare. And if you would haue your doctrine thereof run current, as a plaine and resolute point, I pray you also let vs vnderstand, how it came to passe, not long since, that S. Thomas More, and the Bishop of Rochester, two deepe and profound learned men, and martyrs also of your Church (as your frēds account thē) agreed no better thereabout: For Sir Thomas More held, there was no water in purgatory, because Zachary calleth it a lake wherein there was no water, & the other held there was both water and fire, because of the Psalmie which saith, by water & fire thou hast brought vs to a refreshing: and the Bishop of Rochester held, that their executioners there were the holy Angels, and the other held, that out of all doubt they were Devils. And vntil you haue learned to answer these our questions, and to reconcile these your owne Doctours, this shall be sufficient to shew, that you haue neither all the doctours, Greeke and Latine, nor all the Christians of the foure quarters of the world, full and whole of your side in these foure points, as you bragged you had in the beginning of this chapter. And the rather because touching this particuler, and last point, both the vanity and vntueth thereof, you your selues haue confessed in that some of you (as Alphosus by name) haue writtē y^e Greeke church could neuer yet be brought to be of your mind for purgatory, nor the Armenians, and that namely, as he saith because there is almost no mention thereof in the fathers especially that were Greekes, aduersus haeretic. 8. & 12.

The XXXVIII. Chapter.

ANd if I did not thinke, ^a that it would be ^b too tedious for the Reader, I would set forth the rest of our Catholique doctrine, & the confirmation of it by the testimony ^c of such a number, of not only doctours, but ^d You pretend feare of being too

^a What are the ceremonies in baptism, auricular confession, praying to Saints and for the dead, either all or the most material things of your religion, that we oppose, or was your promise onely in a readiness for these.

there-

therewith all holy confessours & martyrs, which haue suffered for our religion, and that haue taught vs, both by word of mouth, and by writing, all that we doe vse at this day, teaching vs to liue and die in it and for it. ^a I would haue you answere me vnto this. Doe you thinke, that they be in heauen or in hell? I know well, that meere scrupulosny of conscience will make you not expresse plainly that, that your workes doe teach, and that you will remitte this question to the iudgement of God. But this is not to the purpose, for I doe not demand of you any absolute answere, as if you had bene in heauen or hell to see it: but this, to utter in your conscience, what you thinke of those that haue holden, mainteined and confessed our faith (whom you call Infidels and superstitious Papists) are they condemned? If you say, yea, then wherefore was the bloud of Christ shed on the crosse? it had bene better that he had neuer suffered, if this were true. If you say, that God would be mercifull to the, because their error proceeded of ignorance, and so, that he wil haue pittie of vs, because of ours. But I know, that you will say, that we are nowe unexcusable, because that wee doe refuse the trueth that you doe preach. By the selfesame reason our ancestors can alleage before God no good excuse, forasmuch as they doe make no account of the receiuing of such ministers as you are, & that haue preached the like gospell that you doe announce vnto vs. ^b S. Hierom & all the Christians of his time are then condemned, because they would not receaue the Gospell of Vigilantius, who did euen as you doe preach, that we should not allowe the exposition of the Doctours, nor honour the reliques of martyrs. S. Augustine is likewise condemned, because he wrote and preached against the ^c Arians, who taught as you doe, that it is an offence to prae for the dead. And to be brife, if that which you doe preach ought to be called the gospell & true word of god, since the Apostles time there hath bene ^d neuer a Christian doctour in the Church: for they haue all taught the contrary to your forged gospell, as euery man may see, that will take the paine, but to looke in their workes, or to read those places that are quoted by me, and diuers others, that haue confuted your heresies many a hundred years agoe by their authorities. Let them then that haue any eyes, beholde the hazard that yee runne into, and so many others throughout the world, which followe your opinion. ^e If one should come to accuse another of falsehood, and that before hee bee assured of this matter, where with hee did seeke to atteinte the defendaunt, would not one thinke that ere they died got hold of the foundation aright, and yet for you to say as you doe, is no better the blasphemy, for thought al dying in the grossies of popery were condemned, yet it is well and a happy thing that Christ died. These things follow not at all, for so the foundation be held soundly, every error that a man holdeth liuing or dying condequeth not. ^f Acrias you mean I think. ^g I would me would & could read the, as you wish for the, I am sure they shuld find the to be far more with vs the with you. ^h Ent thus do you with vs,

tedious, caused you to particularize no more, but lack of sound proote for any thing that we withstand in you caused you both thus confusedly & skamlingly to run therow this, and to passe ouer the rest.

ⁱ If you had done this indeed, it had bene somewhat, but it being the onely thing, that of all other you should haue done, and thus to passe it ouer with a brag what you would haue don, but for had I wist, bewraeth the penury of your cause, especially, you not so much as once bragging, that you would proue any of the by the Scriptures.

^j You ground your question upon a supposall that you could haue bene as good as your brag, which you neuer could haue bene, and therefore at least vntill you had made better prooffe of your clineing that way, you might haue spared this question.

^k For all true beleeuers, and for al such of yours

* These are but words, for are the not: but seeing the man had nothing else, he thought good belike to haue enough of them, and those swelling enough.

† We doe not hold that ignorance will excuse any, that dye out of the true faith of Christ: and therefore it is likely you tell but a tale.
 ¶ You would seeme then belike, that your simple and ignorant papists, haue all bene great and profound clarkes.

* 2. Corinths. 4.

¶ I am glad to heare you cite this testimony to proue, that ignorance of the gospel shall not excuse any, but why plead you then sometime, that ignorance is the mother of deuotions?

¶ This brag hath bene vsed forren with out prooffe, that now it is idle and lothsome.

his matter verie great, or his knowledge verie small, to run headlong into the danger of that crime, which, if he could not proue, he should be condemned for himselfe. What then shall become of you, O most simple sheepe, which seeke with famed arguments to condemne, not one or two, but all the Christians and Catholiques that haue bene in this world since the passion of Christ, the which haue refused and reprobred your doctrine as hereticall, & haue taught vs this that we hold at this day? But now to answer vnto that that was mentioned a little before, & that which a number of your flocke haue told me, when I haue conferred with the, which is, that the error of our predecessours was not imputed vnto the, forasmuch as these good simple people went to worke after the grossest sort, thinking to doe well, and that as then they did not vnderstand well the truth, which is now brought to light through your gospel. I say, that in this yee are decaued more then halfe the valewe of your Religion: for before some of them died, they had forgotten more the euer you haue learned, for all that, that you knowe you haue learned it of their bookes (or stolen it, to saie the truth) interpreting both their workes & the scriptures contrary to the truth of their meaning. And although it were so that they had al erred, your coloured excuse of simplicity could auail them nothing, for the word of God would accuse them. If the Gospel (saith S. Paul) had bene hidpen, it hath bene hidde to those that haue perished, the spirits of the which the God of this world hath blinded: the if that those vnto whom the truth hath bene hidden haue perished, wherefore doeth your excuse serue the? This being true, as it is most like, I meane, that they haue not erred, nor that you onely shalbe saved, & they all condemned. To my iudgement our auncestours with al their simplicitie did neuer erre so much as your disciples doe, to follow such masters, as condemne that faith that the Catholique church hath taught & mainteined these 1500. yeares, to mainteining those heresies, that haue bene buried in hell many an hundred year agoe, & now are called vp againe by Martin Luther, Calvin & his fellows.

The XXXVIII. Chapter.

The vanity of the brag wherewith you begin againe this Chapter, by that which I haue said in answering of y former, hath appeared (I hope) sufficiently already: but whensoever it shall please you, or any for you, to thinke that it will not bee tedious for the Reader, to bring vs forth this number of Doctours, confessours, & martyrs, that you here boast of, and to make it appeare indeede by
 their

their owne words, or other good euidence, that they were liuing & dying, so on your side, as you here pretend, I doubt not, but one of vs or other, will easily make it euident vnto the world, that you are far greater in words and shew, then you are in deedes and truethe. You would haue your reader beleue, that onely to auoide tediousnes to him, you haue forborne by their testimonies liuing and dying, here to confirme all the rest of your doctrine, and all that you doe vse at this day: but alas your owne conscience telleth you, that indeed not onely the tediousnes of it to your selfe, but the impossibility of it altogether, drew you to be glad to vse this pretty liue & die piece of cunning, to salue your credit & your causes wth him. Considering therfore what already hath beene answered to the fathers quoted by you in the former Chapter (in whose euidence for those matters belike you durst be boldest) & what otherwise vpon sundry other occasions, in answering of your booke, I haue set downe out of the directly to proue the contrary to this, y^e you say you could proue out of the; your question, wth vpon the supposal of your brag here to be but a truethe, you haue inferred & put forth; whether these doctours, confessours & martyrs that you talke of be in heauen, or hel, is childish, friuolous & needles. For you know well enough, that there is neuer a doctour, confessor, or Martyr, of any credit and worthe so to be accounted, for the Catholique Religion they taught and dyed in, but (though in some of them, we doe not deny there might be found some inclinations towards some things now held by you) that yet we holde, that forasmuch as not onely they held wth vs the foundation, and other principall points of Christian Religion, wherein you are contrary both vnto them & vs, but that also the Lord in his mercy towards them, kept the in the rest fro^m the grossenes & impiety that you are therein fallen into since; that they were and are ours and not yours. And therfore, we comfortably assure our selues, that (they holding the foundation and other principall points as they did, though they as men, builded thereupon some wood, hay, & stubble) yet the Lord scold the meanes by the fire of his spirit, and affliction, so to deserie the same vnto them, & to consume al that vsutable building in them, ere they went hence, that we neede not thorow any such scrupulositie of conscience as you imagine, feare to giue our iudgement or opinion of them. For wee feare not their being in hell, for being on your side, but in that they were of ours, as they were and as I haue said, wee christianly perswade our selues that their soules are in heauen.

heauen. And you, fearing belike for all your cauilling, that touching these ancient doctours, confessours, and martyrs that this would be our answer, because you knew it might iustly be so, you were content quickly to giue ouer the pursuit of this question, and to aske vs this, what wee thinke in our conscience, of those that maintained & cōfessed your faith & Religion, whether they be condemned or no? And to feare vs, from saying they be; vpon the necke of this, you aske vs, if it were so, why then was the blood of Christ shed; affirming confidently, that if this were so, that then it had bene better that Christ had neuer suffered. This indeede I doe know to be one of your common bugges, whereby you seeke to make the simple affraide, either to forsake you, or to toyne with vs: saying when you see men about thus to doe, what, will you condemne all your forefathers? And to this end with manie words you āplisie the goodnes of the forefathers, & what an vnchristian cruelty it is to cōdemne all our ancient forefathers? Before I come to the answering of which obiection, I cannot but tell you, that in setting downe so bluntly & boldly, as you haue, that if they that confessed and maintained your Religion be condemned, that then it had bene better that Christ neuer had died, you haue vttered grosse & intollerable blasphemie. For though none such should be saued by the death of Christ, thousand thousands both haue bene and shalbe saued therby: & better it were that al such, as you meane, should for euer be condemned, then that this speech of yours had any trueth in it. But to answer this your obiection, taken frō the dangerousnes of condēning forefathers, because by the nāe of the you keep men, as you doe, in your Romish and Babilonick captiuitie: first the reader is to vnderstand, that an argument takē frō forefathers simply, without distinction, but as you doe this of yours, in matters of Religion, is not good. For Ez. 20. we read that the Lord saied thus vnto his people, walke not in the precepts of your fathers, neither obserue their maners, nor defile your selues with their idols. And Dauid saith, Ps. 78. Let the not be as their forefathers were, a disobedient, & rebellious generatiō &c. And the like warning y people had, Psal. 95. Zach. 1. & Ier. 11. Wherupō Peter telleth the Christians, to whom he wrote, that by the blood of Christ, they were redeemed frō the vaine cōuersation of their fathers, 1. Pet. 1. If this argument had bene good, when Christ came, & sent his Apostles abroad, to preach the gospel to al natiōs: our forefathers in all natiōs

then

then did ill, in receiuing the doctrine of the gospel. For their forefathers for some 1000. yeares before, had held, professed, & maintained heathenish paganism. And it seemeth that many of the heathē then, vsed this very argument of yours, to keepe men in paganism still. For such an obiection I read, both made by thē, & answered by Peter as it is writē, Clemētis lib. 5. recognitionū by Ignatius, ad Philadelphēses: & by Augustin in quest. veteris, & noui testamēti quest. 114. By this reason, saied Peter (as Clemēt reports it) If a mans father be a thiefe, or a bawde, the child must be no other. To such as saied they would beleue no other gospel thē they found their forefathers had, Ignatius answereth; my antiquity is Iesus Christ, whō not to obey, is manifest damnation. That which was before, saith Augustine, the Paganes say, cānot be bad. To whom he answereth saying; as though antiquity may preiudice trueth. For thus might murderers, wantons, adulterers, & other lewd liuers, defend their wickednesses; because they are old, & haue beene frō the beginning, saith he. So y both scripture, reaso & y ancient fathers themselves teach vs, y it is not alwaies safe, to cōtinue in the Religion, wherein our forefathers liued & died; and so easily we may perceiue, y this your argument, how cōmon soeuer it be to you, is of no force. For it hath beene the old argument of Pagans, & doubles is at this day, the chiefe argument y keepeth Turks, & Jewes from peelding to the Gospel, least then they should condemne all their forefathers.

But as your argument is naught, so your antecedent is false also. For albeit that our Religion differ from yours, as it doeth; yet farre is it from vs, that therefore we condemne all our forefathers. For first we know, y frō Christ, wē near 1000. yeares, they thē that professed Christ, for the most part, liued & died, holding y fōundatiō, & many other principall points of religiō to vs; & therfore of their saluatiō, we doubt not. Secondly, euer since, howsoeuer a nūber fell away, frō the trueth & seemed wholly to be yours, yet we are perswaded, & we know it to be true; especially since Petrus Vald^e his time, who was 400. yeares ago; there haue beene great & knowne multitudes, openly ioyning with vs, in the chiefest points of our religion, & dissenting frō you, as I haue shewed before. And when there seemed to be fewest, yet we beleue, y that God, y could & did preserve vnto himself, in y litle kingdom of Israel, in such a miserable time, asking Ahabs time was. 7000. y there, had not bowed their knees to Baal: y God, I say, eue whē popery seemed to haue preuailed most, accor-

ding to the comfortable visions, that Iohn had to that end, Apoc. 7. & 14, yet had preserved vnto him, in al the kingdomes, and prouinces of the world, infinite numbers, that yet neither in forehead nor hand, would beare the marke of the beast: & of all these we hope well also. Thirdly, euen concerning such of our forefathers, as seemed to the world, to be of your religiō, we thinke a number also are saued. For euen amongst them, there are. 3. sortes to be considered. The first sort are they, that liued and died in all your grosse and erroneous opiniōs. The second are they, that though a long time they seemed to liue in them, yet ere they died, God caused to see the vanity thereof, at least concerning your doctrine of iustificatiō; & so through the sight of their sins, in his mercy, he brought them to die, protesting that they trusted not to be saued in part, nor in whole by their owne works, or by any other meanes, but onely by his free mercy, through Iesus Christ alone. The third sort is of them, which though they were yours for some outward ceremonies, that they were contented to vse wth you, & in that they held some other fond opiniōs with you; yet neuer ioined with you indeed, in seeking for saluation, little or much by any thing that you taught them to put their trust in, y^e way; but only looked for & beleued, to attaine vnto it, for that which Christ had done once for all for them, in his owne body. The first sort are they only of whom there is feare. But of that number, we hope there haue beene but few in comparison that is supposed. Of the other two sortes, we haue a comfortable hope, because we know our God is most ready to receiue a sinner, whensoever he vnfeinedly repenteth, Ezech. 18. &c. And S. Paul hath taught vs, that they that hold the foundatiō Christ Iesus, aright; though through ignorance, or other infirmity, they builde thereupon, hay, and stubble, yet in the end, they may be saued, 1. Cor. 3. Whereby euery one, may easily perceiue, that we hope that most of our forefathers, by one of these means, or other, haue bene satisfied: & that for them, the blood of Christ was shed vpon the Crosse, & that to the sauing of infinite thousand soules, though neuer a one of them that liued and died, fully of your religion in al points, be saued. And therfore very bad, and blasphemous is your saying, as I cannot but tel you againe, y^e then it had beene better y^e he had not suffered at al. Whereby also you may see, that we ground not the hope that we haue (as you imagine) concerning the saluation of our forefathers, vpon their ignozance; but vpon that faith that they liued and died in, or died in at the least, to be saued solie, and wholie, fully and freely by the

the sufferings and obedience of Christ. For howsoever ignorance may excuse de tanto, yet it cannot de toto. That is, howsoever ignorance may lessen the offence, yet it cannot make an offence, no offence. And though we read, that he that knoweth his masters will, and doeth it not, shall be beaten with more stripes; yet we read not, that hee that knoweth it not, and so doeth it not, shall not bee beaten at all. But rather we reade, that the Lord saith, Psalm. 95. They are a people that erre in their heartes, for they haue not knowen my waies, wherefore I haue sworne in my wrath saying, surely, they shall not enter into my rest. Indeed, in that that you haue more meanes now, to reclaine you, from your errorrs and heresies, then euer your forefathers had, these many years; we thinke in trueth that it will be far easier, at the day of iudgement, for them, then for you: in that you haue ioined wilful stubbernes, to your other sins. But, whatsoeuer come of it, this is most certaine, that whosoever worshippeth the beast, & his image, and receiueth his marke, in forehead, and hand, and so dieth; (for of such there the holy Ghost speaketh:) the same man shall drinke, of the wine of Gods wrath, and be tormeted for euer, in fire & brimstone, before the holy Angels, and the Lambe, Apoc. 14. And this must stand, that he that beleeueth not in the Sonne, is condemned already; because he beleeueth not in the onely begotten Sonne, Iohn. 3. How many soeuer this sentence hath within the compasse of it, thus it shall go with the. This also we may not, nor cannot deny, but that there, by beleeuing in him, is meant beleeuing in him aright: and that we do not vlesse we count his name, the only name wherby we come to saluation, Act. 4. and that so, as in him, we thinke & beleue, that al things are already prepared, Mat. 22. & therfore doe not suffer our selues, by any perswasion, to be brought, to ioyne any person, or thing, wth him in iustifying vs before God, Gal. 5. Let men therefore take heed of litting, or dyping, without this true Christiā faith, whatsoeuer they do, for without this, we are not in Christ; and if we be not in him, wee wither, and come to the fire in the end, as fruitles and dead bzaunches, Iohn. 15. And indeed, if we thus haue not him, wee can neither come by that life that is in him, Ioh. 5. neither can we possibly escape damnation, which is prepared for al the, in the iust iudgemēt of God that doe not aright imbrace him, Ioh. 6. In this case therefore, in the name of God, let vs not looke what our fathers haue done, but what they should haue done. And let vs learne rather to imitate those fore-

fathers, yea, though they were neuer so few; that haue liued and died in this faith; then those others, that haue both liued and died, out of it. For we may assure our selues, that neither ignorance, imitation of foze fathers, nor any thing else, wil or can exempt vs, from that condemnation, that is due to such as liue and die, thus in this fundamental errour, or heresie.

It is too too childish that you infer of the condemnation of Hierom and August. and al that were in their times, by our religion: in that you saie they preached against Vigilantius, and the Arrians; against the one, for his not allowing the exposition of the Doctors, and refusing to honor the reliques of Saints: & against the other, for that they taught it was an offence, to pray for the dead. For first, you see, we doe not condemne any man, for euery erroz; nay, we condene noe that liue and die holding aright the foundation; though otherwise, they haue had their errozs. And secondly, though it were graunted, that Vigilantius & the Arrians taught these 3, points, & that we are like them in these; and that we hold them for things well done, and taught by them, whatsoeuer either Hierom or Augustine wrote against them; must it needs therupon follow, that either we, or they were deceiued, or else that Hierom & August. and their partakers be condemned? Nay we are not so hastie to pronounce sentence of condemnation, of them or any other, for such errozs; neither would you be so hastie to gather such conclusions, if you were wise. For you know well enough, that we make not these matters such, as that either we thinke all must be saued that holde the one way, or all condemned, that hold the other. But in trueth you doe charge both Vigilantius and the Arrians with moze, then I thinke you wil proue in hast. For neither doe I read that Vigilantius was such an enemy to the exposition of Doctors; nor the Arrians charger with deniall of prayer for the dead; neither thinke I, cuer did you; and therefore it should seeme here, you had no quotation. Again, you injury vs herein; in that you would make your readeer beleue, that we refuse all exposition of the Doctors; which we neuer did. This onely we doe, as they themselues haue taught; examine their iudgements, and expositions by the Scriptures, which when we haue done, if we finde them therewith to agree, we esteeme of them, as it becommeth vs, and as well, and moze then you. But this is your fashion, vpon your owne head, without prooffe, to pinne vpon them that you finde spoken against, by some ancient fathers, what you list, to make them

them like vs. If Vigilantius taught that neither such reliques of Saintes, as you make store of, oftentimes, nor none at all, are to be honoured as you now honour them; it was no errour at all in him; and if it had beene that he had held but so, I am fully perswaded, that rather Hierom would haue commended him for it, then other wise. But indeed your grosse honouring of them, was not then so much as thought of. Vigilantius his faule (as it seemeth by Hieroms charging of him) was, that hee would not allowe, that there should such cost be bestowed vpon their tombes, and burials, or that any such estimation, or reuerend regard should bee had of their graues, and sepulchers; as then, of loue towards them, and to stirre by others to imitate them, beganne to be vsed. Wherein, if he went too far, wee ioine not with him. For wee very well allow, that there should be a decent, and comelie buriall of them, and we esteeme of their graues, and other certaine monumentes of them, as of thinges that appertaine to the deare childe of God. But with you, to tie vertue either to the place of their buriall, or to any such thing that they left behinde, and that in such grosse maner as you haue done, wee account it both folly, and blasphemous impiety. It may bee, when you named Arrians, you meant Aerians, in whom you oft tell vs that to pray for the dead, was condemned for an heresie. But if that were your meaning, wee tell you, that Epiphanius writing of them, saith flatlie (howsoever they were so accounted of some) that prayer for the dead, hath no manifest ground in the Scriptures, but rather leaned to the fashion and traditions of men (as both of this and almost of all the pointes in controuersie betwixt you and vs, Soto contra Brentium, & Lind. li. 4. suæ panopliæ towards the end thereof, two great champions of your side, haue also plainly confessed) and so long you shall neuer be able to proue it an heresie. Againe, here you must be admonished, that euery thing that an heretique is reported to haue held, is not by & by heresie. For many sound opinions often times, such haue retained, and by that meanes, haue the easilier preuailed to seduce men, by their errours. And therefore you and your fellowes also, doe your readers wrong, in making the to thinke, that because such an hereticke, & such an hereticke, held this and that, so we hold, therefore we are hereticks. For if you should speake to the purpose, you should first proue the opinions that wee hold to be heresies, and the shew vs that they were held and cōdēned,

in such and such: or at the least that the things that we hold were in them heretofore condemned for heresies.

But to be brieve, you say if our Religion be the trueth, the there hath beene neuer a Christiā Doctour in the Church, since Christ: for all haue taught the contrary &c. These are but your words, and the falshood of this, I haue made to appeare in sundry points already. And I would to god, the pooe simple people could read their works indeede; for then howsoeuer it please you here to brag to the contrary, they should and would perceiue, y you haue in this wonderfullie abused them. For they should see that for the most and greatest questions, betwixt you and vs, they are flat on our side: & in those things wherein they seeme most to fauour you, that yet euen therein, there was and is very great difference betwixt you, and them. Wherefore, your vehement exhortation, that men should not follow vs, to condemne all Christians that haue beene since Christ, which taught alwaies yours, & condēned ours, as heresy; is sutable to the foundation that is, nothing but false & vaine. In like maner where you bring vs here, as men (to auoide your argument of the condemnation of forefathers) that are so driuen to our shifts, that we haue nothing to say for appealing the people, but this, that their errors shall not bee imputed vnto them, for that they did holde them of simple ignorance, hauing no better instruction: in confuting this excuse, you might haue spared your paines. For you may remember, that otherwise I haue blunted the edge of that argument. And for my part, I most willingly acknowledge that ignorance shall not, nor cannot except any from condemnation, that know not (if they be of yeares, and otherwise capable of knowledge) the Lord Iesus Christ aright to their saluation. For I know it is writen, that Christ shall come in flaming fire, rendering vengeance vnto them that know not God, and which obey not the gospell of Iesus Christ, 2. Thes. 1. and that howsoeuer by strong delusion vnder Antichrist, mē shall be carried to beleue lies; yet in the iust iudgement of God, because they receaued not the loue of the trueth, they shalbe damned, for not beleeuing the trueth, 2. Thes. 2. But you say, some haue vsed that excuse of them, in conference with your selfe. I warrant you, not simply to excuse such as liued and died, in an Antichristian faith; that is, looking to be saued, not onely through the mercie of God, in Christ Iesus; but by other meanes also, which can not stand together with a sound faith in Christ: but such onely, as either amongst

amongst the fathers were preserved from euer falling into this fundamental errour; or hauing fallen into it, had growen to detest it, & to imbrace a faith, seeking, and finding in Christ alone, the full cause of their saluation ere they died: of which two sortes, besides those whom God did cleane preserve, from the infection of popery, as hee did the 7000. in Elias his time, from the idolatry of Baal; euen in the greatest flourish of poperie, the Lord, no doubt of it, had infinite numbers. For I my selfe in my daies, haue knowen diuers, in whom, the leauen of popery, hath beene so rooted, that notwithstanding neuer so good meanes haue beene vsed in their health and prosperity to reforme them, yet they haue perseuered in an opinion, that they should either not be saued; or that partly they should be saued, for their own merits: who yet in time of sickenes, or some other misery, hauing thereby beene brought as it were, befoze Gods presence, and so to see the infinitenes of his iustice: haue straight renounced all confidence in their owne works, with woderful detestation of their owne blasphemous and foolish conceit, that euer they trusted in them, or in any thing, but onely in Christ Iesus; who, now when they knew them selues, they would confesse, was he that alone must saue them, by that which he had done himselfe, or else it would neuer be. And if the Lord thus mercifully reclaimed some that wilfully, and peeuisly a long time, had resisted the trueth, shining as it doeth now; why should wee not much more conceiue, that hee shewed that mercy vpon a number of our forefathers, who dwelt in that errour, of simplicity and ignorance: That therein, & in a number of things else, they erred not; you say, but you shal neuer be able to proue. Neither can you vpon our holding that they did erre, conclude, that either wee onely are saued, or they al condemned. For I haue shewed how a number, yea infinite numbers of them, might be saued, this notwithstanding. As for your iudgement, that they neuer erred, so much as our disciples; it is not material. For you are no competent iudge in this matter. And the reason of your iudgement; that we condemne the faith that the Catholique Church hath held, this 1500. yeares; and maintaine the olde rotten condemned heresies; is a thing which by begging after this sort, at our hands, (though therein, you be neuer so impudent, and shamelesse a begger; as that way, in this your book your greatest skill hath appeared) you shall neuer get. And therefore let your hearts at rest; your words though they be neuer so lowde & stout, shall neuer make vs peecke you this for an almes. You must
there

therefore proue your words true, and so make vnto vs euident demonstration thereof; (which you shall neuer be able to doe) before we may yeeld vnto you, that you haue any right at all to this.

The XXXIX. Chapter.

^a Luc. 16.

^a We build not our faith, religion, or hope of saluation of their mens credits, but vpon the credit of the vndoubted worde of God, set down in the scriptures, which is for credit to be preferred before the credit of all men speaking beside, or contrary vnto them.

^b Beware of dogs, Phil. 3. ^c ergo take heed of this Romish barker, the best is, hee is but one that barketh, to bite & hurt, he hath small or no power.

^c Will you neuer haue done with this bare & vaine brag? Shew this but once to be true, and then we yeelde, and then brag and spare not.

^d When it cometh to the trial it will be found, that our interpretation rather then yours, hath continuance from all the sound ancient Doctours, and the vndoubted Apostolicall traditions.

IF that by a good and a right title your disciples call themselves the children of God, this maketh me beleene, that the saying of our Saviour is fulfilled in them, the which is. * The children of this world are wiser in their generation then the children of light: To proue this true, wee see this daie experience: for a wise worldly man when he doeth put out his money to gaine, he will not trust the promise so soone of one or two or three, as hee will doe the bondes of a whole Towne or Cittie that should warrant or assure his gaine. But you nor your disciples haue not done thus, but rather the contrarie. It had beene better for you to haue first put your faith and trust in God, beleening that he hath giuen his holie Spirit, and declared the meaning as touchings the Scriptures vnto the Catholique Church, and not to hazard the hope of your saluation, putting it into the hands of Luther, Zuinglius, Oecolampadius, and three or foure other such pelting merchantes, which haue newlie set vp shoppes at Wittemberge, Geneua & Losane, which one of these daies we shall see bankeroutes, as their predecessours haue beene before them, the which after that they had deceined the poore simple Catholiques, and gained some of their soules for the deuill, they haue at the last sold all their honestie and credit, so that at this daie, except that it be those that reade the ancient histories, no bodie else doeth remember, that euer they liued in the world. You are come now last of all to make up their merchandise, but your credit can hardlie be good before God: for you shall haue against you all the ancient Catholicke Church, which hath continued visible since the coming of Christ vnto this day, all the Doctours of all the vniuersities, all the Empires, Kingdomes and priuate state thoroughout all the worlde, which haue receiued and honoured this doctrine, that you call Papisticall. And if you saie, that you will not trust me, but the verie word of the Lord, we agree to the like, that we ought all to beleene the Scripture, but we varie about the interpretation, for you interpret it after one sort, and we after another: you expound it after a new sort, and the Catholicke Church doeth followe the olde exposition of the ancient Doctours & traditions which you haue forsaken: or to saie the truth, your Ministers haue led the

sheepe

sheepe astraie fro the old flocke, at the departing fro the which they haue bene al scattered abroad, some following Luther, some Calvin, some the Anabaptists, & so forth: for the which the Popes & kings, & others that haue had the gouernment of the Church shall answer at the last daie of iudgement, for as much as while they slept, you haue come & sowed weeds among the good corne. Then seeing you are the sheepe that come astraie, what excuse can they make before God, that wilfully follow your steps? We confesse, that we are the poore sheepe of God that haue continued with our old flocke steadfast & whole, as touching our religion, but very weake and sickly as touching our maners: that is to say, full of sins & vices, attending some sage phisitions to heale vs, & good pastors to keepe vs, casting out the chaffe fro the corne, I meane, cutting off those abuses that are offensive; not to such scrupulous consciences as you haue, but unto him that doeth threaten the for the carelesse liues of their sheepe, & so to continue in that ancient faith that by succession of pastours we haue receiued from the Apostles.

The XXXIX. Chapter.

In this Chapter there is nothing but your old great words, & stout begging the maine questiō: that your Church is the true, & ancient Catholicke Church; that al the Christiāns great & small, since Christ haue bene flat on your side: that you are the only men, that follow the sound sence of the scriptures, deliuered vnto you, by the ancient doctors, and true pastors of the Church: & that we are but two, or three in cōparison of you; sprung vp yesterday, & such as you prophesie wil shortly grow banckerout, both of credit, and honesty. This bladder full of nothing but winde, is sufficiently I hope, prickt, and let out already, by that which I haue said in sundry places before. Howsoeuer, I hope the reader is not so simple, as that (seeing in you neuer so great store of these swelling wordes; (as long as he knoweth your aduersaries denie them as stoutly of the other side: and he seeth you bring nothing but bare wordes, without prooffe) he wil any whit be mouued therewith. And yet as notable a discourse as this booke of yours is accounted: the greatest stuffing that it hath, is onelie of such vayne wordes as these aboue twenty times I am sure without any prooffe at al therein repeated. Indeed, if in al your life, you could proue but halfe so much, as confidently here you set downe

Erge you haue had sleepey Popes
Amend them for shame.

But your wounds, sores & sicknes is grown so desperat, that you will account none such, but them that wil tel you, you are found and in health, where you are most sicke.

Prooue this once some of you, or else for shame neuer say it, almost in euery lease, for lack of matter as you doe,

downe, then you were a notable fellow indeede, and then truly we would strue no longer with you. But in the meane time, seeing we know your speeches are such, as you can neuer proue, and that we are able against you, both to proue the falshood of yours, and the trueth of our owne; blame vs not, if wee esteeme not your words.

Yet, lest you should saie, that these likewise are but words in vs, as the former haue beene in you; (though I see no reason to the contrary, but that our words containing a iust and true denial of yours, were sufficient confutation thereof) I say, and will proue it, that you shew your selfe a man past al shame, in wrying here, as you doe; that all the ancient Catholicke Church, which hath continued visible, since the comming of Christ, vnto this day; al the doctours of all the vniuersities; all the Empires, kingdomes, & priuate states, throughout al the world, are against vs: for they haue al receiued & honoured that doctrine, that we count papisticall. For first, such is the newnes thereof, as I haue plentifully shewed in diuers places already, of this booke; that none of all these, for sundry. 100. yeares, were once euer acquainted therewith: yea that diuers of your assertions, which are the very principallest of your opinions—as namely, your doctrine of Transubstantiation; of your Popes being in authoritie, aboue generall Councels; and of denying the cuppe to the lay people; are not yet of 400. yeares age, and continuance. And it is notoziously known, that in the daies of Gregory the 9, about the yeare of Christ, 1230 by occasion of iniury and opprellion, offered by the Pope, to that Church; that the Greeke & Easterne Churches, departed quite from the Church of Rome, and neuer since (though it hath beene oft attempted) could be brought to hold communion therewith againe; insomuch that in your conuenticle at Trent, you haue condemned them, for schismatical and heretical Churches. And these Churches, as it is noted in an ancient record, in the Church of Herford, differ from yours, at the least in 29 articles. And they holde yours excommunicate, and an Apostata Church vnto this day. And vnlesse your reading be very small, you cannot be ignorant, that Math: Paris writeth, that the Patriarch of Constantinople at the Councell of Lyons, shortly after this breach, shewed, that of 30. bishoprickes in Greece, the Pope had not three, that then held communion with him: and that all Antioch, and the Empire of Romania, to the gates of Constantinople, was gone quite from him. There is
also

also extant in print, in ancient record, an Epistle written, about seven yeares after this breach began, in the yeare 1237; by one Germanus, Patriarch of Constantinople, vnto the Pope; wherein not only he laboureth, to make him see that the occasion thereof was, that he tooke more vpon him ouer those Churches, then he should; but amongst other arguments to persuaade him, to see his folly, he sheweth him; that not onely the Greeke Churches themselves, but that also the Ethiopians, Syrians, Hiberians, Alani, Gothi, Charari, with innumerable people of Russia, and the mighty kingdome of the Vlgarians, held communion with his Church of Constantinople; and so by occasion of this schisme, had forsake fellowship with the Roman Church. And the Cosinographers write, that the iurisdiction of the Patriarch of Constantinople, reacheth so farre, that all Greece, Misia, Belgaria, Thrasia, Walachia, Moldavia, Russia, Muscouia, the isles of the Aegæan sea, and Asia the lesse, bee vnder the same. It is also reported by authours of good credit, that at this day, vnder the other Patriarchs of Antioch, Alexandria, & Hierusalem, and vnder the other, in the dominions of Presbyter Iohn in Africa, there be infinit numbers of Churches, and Christians, differing from yours, and ioining with ours in manie things. So that Churches also both in the East, North, and South, and that of very great amplitude, within the time, that you speake of, haue professed Christ, and yet haue neuer beene acquainted with most, or many at the least, of the pointes, for the which, your religion is counted of vs Papisticall: in all which there haue beene some doctours, vniuersities, Empires, Princes, and priuate men (no doubt) since Christ, before you wrote, that neither honoured, nor receiued your papistical religion. Yea, but that mercilously you overthot your selfe, you might haue remembered, that within y^e time limited by you in these Westerne partes, there haue beene euen vnder your Popes nose, and in his greatest ruffe, many doctours, vniuersities, and some Emperours, kings, and priuate estates, that haue neither receiued, nor so honoured your religion, which we call papistical, as here, you would beare your reader in hand. For euen in these parts, and within the compasse of these times, haue bene (you know) Wickliffe, Hus, and Luther; & vniuersities & kingdomes, good store, haue had both your religion & Church, in defiance long before you wrote. He that readeth but the stories of Philip, & Lodovicke the last, (French kings) of Henry y^e 4, & 5, & of y^e 2, Fredericks, the 1, & 2,

(Emperours) and the Chronicles of king Iohn here in England, and of 2, or 3, of his successours; he shal easily perceiue, that much within the compasse of time, that you speake of, both Empires, and Kingdomes, with their Emperours and Kings, haue bene far from making that reckoning of your popish Church and religion, that you here bragge of: or else doubtlesse you must needs confesse, that your Popes haue bene vntreasonable creatures, that haue so cursed and banned these men, as they haue, and which besides haue caused such infinite Christian blood to be, by warre, shed to hamper them. These things considered, euen children may see not onely the vanity, but grosse falshood, of these your wordes. For howsoeuer either here or else where, in this your booke, you would cause your reader to beleue, that your Romish Church, is the catholicke Church of Christ, euery one indeed may see, that in trueth it is but a particuler, and a petty Diocesse, in comparison of the catholicke Church of Christ. For the reader must vnderstand, that the Church of Christ is called catholicke; first, because the religion that thee embraceth, is that which hath bene at all times, & will be to the end, the true religion of God; & secondly, because the same Church in respect of the members thereof, especially since the calling of y^e Gentiles, is not to be limited or shut vp, within the compasse, of any particuler countries, but may vniuersally be dispersed amongst all nations, and in all countreyes, where it pleaseth the Lord. In neither of which senses, can the Romish Church be truly accounted catholick. For neither is her doctrine that which the true Church of Christ embraced, & was in possession of for 4000 years & more: neither are y^e bounds of y^e Romish Church, vniuersal; but eue as the Donatists shut vp y^e Church in Africk, so do the Romanists within the compasse of a corner of the world, in comparison of all the rest, which they cut off, from the communion of y^e Church. And yet there is nothing more vsual with Master Iohn de Albine, in this his booke, the to labour, to countenance y^e Romish Synagogue, wth these two things, antiquity & vniuersality. But as for vniuersality, it may appeare by that which I haue saied, & by that which euery one may easily conceiue. If he compare the y^e professors of Christ, who they reiect as hereticks, & schismaticks, wth the that receiue & honour the popish religion; that it is now, and hath bene a long time, rather wth the, who they thus condemn, the wth themselves. And as for antiquity, most certaine it is, that the Turks, y^e Nestorians, & the Circumcisers, may a great deale more iustly, brag thereof, the they.

For y^e Turkes haue beene in possession of their full Mahometisme these 900 years, & y^e heresie of y^e Nestorians hath continued these 1200 years, amongst the Georgians. And the heresie of them that ioine circumcision with baptisme continueth yet, in Africa, in Aethiopia vnder Presbyter Iohn, & hath these 1500 years: whereas popery is not so old as the poligest of these, in that almost al the points therof, wherefore it is so called, haue beene deuised and brought in since, the yongest of these began. But put the case, that popish religion were ancient indeede, and had the greatest part of the world to follow it: must it needs therfore follow, that it were the trueth, & the best way? No indeed. For who can deny that Gentilism or Paganish idolatry, where the Apostles were sent first, to preach the gospel to the Gentiles, was very ancient? For it had welnigh continued then, from Noahs should vntill that time. And neuer was popery, of so manie nations so vniuersally receiued, as that was. And yet who is so simple, but he knoweth now for all this, that that was a way that led to destruction? And if the mystery of iniquity beganne to worke in the Apostle Pauls time, and yet Antichrist the father thereof, was not quite to be abolished, before the brightnes of Christs second comming, as he plainly teacheth, 2. Thess. 2. it being withall prophesied, that the whore of Babylon (Antichrists right patterne) should sit vpon many waters (that is, rule ouer many people) and cause the kings and nations of the earth, to be drunk with the wine of her fornication, as it is Reuelat. 17. who seeth not that euen Antichristianity may be countenanced with great shew, both of antiquity, & vniuersality, as certaine and good tokens, as the Romanists count these two, of the true Church of Christ. All which things considered, howsoeuer it please the Master Ioh. de Albine here to test at vs, as men like to the children of God in nothing, but in this folly, that contrary to the fashion of the wise children of the world, we chuse rather to trust a few, then many; we are contented therein, to be like them still, and so rather to chuse to enter into the Arke with 8. persons, Ge. 7. so to be saued: then to refuse so to doe, with all the world besides, & so to be drowned. And I would aduise him for al his wisdom, to be such a foole, as rather with two or thre, to flie out of Sodom, with Lot Gen. 19; then with all the rest to tarry behinde, and to be destroyed with fire and brimstone. For howsoeuer he count this folly, Christ who is wisdom it selfe, hath charged his to strue, to enter in at the straight gate, though few go y^e way, & many the other broad way.

For that is the way that wil lead vnto saluation, whereas, the other leadeth to destruction, Luke. 13.

But the men whom he nameth, Luther, Zuinglius, and Oecolampadius (though they be men whom we thinke wel of, and whose memoizies shal be famous in Gods Church (for al his blinde propheticie to the contrary) when the names of a thousand such as himselte is, shal bee either buried in obliuion, or infamous for their resisting of Gods trueth) are not the men vpon whom wee build our religion. These we account such as in these later daies, God vled to very good purpose, to reuine, & further to publish, and make known the doctrine of trueth, then it was when they beganne first. But the men that we trust and leane vnto in this case, are those holy men of God, and such like, as Saint Peter speaketh of, 2. Pet. 1; which spake as they were moued by the holy Ghost: & so haue lest the will of God, for our full direction vnto vs, in the holy Scripture. And these, the ancient Christians and Doctours for six hundred yeares after Christ, and infinite numbers since, euen downe vnto the times of these, whom he here nameth, as I haue shewed in the fourth Chapter of this booke, and else where, together with vs, haue followed. And further then these writers of the canonical scriptures, haue led any of these, we doe not, nor meane not to follow the. You shew therefore, M^r Albine, but the nature of your Romish spirit, in your confident aduouching without all prooffe, that these men you name, gained soules to the Demill, and that they haue so sold their honesty & credit, that few now know that euer they liued in the worlde. For besides your rash and vncharitable iudging of the you speake that which your owne heart tolde you was a lie. For, you could not bee ignorant, but that these mens names are knowne to thousands, that neuer read their stoies. But you say that you agree with vs in not trauelling of men, but in trauelling to the very word write; but you and we vary about the interpretation: for we interpret it after one sort, and you after another, we after a new sort, and the Catholicke Church, (whereby wrongfully still, you meane your owne) doeth follow the olde exposition of the ancient doctours, and traditions, to we haue forsaken. Herein, you say more, then either you or any of your fellowes wil stand to. For when it cometh to the point, the greatest champions of you confesse, that a number of the things, that are in controuersie betwixt you and vs, are without the copasse of the Scripture: and therfore least they should be quite reiectes, they vnder-

underprop them to the rotten prop (which yet they labour to make to carry some shew of strength) of traditions, or of the word written. And in the other point, concerning interpretation; that therein we vary, it is true; but that the variety is, as you say, it is false. For we neuer refused the exposition of the Catholicke Church, nor to vse the helpe of her sound and Catholicke Doctours, or traditions agreeing with the word writen as helpeth the better to attaine to the right sence therof by. Indeed, the interpretation of your new Apostata Church of Rome, her false doctours and traditions, because they wil not stand with the plaine scriptures themselves, we reiect. Otherwise, we are ready alwayes to proue our sence thereof, to agree with the ancient Church & her doctours, better then yours can. And as for y^e variety amongst vs, of interpretations, which you charge vs withal; sure we are, it wil neuer proue so great, as hath beene, and is amongst you, or as is betwixt your interpretation, and that which was of them, 900. yeares ago: and therefore, for any thing you haue yet saied, you your selues are the rousing sheepe fro the ancient sheepsfold; you are they which whiles men slept, haue sowed tares amongst the good corne: and which are the sheepe like in religion, as well as in maners; and not we. And therefore they that haue ioined with you, whosoever they haue beene, are like at the day of iudgement, to smart for nothing more, then for taking part with you. And so to conclude this Chapter, whatsoeuer hitherto, you haue gained at the handes of the simple, by these your vaine and swelling wordes: you shall hereafter loose ten times as much, amongst them that are wise thereby.

The XL. Chapter.

I Know wel, that you will take this confession of mine to your aduantage, saying, that for feare of being infected with our superstitious diseases, you haue seperated your selues fro the comon flocke: but if you doe consider my first words, they haue barred you al manner of waies to reply iustly: for I haue already saied, that although wee be sickely & weake sheepe, as touching our doings or maners, yet, in regarde of our faith (thākes be to God) we are safe & sound, keeping stil^e that integritie of religion that by succession of pastors we haue receiued fro the Apostles, without adding or diminishing any thing to the ground of our Catholicke beliefe: for as for ceremonies the Church hath vsed the euer as touching the time & the place,

Indeede you! haue saied, and saied it againe & againe, but yet you haue neuer proued, & nor so.

• Your antichristian religion is that, that hath caused vs to se-
parate our selues from you, as wee
are bidde, Reue.
18. ver. 4.

to the honour of God, & edification of our neighbours: & therefore, if you
did seporate your selues from our kinde of living, to lead a holy solitarie life,
as the holie Heremites & Saints haue done in times past, forsaking the con-
uersation of the common people, to live in cōtemplation, without separing the
selues from the cōmuniō of the Church, in the which they haue bene bap-
tised, & had receiued their faith, your doings had bene as much worthe of
praise in that respect, as now they are damnable, considering how you forsake,
the cōmō tabernacle, within the which both you & we haue receiued the
sacraments of regeneration, & our spiritual food altogether. And to the
ende that no body run astray from the right path that he should follow, the
good Christia ought to fixe in his minde this resolution. I meane to serue
God, & to live in the catholicke faith, cōmōlie or primatelic; for whē there
is any questiō put, as touching the life, the cōmō waie, as * Christ doth say,
doth lead one to perdition, & the narrow waie doth guide vnto the port of
saluation. But if one speake of religion, the contrarie is verified; for the cō-
mō way is the waie of health, & the priuate waie is the path of damnation.
• The Prophet David in the 24 Psalm, had a regard to this, when he
praised God, to teach him his waies by the religion, & his pathes, by the man-
ners and customes.

• Mai. 7.
• This is a right
popish gloss, that
is, a plaine
peruerting of
Chrills meaning.
• And this is an
other.

The XL. Chapter.

YOU were deceiued, in thinking that we would pretend your eni-
maners, or your difference in ceremonies, for the defence of our
separation from you. For we haue alwaies protested, that it was es-
pecially, your Antichristian doctrine, y^e hath caused vs, to accuse that
Reuelations, 18. 4, Go out of her my people, that ye be not perta-
kers in her sins, and that yee receiue not of her plagues: directly
spoken to vs, concerning your Romish Synagogue and religio. And
therefore is it, that we haue so separated our selues from you as we
haue, because we find, that you are apostataes, & long haue bene, from
the ancient Catholicke Church of Christ, and from the truly cōmen-
ded ancient Roman Church it selfe; with whom we cannot growe
in common, vntill we had forsaken your fellowship. And this kinde
of separation of our selues from you, we know was more necessarie,
and is more cōmendable, then al the separation, of Heremites, or any
other of your caged birdes, howsoever you could haue allowed that,
better then this, of ours. But you would seeme to haue bound vs to
haue continued with you, because that we receiued, many of vs, bap-
tisme

time at your hands. What? I trust you are not so meane a diuine, as to thinke it alwaies best, for men to continue communion, with them in all things, that haue baptised them? You know, I am sure, that the Arian heretickes (their heresie spreading it selfe, so broad as it did, and continuing diuers 100 yeares) and other heretiques, as well as they, baptised many, and yet I hope you wil not thinke, that they might not after, forsake their heresies, to turne to the truth? You know, many did forsake them, and came to the truth, & yet, it was counted an heresie, to baptise them againe. The better yet to shew that we should not haue departed from you, you tel vs that you haue continued, without adding and diminishing, in that doctrine which was taught by the Apostles first, and since from hand to hand, in all integrity, hath bene by the succession of faithful pastors, conueighed downe vnto you: and so we had both baptism, and all our other spirituall food with you. These are but wordes, the euidence of the thing is to the contrary (as I haue sufficiently made demonstration before.) Proue this indeed, and we will repent vs of our departing from you, & most ioyfully & willingly wil wee ioyne with you againe. I like very well your counsell, that euery good Christian should fully resolute, and determine to serue God, and to liue and die in the Catholicke faith: but then I adde, that he had need well and thoughtlie to bee resolute, what, and which is that true Catholicke Faith. For his direction in this behalfe, how to discerne, which is the right way to heauen, and which not; and consequentially, which is the true catholicke faith, & which is not: you teach him, that when there is any question put, as touching life, then the common way, as Christ doeth say, Mat. 7. doeth lead to perdition, and the narrow to saluation: but in religion it is contrary: whereunto you iaise, Dauid alluded Psal. 24. saying: shew me thy waies O Lorde, and reach me thy pathes: by waies, meaning religion; and by pathes, manners. Where learned you this diuinity? If you looke vpon Christs wordes well, you shall finde, that hee counted the waie to heauen, straight, as well in respect of religion, as life: and that there is nothing more vsuall with Dauid, then indifferently without any such nice distinction, to vse these wordes waies, and pathes, both in respect of the one, and the other; you might easily perceiue, if you were anie thing conuerlant in his Psalmes: looke vpon Christs time, whereunto he had an especiall ele, when hee vsed these wordes, and you shall finde, that true religion was a thing more geyslon, and rare

then in the worlde, and had fewer followers; then an holy and a vertuous life. For euē many of the Pharisees, and Philosophers made great shew of that; & that therefore, to leade vs rather, to thinke that in respect of Religion then maners, he had vttered those wordes; immediately thereupon he addeth, beware of false Prophets. And as for Dauid (if your argument be groundēd vpon that that he placeth the word waies, in the first place; and pathes, in the latter) if you marke him well, you shall oftentimes finde him, to inuert that order in the Psalmes. And Psalmē 109. because you should plainly see, that he referreth waies, as wel to maners, as to Religio, he saith: take from me the way of lying, and teach me the way of thy statutes. And considering that you cannot be ignorant, that Idolatry and Paganisme, in Christs time, was more common, then Christs Religion, & therefore had 10000. that tooke it for true religion, in comparisō of one, that tooke Christs so; I wonder that you euer durst thus expound Christs wordes. For by your exposition, he tolde them, that it was better for them, to embrace paganisme, then his Religion: for that was the common beaten way, and his was but a small vie-path. Againē, in Liberius his time, when it was an hard matter, to finde one true Catholique, for an 100. Arrians: in somuch that Constantine saied vnto Liberius, y^e he alone fauoured Athanasius, Theodor, Eccles. Hist. lib. 2. cap. 16. by your rule, Liberius did well, in that, seeing Arrianisme to be the common waie, and his ancient Religion, that then was but as a vie-path, wherein few walked; that he yelded his subscriptio, to Arrianisme. Indee it should seem, that this Pope Liberius was of your minde, & so long you care not I am sure, as that you may haue a Pope on your side. Wel yet, if you had but remembred y^e the Turkish religio, is at this day, & hath beene a long time comon to moe, then your owne religio is, or euer was: it might haue staied you, fro teaching mē, to measure religion by the comonnes of it, or multitude of followers, least you should haue so perswaded them to Turcisme. But it may be you had rather haue it so (seeing in cōparisō therof, ours is but a narrow path wherein few doe walke) then that they should follow vs. If your skill in interpreting of the scriptures, & in prescribing rules for the direction of men, be no better, then you haue shewed in this; you may verry well be a Doctour, and great master, in your blinde and ignorant kingdome of Popery: but in the kingdome of Christ, there is little hope, that there will euer any great reckoning be made of you.

The XLI. Chapter.

NOW to turne to the partition that we haue vpon the 34. and 37. of Ezechiel, and vpon the tenth of Iohn. it is plaine, that we are the flockes of weake and sickelie sheepe: and your disciples are the sheepe that ruine this waie and that waie astray: those that are our^a all Prelats take vpon them the title of Mercenarii pastoris, but vnto your ministers the titles of denouring wolues, may be applied^b without anie scrupulositie of conscience: for you watch to none other intent, but to make the sheepe runne out of the folde, and to denour them, because that our pastours haue not taken care to keepe them. And although they be not excusable, as well for their silence, as for their naughty liues, I see not your Patriarchs & zealous ministers amende much themselves. the faults that they finde in vs: for besides the true and certaine experience that wee haue had by the triall that we haue seene to our cost in this Realme, within these five or six yeares: I haue read full many a golden Legend of your sacred martyrs and holie Bishops, which doe not altogether redound to the honour of your pretended reformed Church. And among others Theodore de Beza Caluins successour in the Pontificate seat of the holy city of Geneva of whom such things are preached abroad, that if the one halfe of them be true, he is scant so good a man as S. Iohn Baptist. And because I would not haue you to mislike the for their religiō, I wil not alleage, to verify this, any Catholick author, but soe of Luthers successors your first founder, who taught you to write so learnedly (I would say railingy) against the church of Rome. Tilemanus Heshusius a minister of the Lutherans, in the^c book that I haue already noted, doeth openly accuse the said Beza of great infamy, that he did not onlie content^d the fancie of his mind, with leading a luxurious & a licentious life, & to staine his vowe with a bolt of adulterous love, but that that is worse, hee himselfe hath set forth in writing all his lascinious acts, the which (saith hee) he hath song in sacrilege rime to the Instrument, to manifest his sinne to the whole sight of the worlde. And in that verie booke hee doeth say, that Beza, who^e as I haue tolde you is a Bishop of the holie Citie of Geneva, is an infamous monster, whose naughty life any man may reade set forth by him selfe in his owne Epigrams: and notwithstanding (saith he) to heare him speake, you would thinke hee were Saint Iohn Baptist, for he can't alke of nothing but of his holie life. This same very minister in the booke where he writeth these things, he doeth laie to^f Bezas charge that he took with him

^a Howsoever that title is due vnto them, they take it not vnto the. ^b Onely of such as haue made shipwracke of conscience. ^c Penned then by such, that had taught their p's to write lies. ^d Neither will I, nor any of vs, so compare our selues.

^e In his booke of the true body of Christ in the sacrifice written in Latin.

^f Heat of contention made the man too credulous, and so beleued your malicious parasites, that at most impudently and falsly haue forged these things of him.

^g His lascinious songs and Epigrams he made and published whiles he was yours, whereof he hath publickly in print testified his repentance & mislike since he was ours.

^h The more shame for him, for it is a monstrous and notorious slander.

Will an argument from one to al follow with papists? and yet this one not proued such an one neither.

And yet what is more vsuall with papists, then to cry out against our ill liues, though your liues be such, as you haue confessed.

to Geneva another mans wife, without the knowledge of her husband, whose name was Candida. Thus seeing by the verie testimonie of those that are our enemies, & that are your brethren, as touching the seeking to overthrow the Catholique church. The principall pillars of your church are bowdes, thieues and adulterers, yffins: why doe yee not first begin to reforme your selues, to this intent, that when we see, that you haue taken the blocke out of your owne eyes, we maie be the better content, that you should spie the moate in ours. Remember that our saviour saith in the gospel, that the phisition ought to cure himselfe,

The XLII. Chapter.

WE are very well contented, seeing you so willingly confesse it, and that so often, that you be counted weak and sickly sheepe; and your pastours, hirelings. But the other part of your speech, that we are the sheepe, that are runne astrait from Gods sheepfold, and our pastours are the rauening wolues: wee most constantly, in respect of our Religion, deny it: howsoever, with you, wee must be inforced to confesse, that in respect of manners, there is fault, in both. And therefore how boldly soeuer, you affirme this, seeing still you keepe your olde woord, in hauing nothing to proue it, but your owne bare wordes, our deniall of it, counteruaileth it well enough. Yet though you haue granted your selues, to bee neuer so sicke in manners, and haue taught vs, that Religion must not be stained, and thought to be blemished, for the lewde liues of some, of the professors; yet your stomacke so overflowed (it seemeth) with choller against vs, and namely against that reuerend father Theodore Beza; that you could not bee quiet, untill you had cast it vp, to ease your stomacke a little. You first tell vs, that by experience, and reading of the stories of our Martyres, you are able to say so much of our lewde liues; as that wee haue not much amended the faults that wee finde in you. And then you come to that, where you long to bee, to discredit Beza: to whose charge, you lay sundry heinous crimes, and that vpon the report of Tilemannus Hesshusius, a bitter and intemperate enemy of his, for the question amongst vs, for the manner of Christs presence, in the Sacrament. To the first, this illue I dare, and doe ioyne with you

in;

in, whatsoeuer you haue read, or seene of vs, that we haue read and seene moze monstrous and horrible sinnes, in the liues of your most holy fathers, and Popes of Rome, then you are able to charge all that euer professed our Religion withall. Was there euer like sauadge crueltie amongst vs, one to another, as I shewed before, was amongst them, about Formosus? Their pride hath appeared most monstrous, in treading vpon Emperours necks, and otherwise infinitely, in misusing of them; as I haue at large shewed Chapter sixteenth. Their detestable sorcery, necromantie, and popsoning one another, to come to the Popedome, about the yeare one thousand, by Siluester the second and his followers, set out by Benno a Cardinall, in the life of Hildebrand, is such as we neuer reade the like amongst the barbarous heathen. Their ambition to come to that place, and their insatiable couetousnesse, when they haue got it, hath passed; for thereby Christendome hath beene moze troubled, with Schismes and warres; and Christian kingdomes otherwise, haue beene moze impouerished, for these fīue or sixe hundredeth yeares: then by all other quarrells and occasions incident whatsoeuer. Finallie, for their filthy life, I am perswaded, that there were few worse, in Sodom and Gomorrha, then sundry of them haue beene. For Sixtus the fourth, in the yeare one thousand foure hundredeth seuentie foure, builded steepe houses of both kindes: and not long after, Paul the third, registred 45000. whores, that paid him monethly such a pension, that by the yeare it came to 40000. duckets and moze. And it was no small argument what filthy fruits, their forced single life, both had and was likely to bring forth: that in Gregories time, in certaine fishpondes, there were found 6000. childrens heads. These thinges your owne Croniclers, you know, doe make so cleare, that now euery one almost can name, and describe them, as they haue deserued. For mine owne part, I am euen loath to defile my paper, with the names of such filthy wretches, as a number of them haue beene; and seeing the notorious euidence of the thing is such, that you your selfe doe not here deny, but that diuerse of them, haue beene lewd liuers, and therefore, therein, you haue left them without defence, it is needlesse either to trouble my selfe, or my Reader, any further, with the raving in such a filthy doungehill.

To proceede therefore, you must remeber, that you may neither
drawe

draw argument from your writers, of the liues and deathes, of our Martyrs, nor from Heshufius an enemy to Beza, either against our Martyrs, or against him. For the report of an enemy you knowe, is woorthily suspected as parttall. And as for that which Heshufius objects to Beza, he had it from Baudwin and Bolsacke, and other such impure and filthy enemies, and Apostataes: who to win credit again with you, when for their misbemeanours, our Church had cast them of, cared not, what to write, against Calvin and Beza, though they knew it to be neuer so starke a lie. To whom, Heshufius (through heat of contention, caried to a desire, to deface his aduersary, with whatsoeuer hee could) giuing too light credit, as the maner of me is to doe but too too much in such cases, he wrote as he did. As for his Epigrams, wherewith, he chargeth him, they were made when he was but a youth of 16. or 17. years olde, published by that he was 20. then with the great liking of your selues. And all this was, before he was of our religion, euen whiles he was one of yours. And as he was yours, when he made them, so since he was ours, he hath diuers times himselfe, published his hartyp repentance for the same: and that in print, as in his p̄face before a tragedy of Abrahams sacrifice, and in his p̄face before his poemes and epigrams, with thirty Psalmes of David, reuised and corrected, and else where in his workes. And therefore for those, the discredit is rather yours, then ours. But if he had continued in your side, if he had gone as farre as euer did any, not onely in writing filthy poemes, but also in Sodomitry, and whozedome it selfe; all had beene well inough. For of such, you haue had good store, and yet in good credit with you. For besides that diuers of your Popes, as namely Clement the 8, Paul the 3, & Iulius the thirde, were all notoriously infamous in the stories for their most filthy life: Iohannes Casa your Popes Legate and an Archbishop in your Synagogue wrote a booke in the praise of Sodomitry, printed in the yeare 1549, at Venice, which booke since, some of you, to shew what liking you had of it, haue newlie published, beautified with most execrable and filthy pictures, to set out that sinne withall. And Petrus Aloysius notwithstanding that most monstrous, and impudent Sodomitry of his committed by force, in the sight of his men; (as both Vergerius & Sleidan report out of certaine Italian stories) upon the body of Cosmuskherius bishop of Fane, a man then, of 30. yeares olde at the least; was deare and highly esteemed in the eyes of his filthy, adulterous, and incestuous father Pope Paulus

Paulus the third. And for the other point, touching Beza his wife, certaine it is, that she was an honest woman, & of good report, when he married her, and since alwaies Christianly hath behaved her selfe; as becommen an honest matrone; for any thing that I euer could either heare or reade, worthy of any credit, to the contrary. And who but they that haue made a shipwacke of all shame & honesty, would ener haue broched such a monstrous vntuery as this, that her ranne away with her, shee being an other mans wife, to Geneva, her husband yet liuing? Beza himselfe, in that p̄face that I named last of his, protesteth not onely the falshood of this, but saith further, that if any mortall creature can iustlie touch him, with the least and lightest suspicion of adultery, hee refuseth no feare of iudgement. And if there were any ground of truerth in this, is it likely y^t this master would neuer haue bene prosecuted against him in no court of France, or ellwher, he hauing so many enemies? Nay, we may be sure y^t if there had beene any truerth, either in this, or in any such thing now saied against him, hee had heard of it at Poyisy. One Papist (as Parsons a father Iesuite) telling the tale, saith, shee dwelt in Kalender streete; and Frarin another, in his railing oration, saith, shee dwelt in Harpe streete: if Daniel were alive and late in iudgement, these fellows, agreeing no better then the two wicked iudges did, in their accusing of Susanna; w^{re} like to haue (and well worthy were they) the iudgement that those two wicked iudges had. But in the meane time, with patience we must possesse our scables, committing our cause to God (who one day will be auenged of such lying and slanderous tongues) and that neuer looking for other, but that the Deuill, as he hath beene a lier, from the beginning, and a false accuser of Gods seruants: so he will continue, and shewe himselfe in his instruments, vnto the worlds ende. Though you haue no other ground, but the report of an enemy, which he gaue forth vpon the report of most malicious persons, and otherwise diuers waies infamous, for all this your diuelish slander of Beza, which euidence you knew well enough is starke naught: you yet proceede to your conclusion that he was such a man; yea, that thereby wee may see, that the principall pillars of our Church, are batwdes, thieues, and adulterers, as confidently as if your euidence had beene most strong. Wherein, your fault is not onely that your argument holdeth not, taken from no better grounds, against the particuler man himselfe; but that also you reason from the fault

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of one, to all the chiefe pillars of our Church: and so you put a great deale more, in your conclusion, then was in the premisses, which in reasoning is an intollerable fault. And if a man should reason in like manner, Pope Iohn the 12. was an adulterer: Iohn the 13. was slain committing it; Iohn the 18. put to death, & both his eyes put out, by the means of Gregorie about it; pope Clement the 6. caused to be poisoned (as soe write) Lodouick the Emperoz; Siluester y^e 12. was a notable coniurer, Urbanus drowned five of his dearest Cardinals: (though your owne Chronicles testifie these) therfore al your Popes, the verie heades of your church, were such; would you allow of such an argument? I am sure you would not, & yet hath it an 100. times better ground, and reason in it, then yours. As yet therefore for any thing you haue saied, the beame is in your owne eyes; and so you are not fit persons to go about to get the moate out of ours, before you haue cleansed your owne better.

a We doe: & yet when we haue done what we can, there will be some amongst vs whom you may too iustly charge with these and other sins, because alwaies there will be some hypocrites and time-servers, but seeing we doe by our religion condemn such vices, & tho'e that embrace our religion in sincerity, condemne these sins and abstaine from them, neither we, nor our religion are to be charged with them.
b If any so affirm, we renounce them, they are none of vs.
c Neither would they beleue, when hee had wrought his miracles, no more would you, if we should.

The XLII. Chapter.

YOU that can saie so well, that one ought to lue according to the scripture, and that you will by it reforme vs, why doe yee not beginne with your selues, to giue vs the better example. Erō whence come so many kinde of vsuries & excessive interests, as you doe vse? You call our church abominable and adulterous. He that is among you without sinne, let him cast the first stone. You doe abhorre our idols (as you tearme them, talking of our images) how cometh it to passe then, that some of yours should come so neare vs that are Idolaters, as to robbe our Churches, and to carie awaie the images and reliques, and to go and sell them in other places? But now to make an ende of this discourse, although it were so, that your works were the best of the world, yea, whollie without spot or sin (as some of you doe affirme) yet were not they sufficient to mone vs to change our Religion, nor to forsake that that our forefathers haue taught us: for although it be so, that our saviour Christ was as iust and as innocēt as anie cā be, hath beene, or euer shall be, yet neither his holie life, nor the Scriptures that he did alleadge, so proue his comming by the authoritie of the Prophets, nor the testimonie of S. Iohn Baptist: all these things together were not sufficient to perswade the Iewes to forsake their old lawes, and to receaue the Gospell, without the testimonie of the great mira-
cles

cles that he did in their presence. He doeth confesse this plainly, where hee saith: if I had not done in their presence the works and miracles that neuer any had done, they should haue no sinne. This sentence is most notable and worthy to be graven in the hearts of all Catholiques, to assure their consciences which are troubled with such diuersitie of opinions. For although it were so, that you, my masters, were the honestest men of the worlde, sent from God to teach and preach a true doctrine, yet should we be excusable before God for not receauing of your commission, euen as the Iewes had beene for not receiuing of our sauour Christ, if he had not done so manie miracles. For we know no cause, why you should be more privileged then Christ. And seeing that you haue shewed nothing to versify it this waie, and that the Scriptures make no mention of your vocation, nor you shewe no miracles, & that your lines are at the least as ill as ours: what moues you to be so bolde and so vnshamed, as to threaten vs with eternall damnation, if we receiue not your hereticall doctrine, the which is so full of discords and diuisions, that one may easilie gather by this, from whence it came, and whither it doeth leade one, although yee haue nothing in your mouthes, but the Gospell and the word of the Lorde? And as S. Augustine saied vnto your semblables, Sola personat apud vos veritatis pollicitatio. I saie no more at this time, but that I beseech God to drawe you as neere to vs, as you are farre from vs, and to inspire your mindes to turne to the flocke of Christ, the which, both to your owne harme and ours you haue for saken.

^d Ioh. 15. And so he saith, if I had not spoken vnto the, they should not haue had sin, but now they haue no cloake for their sin. v. 22. ^e It was expressly prophesied, that when the Messias should come, he should worke such works, and therefore it was necessary, that he should worke them, and herein he had priuilege and prerogative beyond all men: the like is not prophesied, that preachers of the gospell should do alwaies, & therefore this is requisite at our hands, without all reason. And yet therefore we haue not more priuilege but lesse, the Christ. ^f Thus to threaten you we may boldly

ly & without shame, because we are able to proue our doctrine by the scriptures, to be the same, that Christ taught and confirmed with his miracles. ^g Whoso reads that tract of Augustine, shall finde the Manichees, to whom he speaketh, farre liker you then vs. ^h I would you would go on with Augustine and saie, if that be found with you, it is more worth then al the rest, and that you would be contented to try that, by the scriptures, as he was, and then you would assure, so many of you as haue any grace, quickly ioyne with vs.

The XLII. Chapter.

There is no question of that, but that euery one is to begin first to refozme himselfe: and the Lord giue both vs, and you grace, effectually so to doe. But if neither side should call vpon the other for refozimation, but till the one side were growen wholly cleare of sinne: you know well enough, that then they must neuer doe it. For what company and society of men euer was there, but therein was some bad, as well as good: As Adam had an Abel, so had he a Caine. There was an Ismael, as well as an Isaac, in Abrahams house. And Isaac had an Elau, as well as a Iacob. Amongst

mōst the eight that were saued in the Arke, there was a Cham. In the foure that left Sodom, one that looked backe. And amongst Christs 12. Apostles there was a Iudas. Pra, Christ hath taught vs, by the parable of the good seede, and saies Math. 13. that we are to expect no other in Gods owne field, but that euen vnto the haruest there will be a mixture alwaies, of bad with good. But you charge vs further that amongst vs, there are many kinde of vsuries, and interests; and that though one way, we care not for your images, yet we loue them so well an other way; that we haue robbed your churches of them. Whereunto, my answer is, that we cannot deny, but there are too many amongst vs, who by such vnlawfull meanes, seeke to enrich theselues; and that there are too too many profane, and carnall men, that haue our religiō in their mowthes, who by their lewd conuersation, dishonour the glorious gospell of Iesus Christ: & we are most hartely sorry for it, and dayly pray vnto God, for amendmēt thereof. But this we must tell you, that we preach against al sinne & impiety whatsoeuer; and namely, against vsury and al tumultuous and disorderly spoiling of churches of such thinges as you talke of. And our Religion, and the lawes in our common weale condemne and disallow such dealing, & therefore we are wronged, that in these thinges, we generally, or our religiō at al, should be charged. Surely many of our vsurers & extreame dealing men amongst vs, are either men of no Religion, or yours, rather then ours: neither doe I thinke where your Religion is in greatest credit, that in those common weales, vsury lieth dead and buried. Sure I am, your Popes haue beene for a long time, the cunningest and vnreasonablest vsurers in the whole world; in that they haue sold their palles, their lead, and other their hallowed ware, which are indeede trifles, and thinges of no valewe, for such summes of money and gold, as they haue.

You flatly slander vs, in saying, that there are some of vs, that affirme, we are wholly without spot or sinne. For we both detest that opinton, and count them that should holde so, euen worthy to be detested for their so holding. Yet you say; if it were so, that ought not to moue you, to leaue your religion taught you by your forefathers. What a sound ground of Religion, forefathers without distinction is, I haue shewed sufficiently already. In which point I would alwaies haue the Christian to learne, to distinguish; betwixt the olde and ancient forefathers, the Apostles, and their successors in doctrine and life, in the primitive church; and the later forefa-

forefathers; and neuer to thinke the latter worthy following any further, then they haue followed the former, and then the danger of this dart is auoided. And that it is reason, we should follow them no further, we may learne in that Paul himfelfe 1. Cor. 11. requireth no further to be followed then he followed Christ. But you haue a further reason, not to be moued from your Religion, for our life, were it neuer so Godly; because Christ, though he was without sin, and confirmed his doctrine, both by the ancient scriptures, and Iohn Baptists testimony: yet he saied, that if he had not done in their presence, the workes and miracles, that neuer mā did before him; they had had no sinne, Iohn 15. 24. For hereof, you gather, that you may securely, whatsoeuer we say vnto you, or howsoeuer we liue, refuse vs and our Religion; and continue in your owne still, as long as we proue not the lawfulness of our vocation, and the goodnes of our Religion by miracles. For you know no cause (you say) why we should be more priuiledged then Christ. This argument you vrged before cap. 30. and there I answered it. Where I haue shewed you, amongst diuers other reasons, that there was this especiall reason, that Christ should worke such miracles as he did; to proue himfelfe the Messias: because expressely the Prophets had prophesied, that he so should when he came: which reason you cannot shew, why now wee should worke miracles. For the Prophesies that were giuen forth by Paul 2. Thess. 2. and by Iohn, Reuel. 14. of the consumption of Antichrist and fall of Babylon, shew onely, that the Lord would doe it, by the spirit of his mouth, in the preaching of the euerlasting Gospel. That therefore is it onely, that we are to approue our selues by, to be the men, that the Lord will vse to that purpose. And yet herein we take not vpon vs, greater priuiledge then Christ. For we account that an especiall priuiledge of his, that he was so to confirme his doctrine by miracles; as that, after the confirmation of it, so by him, & his Apostles; and the recording of it in the new Testament, as it is; it should thenceforth stand so firme, that it should be an intollerable signe of incredulity; amongst them especially, that pretend they reuerence, and receaue the scriptures, as you would seeme to doe: euer to require miracles more, to confirme the same doctrine by. You were not best therefore to perswade your selues in this sort, y howsoeuer it be with your religion otherwise, yet you shalbe at the least without blame, for your not receiuing of ours, because we worke no miracles. Deceiue not your selues. It is not to you now in respect

of vs, and our doctrine, as it was then with the Iewes, in respect of him and his. Then, that he was the particuler person of the Messias, & that therefore he being come, the ceremonies of Moses law, should cease, and giue place to his sacraments &c: was a thing to be proued, & that by miracles; because it was before prophesied: whereas now those things long ago, haue beene sufficiently confirmed, and therefore, we preaching vnto you no other doctrine, but that, so already confirmed; and requiring no further to be credited, then we can so proue our doctrine; especially, seeing the prophesies concerning these later daies, shew rather, y^e Antichrist and his Chaplaines shal come, and seeke to preuaile by miracles, then the Lords faithfull pastours: you haue no such reason, as they had, noz indeed any at all, to require miracles at our hands.

But you say vnto vs, as Augustine saied vnto the Manichees, contra epist. Fundam. cap. 4. sola personat apud vos veritatis pollicitatio: with you there is no other sound, but promise that you haue the truth. Whereunto adde the words that immediatly follow, and you are answered. For he addeth; which yet if you can make appeare, is so cleare of your side, that it may not be doubted of: isto be preferred, before all those things, that otherwise holde me in the Catholique Church. Be you of this minde once with Augustine, and then learne this one other lesson of him, de ynitate ecclesiae, contra Petil. cap. 3. Nolo humanis documentis, sed diuinis oraculis ecclesiam demonstrari: I will not haue demonstration made of the church, by humane documents, but by the diuine oracles. And so say vnto vs, as he saied there vnto Petilian; let vs seeke the Church, and so discusse our cause by the scriptures: beholde, they are common vnto vs both; beholde, there we haue knowen Christ: beholde, there we haue knowen the church &c. Take this course once with vs, and I doubt not, whatsoeuer you brag to the contrary; but we shall thereby be able, to iustifie both our vocation, and Religion; and to make it appeare, that we haue not onely a bragge of truth, with you and the Manichees, but the very trueth it selfe. And this being proued, thē you must peelee with Augustine, that it is to be preferred, before all other outward thinges whatsoeuer, that haue kept you hitherto, in an other Religion, and church: yea, then you must confesse, notwithstanding all your objections otherwise against vs, of nouelty, paucity, iars in opinion, and whatsoeuer else: yet it is your duties to ioyne with vs, in receauing of this trueth.

trueth. Therefore vnlesse you will let all other bie matters go, and enter once into this question with vs, in earnest; whether your Religion or ours be the trueth; and for the triall thereof, will stand to the scriptures interpreted according to the sound, and alwaies blessed rules of interpreting them; colour your refusing thus to doe, with what colours possibly you can, you too too grossely be wray the badnelle of your cause: and evidently shewe, that you onely seeke shifts, hoales, and corners, to escape as long as you may, the discredit thereof. And your owne friends will they, nill they, shalbe enforced to see the same.

Don conclude with prayer, that we may drawe as neare you, as we are farre from you: and that we may turne to the flock of Christ, the which, both to your hurt and our owne (you say) we haue forsaken. Insteede of Amen, to yours, I beseech the Lord of all mercies, and father of our Lord Iesus Christ, that it would please him, of his infinit goodnes and mercy, euen for his deare sonne Iesus sake; to open the eyes of your mindes; and so to touch your hearts, as that you may haue grace, with vs, to come out of Babylon, and to leaue that garish whope of Rome, with all her abominations, and so to ioyne with vs, in the true communion of Saints, and fellowship of the trueth, and spirit; that both you and we may dwell together, as brethren, in one house; agree and growe together, as members of one body; & rest together, as sheepe of one flocke; vnder one father, God almighty, & vnder one head, & shepheard Christ Iesus; through the mighty working of the holy Ghost, to Gods glory, and our owne euerlasting comfort.

Amen.

FINIS.

Ph 2

428 A short answer to a new offer, not published at
the first, when D. Fulke and Master Carter answered
 the 22. demands, whereunto it is now annexed: the ground and
 matter whereof is, an enumeration of six certaine and assured signes
 and tokens (as the offerer calleth them) of Antichristians, false pro-
 phets, heretiques and schismatiques, mentioned in diuerse
 places of the scripture.



Concerning these six signes (welbeloued)
 this is his offer, that if by the learned
 protestant they can be proued, more apt-
 ly and truely to agree to him, & his fel-
 lowes, of the commō knowen catholick
 church of Christ, the vnto the protestants
 of so many, sundry and diuers sects, and
 congregations, that then he wil submit,
 yeele & recant, and not before. Lear-
 ned protestant I take my selfe to be none, howbeit, finding, as I did,
 when I tooke first in hand to answer Iohn de Albines former dis-
 course, that the publisher thereof, had therewithall published, not on-
 ly the offer of a proud papist, to a learned protestant, consisting of 22.
 challenges or demaunds, long ago answered by the men aboue na-
 med, but also wth this new addition of these six signes; and then not
 vnderstanding, though it had beene thus abroad many years amongst
 vs in English, that any learned or vblearned had vouchsafed to an-
 swer it, though I thought it needles to answer againe the offer of
 22. demaunds, so wel answered by the foresaid mē before, that the
 authour thereof, neuer since had pleasure to reply, I thought it yet
 not amisse, vnto my former answer to Iohn de Albine, to annex this
 short answer thereunto.

His first signe of such as hee speaketh of, hee saith is, their depar-
 ture from the cōmon knowen catholick Church of Christ, wher-
 in they were baptized, & first receaued christiā faith and religiō,
 and this to be such a signe, he proueth out of the second chapter of S.
 Iohns first Epistle, where he speaking of such, saith, they depar-
 ted frō vs, but they were not of vs, for if they had, they would stil
 haue cōtinued with vs. Whereupon he thinketh, that forasmuch (as
 hee saith) wee cannot deny, but that wee are the men that haue
 thus departed from their common knowen catholicke Church,
 faith and religion, wherein we were first baptized, and that wee
 cannot

cannot say that they haue so departed from vs, they still remaining in the same church, faith and Religion. that they first receaued, that of necessity we must be enforced to graunt, that this signe agreeth to vs, and not to them. This (good Christian) that he hath saied were of some force, if he, any, or all his fellowes together, were euer able to proue, that they, their church, faith and Religion were such, as Saint Iohn spake of, when he so taxed men for their departure therefrom: but seeing onely most beggerly all the packe of them, this being the maine question betwixt them and vs, alwaies take this for graunted them, euen for their bolde impudent and importunate begging of it, which we will neuer graunt them nor they shall euer be able to winne at our hands, all that he hath saied herein, is childish and vaine. For we are alwaies most ready and willing to ioyne this issue with them, for and about al the controuersies amongst vs; that if we be not able by due conference, of the Catholique and Apostolique doctrine, taught by the Apostles & Apostolicke men, in the primitive church, testified and extant in their owne vndoubted writings, with ours, that we are of the same common knowen Catholique Church, faith and Religion, that they were, and that the Romish Church in the thinges, wherein wee differ from them, is cleane departed from them, and from the church of Christ, her faith and Religion that then was: that then we will (as he saith) most willingly submit our selues, peeple and recant. And I hope in answering of Iohn de Albine, vpon occasion, in sundry places, I haue so shewed the agreeablenesse of our faith and Religion with the Apostles, and the manifold disagreements of the Church of Rome, that now is, from them, and the ancient church of Rome, planted by them, as that euery one, euen thereby, sufficiently may see, that not wee, but they, are the men, that Saint Iohn spake of, that haue departed from the true Church of Christ, faith, and Religion; and that therefore this signe doeth so farre better agree to Papists then to vs, that if this offerer will be as good as his worde, hee must presently submit himselfe, peeple and recant. In the meane time, the manifest contrariety betwixt their doctrine and Christs, and his Apostles, made manifest vnto vs by the view of scriptures themselves, and the notorizous difference betwixt their churches practise now, and the ancient churches of Rome for sixe hundred years after Christ at the least, made likewise euident vnto vs by

all sound monuments of antiquity, haue assured vs, that in respect of them, and their Romish Synagogue, in these later daies (to embolden vs to doe as we haue) God from heauen by an Angel saied vnto vs, go out of her my people, least you be pertakers of her sinnes, and so receaue of her punishments. Apoc. 18. vers. 4. And therefore as it was lawfull for Abraham, to follow the Lordes calling, Gen 12. to depart out of his owne cuntrey Chaldeea, and to forsake the abhominatio thereof; as it was wisdom for Lot, at the admonition of the Angels, to go out of Sodom, Gen. 19. and as it was necessary, that Christ and his, should separate themselves from the high Priests, Scribes, and Pharisees, and their errors and superstitions, though they then, & their followers bragged that they were the people of God & his church: so was it merite & requisite for vs, to depart, as we haue, from their Popish church, and the popery thereof. And as for our receauing our baptisme amongst them, that bindeth vs no more to hold communion wth the still, in their false & erroneous religion, then the receauing of circumcision bound Christ & his Apostles, & those of the Jewes that beleued by their doctrine, to continue fellowship with the blind and superstitious synagogue of the hard harted Iewes or the receiuing of baptisme in former times at the hands of the ancient heretiques the Arriās, or any other such like, bound the that were baptised by such, y they might not separate themselves fro such, so returne home againe to the true catholique church of Christ. Againe, if they thinke that men are bound alwaies to liue and die in that Religion, whereof they were; that baptized them, why doe they labour by their Iesuits & seminaries to seduce to their Religion, such as we haue baptized? But yet to touch them more neerely, for all this brag of their still continuing in the faith and Religion they first receaued, let euen their owne Baptisme, and their faith and Religion that they after professe, bee compared together, and the contrary will appeare. For they being al baptized in the name onely of the Father, the Sonne & the holy Ghost, as it is well knowen they are, thereby they are bounde onely to beleue in this Trinity in Unity, and Unity in Trinity, and yet afterwarde all the sort of them, notwithstanding the Apostles Creede, and all other ancient Creeds teach them the same, become platne apostataes from this faith, in beleuing in a number, both of persons and thinges, that without blasphemy they cannot count either God the Father, God the Sonne, or
 God

God the holy Ghost. Prooſe and moſt palpable demonstration here-
of is their beliefe in their owne merits, merits of others, Popes par-
dons, halowed water & other halowed things, & their beliefe in, and
therefore praying vnto, Saints & Angels. In y^e wonderful prouidēce
of God doubtles, this ſozme of baptiſme, & theſe creeds were preſer-
ued & continued amongſt thē, not only to make it euen thereby eni-
dent (whatſoeuer any of thē bzag to the contrary neuer ſo oft) that
they are y^e men y^e daily depart both frō the faith of Chriſt, firſt taught
them & their forefathers, and after particulerly in their baptiſme cō-
firmed to euery one of them: but alſo to make thē before both God &
man, without all excuſe; of their ſo groſſe apoſtacy from the ſame,
notwithſtāding. Wheras they know, & all the world els, y^e knoweth
vs, know, y^e we ſimply continue in this faith, firſt deliuered vnto vs
briſfly by y^e holy catholique church in theſe creeds, & daily ſealed vn-
to vs in our baptiſme, & that euen for that it is, that we are ſo hated,
and persecuted of them, that with them we will not run out frō this
church and faith, to beleuee in a 1000. things that are not God, as
they doe. And therefore, theſe things conſidered, by this note they
are proued to be the Antichriſtian falſe prophets, heretiques, & ſchiſ-
maticques, that he ſpeaketh of, and not we.

His ſecond ſure marke, ſigne and token of falſe prophets &c. is
(ſaith he) that they being departed from the catholique church,
doe of theſelues, & of their owne authority, without warrant, be-
ing not ſent, ſet vp a new goſpell, a new faith and Religion, and
ſo by preaching a newe doctrine, aſſemble and ſet vp a newe
church and congregation. And to proue this, Heb. 5. Rom. 10. and
Exod. 4. are quoted, whence onely we may learne to this purpoſe,
that none may take vpon them an office in Gods houſe, without law-
full calling and warrant from him. Yet hereupon, as though
theſe were moſt pregnant places to proue, that to be neceſſary to
a lawefull calling, which the learned proteſtant can neuer proue
to bee in our calling, he promiſeth likewiſe to yeelde, and to
recant, when wee ſhall bee able to proue our iuſt and due voca-
tion, ordinarily or extraordinaryly, to proceede of God and not on-
ly of mē. By his owne words, in deſcribing this note or marke, two
things muſt concurre to the making of it, namely, the preaching
of a newe Religion or Goſpell, and the doing of it without a iuſt and
due vocation from God: and yet in the prouing it to be ſuch a marke,
& in the applying it to vs, he forgetteth altogether the former, & ma-
keth

keth only shew of prooffe for the later. Belike his own conscience tolde him, that howsoever it was an easie matter to insinuate, that our religion was new, that yet he was not able so much as to make any shew, that he could proue it so to be indeed. And touching the other, howsoever the places quoted by him, serue to proue a lawful calling or sending by God to be necessary for and to all such, as shal take any office vpon them in his Church, yet they proue not at al, that there is any thing needful to the prouing of our vocation to be such, wanting in ours, neither doeth he name any thing required in any of these places to be in ours, which he could say we wanted: which it is likely he would not haue omitted to haue done, if he had seene, that with any probability he might haue done it. And therefore any man may see, that euen in this signe (as in the former) his onely ground is a false supposition, that those things must needs be graunted him all, which both most iustly and confidently we alwaies deny. For without any prooffe or shadow of prooffe, he in one periode assumeth three things against vs, most vtruelly & slanderously, (as at large in sundry places of my answer to Albine I haue made it manifest) namely, that we are gone out of the true catholicke Church, that wee haue set vp a new faith and religion, and that we haue assembled a new Church and congregation. Wea (christian reader) if thou wouldest but vouchsafe, by the table annexed vnto this answer (I mine, to turne to the places in the saied answer, where these points be handled, the antiquity of our church and religion, the newnes of popery, and the contrariety betwixt the Romish church, that now is, & y^e scriptures, fathers and councils, in the true catholicke church of Christ, & the lawfulness of our calling to the ministry and the vnlawfulness of their priesthood and vocation thereunto, & vnto other prelacies amongst them, and when thou hast found them, to read ouer without partiality, what I haue writen hereof, I doubt not but thereby thou wouldest see, not onely, that he vniustly hath here charged vs wth these three faults, but y^e most iustly we may charge thē wth thē al. And therfore therunto referring thee for further answer vnto this threefold charge of his in this place, vpon that which there thou shalt finde (I hope) with mee thou wilt conclude, that this beeing a marke and a most certaine signe of antichristian heretiques (as he saith) y^e it standeth faire vpon thē, and not vpon vs, & therfore he should recar.

The third signe & tokē. y^e the offerer talketh of, is, that such, ouer and aboute the properties touched in the two former, doe preach
and

and teach contentiously and seditiously, against the doctrine before time, taught of the common knowen Catholicke Church of Christ, as namely (saith hee) against the sacraments of Christs Church by a flat denial of many of the, against the real presence of Christs body in the holy eucharist, against the blessed sacrifice of the masse propitiatory both for the liue and the dead, against penance & the worthy fruits thereof, by fasting, watching, and praier & al straightnes of life, against vowes, inuocation of Saints, praier for soules departed, and finally against the Church it selfe, flatly denying, that Christ hath here vpon earth any spouse or visible Church to be heard speak, perceived or seene. The ground of which signe, he maketh that saying Hebrues 13, be you not carried away with diuers and strange doctrines: so learned of the Apostle (as he expoundeth him) because they agree not, but are contrary to the receiued and common knowen doctrine of Christs holy catholicke Church: whereupon he groweth to his conclusion, that when the learned protestant shal be able to proue, that they and not we, are by our preaching of these strange doctrines the raisers vp of these strifes and contentions, then he wil recant and not before. Whereunto I answer, that vnderstanding by the common knowen catholicke Church, the true Church of Christ, which is known and acknowledged so to be alwaies of him and his faithfull members, then we graunt that this is a right marke of such as he would haue it to be a marke of, and that worthely in the thirteenth of the Hebrues, all men are warned to take heed, that they be not carried away with diuers and strange doctrines, from that, which she hath vniuersally taught and receiued. But so taking the common knowen catholicke Church of Christ, and not otherwise, I say it, and haue proued it in my answer to Albine, that the Church of Rome, that now is, hath too long and doeth still, not onely contentiously and seditiously, but also furiously, tyrannically, bloudely, and euery way antichristianly, preach against the doctrine before time taught by her, and commonly receaued and professed by hers, touching the true vse of the law and the gospell, the office of Christ & faith in him, the doctrine of faith and workes, and of praier and the sacramentes, and almost of all other principall pointes of the true Christian religion. And thus I am sure hee must vnderstand the church of Christ, if either he would haue this to be a certaine signe of heretiques, or to be thought rightly to haue expounded the 13. to the

Hebrewes. And therefore vnderstanding by the common knowen catholique Church of Christ, that which he should, this marke is euident vpon them, and not vpon vs. But if by the common knowen catholicke church of Christ, that hee talketh of here and alwaies else, he vnderstand (as it is apparent that hee doeth) their Roman church that now is, most beggerly still hee beggeth that almes, that neuer an honest and wise man in the world would giue him. For in all these points here named by him, that Synagogue a long time hath taught, and doeth still, so contrary to the true and chaste spouse of Christ, that though nether seditionously nor contentiously, yet vehemently and earnestly, it is the part of all skilfull, painfull and faithfull ministers of the Lord, to cry out against her, and her so doing. And thus onely haue we and doe we, labour to manifest vnto the world their corruptio in doctrine in these points, least thereby to their perdition, they should be seduced by them. Otherwise, whatsoeuer he saith, neither he nor all his faction, shall euer be able to proue against vs, that we either deny any thing, or hold otherwise of any point here reckoned vp by him, then we haue most sound and good warrant for, both out of the scriptures, and out of the ancientest and soundest monuments of antiquity. But where as he saith, that we flatly deny that Christ hath here vpon earth any spouse, or visible church to bee heard speake, perceaued or seene, hee shamefully and vntreuely reporteth y of vs. Onely concerning the visibility or not visibility of Christs church, this wee holde and teach, that who be the right members thereof, whereof properly she doeth consist, it is not discernable by humane sence, but knowen onely vnto God, and vnto those to whom God giueth spirituall senses to discern it withall: but if otherwise by the church of Christ here vpon earth, be vnderstoode generally all those that by outward profession seeme vnto men to be thereof, then we hold and confesse, that Christ hath alwaies had here vpon earth, since the beginning, and wil haue to the ende, a visible spouse and church to be both heard speake, perceiued & seene, though not alwaies alike, nor of all sorts & kinde of men, as I haue shewed at large in the first and fourth chapters of my answer to Albine. The onely thing that we deny is, that it alwaies hath beene, and euer must be so visible and apparent, both for multitude and gouernment, that every one should be able thereby not only to discern it, but from time to time, downe from Christ to the ende of the world, to name the principall persons, by whose orderly

orderly succession one to another without interruption, it hath bene continued in one place or other. Now hereupon to infer, that wee simply deny it to be heard, seene or perceiued, argueth, that they that doe so, are growen so grosse, that they can neither heare, see nor perceiue, that there is any difference betwixt the maner of being of a thing; & the simple being thereof. Iohn, that neuer taught that the Church of Christ here vpon earth should netther be heard, seen or perceiued, yet teacheth Re. 12. y she would be driuen by persecution of the dragon, into the wilderness, where for a time, in comparison that she was before, she should be hidde. Christ, y hath taught vs, that hel gates shall neuer preuaile against his church Mat. 16. yet for she weth, that towards his second coming, true faith should hardly be found vpon earth Luke 18. And doe we not read 2 Thessalonians. 2. and 1. Timothy 4. to that end, that before that day, there shall be a great departing from the faith, which by that which we read Reuelations 17 and 18. we may vnderstand shall be so great and so farre preuaile, that the whoze of Babylon, there figuring vnto vs Antichrist and his kingdom, shall haue vniuersality and all outward pompe that may be, so on her side, that shee shall make kings and people, yea all nations, drunke with the wine of her fornications. During the fulfilling of which prophesies, if it bee hard for some, either to heare or see the Church, or to vnderstand where shee is, so that they cannot name the persons successiuelly, that she consisteth of, no maruell. For distance of time and place, and ignorance, or vnfaithfulnesse in Cronicklers, ioyned with a speciall care, that Antichrist would alwaies, by all likelyhoode haue, to keepe from men, all meanes to make the to haue knowledge of these things, least thereby in the end he should fall into his consumption; in respect of sundry former times and vs that liue now, might make this impossible. And yet he that should say so, doeth not simply say, as he here chargeth vs. But Gods name be blessed for it, the Church yet, was neuer so driuen into the wilderness by the dragon, or oppressed by Antichrist, but as I haue shewed in my fourth Chapter of my foresaied answer to Albine, some haue so heard, seene and perceiued where she was, and who were her true members at al times, that there was neuer time or state of the Church so bad, but y we are able to nãe some of her frẽds and where they liued or died in the profession of her truth against antichristian abominations. As for y other points here reckoned by by him (gẽtle reader) though he would make thee beleue y they are

are such, as in euery point (as they teach the now) haue alwaies before beene taught of the true Catholicke church of Christ, it is nothing so: as in great part I haue shewed in answering of Albine, & as others thorowly & vniuersally haue shewed of them all, in seuerall bookes witten against them, for their Antichristian doctrine therein. Howbeit least by his words, in the meane time whiles thou gettest leasure, to peruse what we haue witten, concerning these points, thou shouldest conceiue wofle of our doctrine, the in any shew we deserue: vnderstand, that we preach against none of Christs sacraments, neither doe we deny any sacrament of his, in that sence to be a sacrament, that he appointed it, neither doe we deny Christs reall, true & most certain presence in the eucharist, to the soule of y right receiuer, onely a grosse presence of his body, to the mouth of euery receauer, fancied by the contrary both to scripture & the nature of a sacrament, & of Christ himselfe, is the presence that there we deny. Indeed we as zealously as we can, preach against their masse, denying it to be any propitiatory sacrifice, either for quicke or dead, much lesse for both, because we haue learned out of the epistle to the Hebrewes, that onely Christ is consecrate of his father, as the fit Priest of the new testament, in his owne person once for all, to offer propitiatory sacrifice for the redemption of mankind, & that we learne by the words of the institution of this sacrament, that it was neuer instituted, to repeate that, but with faith and thanksgiuing to make a commemoration thereof, and rather to offer and deliuer Christ to vs, the to offer him againe to his father. If by penance, be vnderstand repentance, we neither preach against it nor against any worthy fruit thereof. For we most earnestly call for both, but if by penance, be vnderstood, either voluntary or enioyned penance (as they commonly take it) ioyned with an opinion, thereby either to satisfie for sinnes past, or to merit at Gods hand, because we know, that such penance, and all the fruits thereof are abhominable before God, because thereby Christ is robbed of that honour of a full and perfect saviour, in & by himselfe alone, that is due vnto him, then we graunt (as we haue iust cause) we preach against it. Otherwise, fasting, straightnes of life, watching, and lawfull vowes, to make vs more ready & seruient in holy prayer, we commend and vrge. Indeed praying to Saints, because we haue neither example, commandment, nor promise in Gods book to encourage vs thereunto, but all to the contrary, we condemne as grosse idolatry: and likewise prayer for soules departed, as they vse it,

it, to relieue soules in purgatory, for the same reasons, and sundry other, we preach against. But what we teach of these two points, and what not, and what reasons we haue for our so doing, and how quite void they be of all ground for theirs, I refer thee to the 37 Chapter of my answer to Albine, where I haue at large, shewed these things. And thus much therfore for this 3 signe.

The next is, to bring a schisme into the Church, contrary to Pauls exhortation 1. Cor, 1. and that such a schisme, as wherby, not one-ly one member shall be seperated from an other, but the whole mystical body from the true head Christ Iesus: which we to haue done, in seperating our selues from their Church, & not they, bee assumeth, and so concludeth when the learned protestant can shew the contrary, that he wil recant and not before. Still thus thou maiest see (good reader) that this man is no changling. For vnles that he grāted him, which is the maine point betwixt vs, that their Church is the true Church of Christ, & their doctrine the sound catholicke faith and religion, he hath no ground or foundation, for any thing he saith. For he cannot be so ignorant as to imagine, that every one straight is authour of such a schisme, as he here speaketh of, that by doctrine draweth others from euery society or company, inuesting themselves with the name of the Church, and bragging that they haue the trueth. For what would he then make of Christ and his Apostles, who in their time drew so many after them from holding any longer communion with the Synagogue of the Jewes, that then, I am sure, bragged as confidently of both these, as this man and his fellows doe now? Or what would he say to those ancient catholicks after Liberius time, that when Arrianisme had in great part ouer-run the world, and the Arrians for many yeares together bragged themselves to be the onely sound catholicks, disgracing the that were so indeed with the name of Omouians, that yet, (though they had got both bishops and emperours so many and so fast of their opinion, that they had in ten seuerall counceils got sentence of their side) ceased not labouring and traueling, vntill they had drawn men againe to breake from them, and to ioin with the poore persecuted & contemptible number, that then yet perseuered in the trueth? I am sure they dare not for shame for all this, count either Christ and his Apostles, or these ancient catholicks, antichristian hereticks or schismatiques. And our drawing of me by our doctrine now, in these later daies from them, is nothing else in trueth, but an imitating,

as nigh as we can, these renowned and vnbondred good presidents
& examples, that so, the kingdome of Antichrist according to Saint
Pauls prophesie, might fall into consumption 2. Thessalonians, 2. and
that great Babylon might yet at length (as it was reuealed vnto Iohn
Reuelations cap. 14) fall and come downe. For not onely we saw,
that the Church of Rome had made a schisme, but such an apostasie,
euen in the fundamentall points of Christian religion, from Christ
and his Church, that there was no remedy, but that we must breake
of from her, as we did, or else we could neuer haue communion indeed
in Christ with his true Church. Though therefore we know, and at
the first knew, that peace, vnitie, and concord, were precious things,
and by all lawfull meanes to be laboured for, yet knowing withall, as
we doe, & did, that it is vnitie in verity, and not in error, & impiety,
wth Christ & not wth Antichrist, that is so much to be set by, blame vs
not, for chusing rather according to these good ex^{am}ples, to haue war
wth men, then wth God, & discord wth Antichrist and al his brood, then wth
Christ and his members. We raise them therefore, that to bring in
to the Church, such a schisme, as shall make diuision not onely amongst
Christians members, but also of the body from the head, is indeed an vn-
doubted signe of antichristian hereticks: but whereas he taketh this
for granted, that this we haue done, in departing fr^{om} the as we haue
that we deny. For we teach men to hold, & hold our selues, that faith
& religion (as we are alwaies ready to proue by the canonical scrip-
tures of the old and new testament) that alwaies the true Church
of Christ hath held, and therefore which vnbondredly both holdeth the
liuely members amongst themselves in vnitie, and also kniteth the
and their head Christ so fast together, as that no popish or antichri-
stian tyranny, shall euer be able to seuer them. And howe soeuer this
proude challenger thought it an impossible thing for the learned
protestant, to proue that they haue brought into the Church, such
a schisme as hee speaketh of, yet the vnlearned often thousande,
doubt not, that I am very well able to doe it. For this is most cer-
taine and cleare, Iesus Christ the Saviour of the worlde indeede,
is at this point, being every waie so able and willing as hee is, in
his owne person, and by himselfe alone, to go through with the
office of a most perfect Saviour of mankind, that either so hee
must bee beleeued in, and trusted vnto for that matter, or else
hee taketh himselfe antichristianlike robbed of that honour and glo-
ry, that is due vnto him, and therefore will be no part of a saviour
at

at all to such. That this is most true appeareth, because it is written, that God is so ieaulouse of his owne honour and glory, that hee will not abide, that any should therein bee pertaker with him, or rob him of any soot thereof. Esay. 42. that in him all things are already prepared, Matthew the twentye two, that his name is the onely name whereby cometh saluation, Actes. 4. that hee is a and o, Reu. 1. that he is the authour & finisher of our faith, Heb. 1. that by one offering he hath consecrated for euer those that are sanctified, Heb. 10. that he is able to saue perfectly, those that come vnto God by him, He. 7. that as there is but one God, so there is but one mediator betwixt God and man, the man Christ Iesus, 1. Tim. 2. and that S. Paul most confidently tolde the Galathians, that if with that opinion that the false Apostles had taught them, they would be circumcised, Christ should profit them nothing at all, they were false from grace. Gal. 5. And yet notwithstanding, the most cleare and plaine euidence of these scriptures, and sundry other places to the like effect, so giuen is the church of Rome that now is, and hath bene a long time, to spoile Christ of a great part of this special honor & glory, that is due vnto him, that it can abide nothing in the world worse, then that men should be giuen by the schoolemaster the law, out of themselves quite, in Christ fully and freely, sely and wholly by faith, to seeke for their iustification here, and saluation hereafter. And therefore is it, that in the deepe policy of Satan, to blunt the edge of the law, that it haue not this force to breake and make contrite the heart of man, with the ugly sight of his owne infinite sinnes and punishments due vnto him for the same, to driue him to hunger and thirst after that effectuall iustification and saluation, offered vnto men by the gospel in Christ, they teach that man hath free-will to good, that concupiscence or the first motions to sinne, rising in man, not consented vnto, are no sinne, that many sinnes, euen for their owne littlenes, are veniall, that by good deedes man may satisfie God for his misdeedes, that man may fulfill the law, yea that man may haue workes of supererogation, more then hee needes for his owne saluation, and that men by their workes make meritis a great part of their owne saluation, yea haue meritis both before iustification, flowing from their pure natural faculties and powers, to prouoke G D D to thinke it congruum, that is, meete and conuenient, that euen therefore hee should bestow

bestow his grace vpon them, and after merits de condigno, that re-
 ue for their very worthines, deserue an euerlasting reward of blisse
 at Gods hand, both for themselves and others. And when they would
 seeme to be come vnto Christ and to beleue in him, yet in no case, wil
 they trust to him alone, and that that hee hath done and still doeth
 for them, but then his sufferings and their owne, his merits and
 their owne, and their frendes, his sacrifice and their owne in
 their masse, his mediation and the mediation of Saints and
 angels, and an hundred things els, euen childish and ridiculous, for
 the matter of saluation, must be trusted vnto. That it is thus, all the
 world seeth, and they themselves in printed bookes stand vpon it, that
 it must be thus, and that we are heretiques, because we will not let
 them alone, in thus apparelling themselves, their frends, and their
 toies, with the spoiles of our Christ, and so their very glozy, is their
 shame. A Christ that is so bale minded, in the office of iustifying and
 sauing of mens soules, thus to be iumbled and ioined, with so many
 partners and helpers, is a Christ of their owne deuising, such an one
 doubtles, as we can heare no news of, either in old or new testamēt.
 And therefore out of all question, they shall finde, that whiles they
 run a madding after this fanstied new Christ of their owne, the old
 true Christ will profit them nothing at all, and that they are quite
 fallen from grace. No man whose eyes God hath opened aright, ei-
 ther to vnderstand the law or the gospel, but seeing and knowing
 these things to be true of them, he must needs thinke and bee resol-
 ued, that popery is euen that mystery of iniquity, that Saint Paul
 speaketh of 2. Thess. 2. and that the papists be flat, those false tea-
 chers that Saint Peter speaketh of 2. Epistle chap. 2. Which priui-
 ly should bring in damnable heresies, euen denying the Lorde
 that hath bought them, and so bring vpon themselves swift dam-
 nation, whom yet many should follow, and by whom the way of
 truth should bee euill spoken of &c. It is needfull therefore,
 I would thinke, especialy considering, how earnest Saint Peter is
 there to perswade men to shun such, for vs to leaue them and forsake
 them, as we haue the thing which in this behalfe we haue especially
 to moune for, is, that we forsooke them no sooner.

Howbeit, though the better to countenance their Church and re-
 ligion, and to proue vs in thus forsaking of them, to haue brought in
 such a schism, as he talketh of, he would make thee (christian reader)
 beleue, that all the world were at vnity with them in their faith &
 religion

and false bragge, as if thou readest the fourth chapter of my answer to Albine, and the 11. & 37. thou shalt most plainly see. It seemeth the man was very impudent, or very childishly ignorant of histories, that would thus wize. For who of any learning or reading is ignorant, that not onely the Greeke church and other Easterne Churches, some hundred yeares before the time that he speaketh of, brake of communion with them, but that also, euen here in these Westerne parts, in France, Bohemia, here in England and elswher, long before this time, Petrus Valdis, Iohn Wickliffe, Iohn Hus, & Hierom of Prage, had so many followers and per-takers, against them and their abominations, that for all the ty-ranny and most sauage persecutions, that they haue vsed to roote them out by, from time to time, that yet notwithstanding, they haue continued, doe & will stil, in one place or other, maugre all their ma-lice, euen to recompence that whoze of Babylon, as shee hath deser-ued at their hands? As for the variety of opinions amongst vs, that he vpbraideth vs withall, it is an obiection, y Iohn de Albine often harped vpon, & therefore which in answering of him. I haue suffici-ently (I hope) answered. Only this therfore to y I further say here, that though they be more and greater then we like of, yet they are nether so great nor many, as these our aduersaries, by amplifying of this obiection, & by multiplying of names, would seeme to make the, nor yet in such points, but that notwithstanding, we all agree in the fundamentall & most principal points of christia religion, whereby, we hope, it will thorow Gods goodnes come to passe, that we shall shortly also, grow to vnitie in the rest. In the meane time sure I am, that they whom by any reason he may say be of vs, for our holding fellowship and communion together in our confession of the christian faith, are all amongst our selues, at farre more vnitie then such as he liketh of, & at far better vnitie, then they be or euer haue beene, since they departed fro vs. As for the Anabaptists & diuers others whom sometime they charge vs, in this case also withall, they know wel enough, we despy & detest the, & their frantick opinions, as much as a-ny, and of all men we haue beene the forwardest, in wryting against them. And therefore they doe vs the more wrong, when at any time, they aggrauate this obiection against vs, by charging vs to haue such amongst vs, whom thus we shunne and mislike aswell as they. Thus much therfore, let suffice for answer to this fourth signe, and now let vs proceede to the next.

The next is, not to obey, but resist the Prelates of the Church, which hee would proue so to bee by Pauls saying 2. Tim. 3. like as Iannes and Iambres resisted Moses, so doe these resist the trueth, being men of corrupt mindes & reprobates in faith, of which fault when the learned protestant can proue them guilty, and vs cleare, he promisseth to recant. It seemeth the man in alleadging this text, did trust his memory too much, for twice he hath writen Mābres for Iābres, but if that were all his fault here, it were a small matter. But here againe, according to his old woont, he must haue it freely giue and granted him, for he bringeth nothing at all to proue it, that their Bishops and Prelates are all such, as Moses & Paul was, y is, faithfull in teaching only Gods people the truth. For vnles this be peelded him, it neither may be granted him, that he rightly applyeth his text, nor this signe against vs. But he knoweth well enough, and so doe all the packe of the, that we are so far from being so prodigall in our gifts vnto them, that we hold their prelates, bishops & priests, to be very Iānes & Iambres in resisting our Bishops and ministers, in teaching the same truth, that they haue learned of Moses & Paul, and that therefore we thinke no better of them, then of men of corrupt mindes & reprobate in the faith. For which cause we are sure, we both may and ought to disobey them, and resist them, as we doe. For so we finde, that Esay, Hieremy, Amos, Michaiah, Christ and his Apostles, in their times, refused to obey, and resisted the false doctrine, of the false Prophets, and high Priests, that the were. What a vanity is it therefore, in this man to trouble his reader, with such colde and poore stuffe as this is.

And cruelly hee hath no better happe in the last, then in any of the former. For setting it downe, that ficklenesse and slipperinesse of errors and heresies, is a signe and sure token to bewray the authours thereof, and that the catholique faith or trueth, is likewise to be knowen, by the constant stability thereof, he saith that which we grant to be very true, as willingly as he, or any of his side. Insomuch that comonly it is one of the principall reasons, that we vse to proue their opinions, that we strine against them for, to be errors or heresies, & these lues for now holding them so obstinately, as they doe, heretiques, for that we are able to shew, how by stealing and soft paces, slyly they began first to creepe in, and so went on from worse to worse, vntill (to vse his owne tearme) they came ad profudum malorū, that is euen to the depth of all euill, that they are now
grown

growen vnto therein. **W**ho so readeth my answer to Albines publishers pface, and the 37. Chapter of my answer to Albine himselfe, shall finde, that in a good sort of their opinions, I haue shew-
ed this. But to proue this, that it is the property of heretiques to be
fickle and mouing, and so soone to perish & passe away, he alleadgeth
S. Peter, saying, that lying masters doe bring vpon theselues swift
dānation, & their destruction sleepeeth not: which he spake of gods
iudgements p vndoubtedly should ouertake such mē, & not as he vn-
derstandeth him, to shew y their opinions alwaies should soone passe
away and vanish. In the former sence it is alwaies found true, that S.
Peter writeth, either here, or elsewhere, or both: but take it in the la-
ter sence, then Peter shall often be found to haue prophesied of such,
vntuly. For who knoweth not, that the grosse errours of Turcisme
are of very long continuance, & that the errour of the Ethiopians
for circumcision is far more ancient, and that yet it continueth? And
must not of necessity the errours and heresies of Antichrist be of ve-
ry long continuance, seeing Paul (as we haue heard) confesseth, that
the mystery of that iniquity beganne to worke in his time, aboue
1500. years ago, and that it should not quite be abolished, before
Christs second comming, who then should yet by the brightnesse of
his comming abolish it 2. Thess. 2. The trueth of whose prophecy
in that place, is the very true ground of the antiquity, vniuersality,
and continuance of the popish and Antichristian Religion. So
that howsoeuer it hath fallen out in some heresies, that they haue in
Gods most wise prouidence, euen quickly brought themselves to
an ende, by their sicklenes & moouing, yet it appeareth, in that place
the sinne of not beleeuing the trueth, so notably taught and con-
firmed by Christ and his Apostles, in the iust iudgement of God,
by Antichristianity is so seuerely to be punished, that therewith,
euen from the Apostles daies to the ende of the worlde, they that
commit that sinne, shall bee in danger to bee deluded and seduced
most dangerously. Which I say, and sure I am I can proue it, hath
beene and yet is, most notoriouly verified by popery, to the won-
derfull hurt and destruction of soules. Howbeit this man would
faine apply this signe vnto vs, for that amongst vs (as it pleaseth
him to write) here in England, for the loue we beare to the doc-
trine of the Zwinglians, Ocolampadians and Calvinists, the Lu-
therans haue takē their iust ouerthrow, and for that now here, Pre-
gians and Puritans (as he saith) through the affection of the com-
mon

mon people, and so winking at them, by some magistrates, haue brought the Zwinglians and Calvinists, to be ready to yeeld vnder the ghost, and to tilt vnder their heeles. But these are but vaine words, and proue not his purpose. For all these, howsoever in other matters of lesser moment they too much disagree, yet as I haue saied before, and as it is notoriously known, for the principall articles of religion, concerning faith or maners, they are in constant vnitie, holding the same all of them, that they haue learned in these points out of the Canonical scriptures, as the harmony of their confessions extant to the world in print, make it euident.

As for the seuerall and private opinions of Luther, and his too earnest followers, which we now mislike, we haue likewise alwaies misliked, and therefore in that respect they haue no other ouerthrow amongst vs, then they alwaies since we first heard of them haue had, and howsoever in these points, we rather prefer Zwinglius and Caluins iudgement then theirs, yet certaine it is, that we build not our faith of them, nor of them, or by them, delight we to be called; we protest and profess our selues to be christians, and of him onely and of his vndoubted spirit, speaking vnto vs in the canonicall scriptures haue we learned our religion, with which, as far as we finde any man to agree, we reuerence him, as it becommeth vs in the Lord. & further we take not our selues bound to follow any man, whatsoever he be. That Puritans and Precisians, haue brought the ancient Protestants of this land of all sortes to any such point, by any such meanes as he speaketh of, he speaketh both vnto the truth and slanderously. For such, as for their preposterous zeale and factious turbulent spirits, amongst vs deserue so to be called and accounted, neither are for number so many, nor for credit so affected of the common people, nor winked at of the magistrates, as he pretendeth. But if there were as many fond sectaries that haue arisen by amongst vs these late yeares, as this man and other of his fellowes sometime would haue men to beleue, as long yet, as we for all that, continue constant not onely in the very same religion that we were of, when we first broke off from them, but also in that which hath plentifull and most playne warrant both from the canonicall scriptures and al sound antiquity, as we haue a thousand times shewed, and yet still are willing and ready alwaies to doe, why should they thus obviously be objected against vs, to disgrace either vs, or our religion, especially seeing wee are soj for it, and shew our mislike thereof as wee doe? Nay any man

man iustly disgrace the Apostles, and the Apostolique churches, for that euen in their times, there arose so many sectaries and heretiques, amongst the Churches planted by them, as both by their owne writings and other Ecclesiasticall histories it is notoziously knowen there did: Hath not Christ euen of purpose, to preuent all offence taking hereat, compared his kingdome Matth. 13. to a field wherein the good seeds-man hauing sown good wheat, the enuious man so sowerh his tares, that they come vp together wth the wheat, and so will doe vnto the harvest: To let vaine words and bzags go, let the p^{ro}ue but once any of them, or all of them together, either that their religion is the plaine way of saluation, beaten by our forefathers for these 1500. yeares past, or that ours is not that verp trueth, y^e Christ and his Apostles taught, as a perpetual trueth, for the true church constantly to hold to the worlds end, and we will strue with them no longer. But as this is a matter too hard & heauy for them, so they are content to let it alone, and with fallacies & vaine words, to trie if they can beguile the simple people, and bzing them to a misliking of that, which to mislike indeede they are not able to giue them one sound reason. And therefore to conclude, that both beginning, ending, and alwaies, this mā may be like himselfe, he taketh it for graunted, that their religion is the sound catholique faith, that the marty^r Sebastian meant by his loafe, which broken and broken againe, after it was once well made and baked, by sectaries & heretiques (as he told Genserichus the tyrant) would neuer become better: and that ours is but a breaking of it, to make it better againe, w^{ch} will neuer be. Whereas we constantly hold & affirme, that we may iustly say to all papists, euen as Sebastian saied to that tyrant. For the loafe that we feed on, and would haue all others to feed on, with vs, we are able to p^{ro}ue is that, the graine whereof Christ himselfe, by his faithfull seruants, hath sown in the sound field of the canonical scriptures, & which he himselfe hath ground, kneaden, & baked for vs and for all his childe^{ren}. And likewise we are able to p^{ro}ue, y^e this fine white loafe of the Lords own preparing, alwaies lying ready in the storehouse of his writen word, y^e Romish church hath a long time & doeth stil as much loath, as euer the childe^{ren} of Israel did Manna. And therefore as they preferred in their conceits, garlickes, leekes, & onions, & the flesh-pots of Egypt, before that heauely food, so hath she and doeth she a massine loafe, the corne whereof must not come onely out of the foresaied field of the Lord, for then it would haue no

fattour with them, but in great part, out of the rotten field of mens traditions & inuentions, befoze the pure white loafe of the lords own making. Wherefoze to conclude, all his speech oz exhortation, grounded vpon this story out of Victor de persecutione Vandalorum, any man may see, we might farre moze iustly, vse against theselues of the Romish Church, to persuaue them as they regard their owne saluation, &c. to content themselves with vs, with this Sebastians loafe, of the first and best making.

I haue thus, thou seest (good reader) but brievely past ouer these things: and the rather I haue so done, first, because I found no matter in them, but grounded vpon shameles begging of that which is most in question: and secondly, because in my answer to Albine, I had vpon occasion giuen me by him, already answered al, oz most of his assumptions against vs, in the applying of these signes vnto vs. But lastly, by view of an answer made at large, by master Crowley, both to the 22. demaunds and these six signes also, that came to my hands since my finishing of this answer of mine, I see, if it had beene vndone, I might well haue spared al my labour herein. If therefore thou desirest any further answer, concerning any of these, I refer thee to him. And thus I take my leaue of thee, beseeching the Lord now and euer to blesse both thee and me, and heartily praying thee to remember me alwaies in thy godly prayers to God: to whom be all glory, praise, and dominion now and euer.

Thine in the Lord.

Thomas Sparke.



A

Table whereby readily to finde out the principal matters contained in the former answere to Albine, or any of his fauourers, wherein because vntill thou comest to the answere to Albine himselfe, the pages are not figured in the top, as in the rest: for any thing before handled, the page of the letter in the bottome of those leaues, whereof there are 16 for euery letter, is noted for thy direction.

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Faults escaped in printing, through the absence of the author, the hardnes and finalties of the hand, wherein the copy was offered to the presse, and the vnacquaintance of the ouerseers with the same.

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Some other smal faults in the notes vpon Albine, in pointing and otherwise, especially in taking one letter for another in some proper names there be: but because they are such, as either will not trouble the reader as all, or shat most easily of himselfe he may correct, they were not here set downe.

This ouerlie further (Christian reader) the author desireth thee, that in steede of the 8 & 9. lines of the 112. page, thou wouldst read 2. booke to king Trasimund & Aug. ep. 57. ad Dardenum, and Vigilius against Eutiches lib. 4. cap. 4. so urge the veritie, localitie and circumscripiblenes of Christs humane bodie, shat therewith, by no meanes your doctrine of transubstantiation can stand.

